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*Exposition
1611*

AN EXPOSITION
 OF THE SYMBOLE
 OR CREEDE OF THE
 APOSTLES, ACCOR-
 DING TO THE TENOUR OF
 THE SCRIPTVRES, AND
 the consent of Orthodox Fa-
 thers of the Church.

reuewed and corrected,
 BY

John William Perkins. of Leyers

*They are good Catholickes, which are of sound faith and
 good life. August. lib. quæst. in Matth. cap. 11.*

*John
 1761*

Shaw - Book 1761



Printed at London by Iohn Legate, Printer to the
 Vniuersitie of Cambridge. 1611.

*And are to be selde in Pauls Church-yard at the signe of the
 crowne by Simon Waterfon..*

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Treat fund



TO THE RIGHT HONOURABLE, ED-

ward Lord Russell, Earle of Bed-

ford. Grace, and peace, &c.



Ight Honourable, excellent is the saying of Paul to Titus, Tit. 1. 15. To the pure all things are pure: but to the impure and vnbeleuing is nothing pure, but euen their mindes and consciences are defiled. In which words Hee determines three questions. The first, whether things ordained and made by God, may become vncleane or no? his an- 2u. 1. 3u. 1.

swer is, that they may: and his meaning must be conceiued with a distinction. By nature, things ordained of God are not vncleane: for Moses in Genesis saith, that God saw all things which he had made, and they were very good: yet they may become vncleane either by law, or by the fault of men. By law, as when God forbids vs the things which in themselves are good; without whose commandement, they are as pure as things not forbidden. Thus for the time of the old Testament God forbade the Iewes the use of certaine creatures; not because they were indeede worse then the rest, but because it was his pleasure vpon speciall cause to restraine them, that he might put a difference betweene his owne people and the rest of the world: that he might exercise their obedience, and aduertise them of the inward impuritie of minde. Now this legall impuritie was abolished at the ascension of Christ. By the fault of men 3. things are vncleane when they are abused, and not applied to the ends for which they were ordained. The second question is; to whome things 2u. 2. ordained of God are pure? He answers, to the pure: that is, to them A. 15. 10. whose persons st and iustified & sanctified before God in Christ in whom 1. Tim. 4. 3. they beleene: who also doe vse Gods blessings in holy manner to his glorie and the good of men. The third question is, who they are to whome 2u. 3. all things are vncleane? his answer is, to the vncleane: by whome hee

The Epistle Dedicatorie.

understands all such: I. whose persons displease God, because they do not indeede beleue in Christ: II. who vse not the gifts of God in holy manner, sanctifying them by word and prayer: III. who abuse them to badde endes, as to riot, pride and oppressim of men, &c. Now that to such, the vse of all the creatures of God is vnclane, it is manifest: because all their actions are sinnes, in that they are not done of faith: and a mans person must first please God in Christ, before his action or worke done can please him. Againe, they vse the blessings and creatures of God with euil conscience, because so long as they are forth of Christ, they are but vsurpers thereof before God. For in the fall of the first Adam wee lost the title and interest to all good things: and though God permit the vse of many of them to wicked men; yet is not the former title recovered but in Christ the second Adam, in whome we are aduanced to a better estate then we had by creation.

Hence it followes necessarily, that (to omit all other temporall things) Nobilitie, though it be a blessing and ordinance of God in it selfe, is but an vnclane thing, if the enioyers thereof bee not truely ingrafted into Christ, and made bone of his bone, and flesh of his flesh. The blood unstained before men, is stained blood before God by the fall of Adam, if it be not restored by the blood of Christ the lambe of God. And hence it followes againe, that Nobilitie must not dwell solitarie, but combine herselfe in perpetuall fellowship with heartie loue and sincere obedience of pure and sound religion; without the which all pleasant pastimes, all sumptuousnesse of building, all brauerie in apparell, all glistering in gold, all delicate fare, all delightfull musicke, all reuerence done with cappe and knee, all earthy pleasures and delights that heart can wish, are but as a vanishing shadow, or like the myrth that beginnes in laughing, and endes in woe. A happie thing were it, if this consideration might take pluce in the hearts of all noble men: it would make them honour God, that they might bee honoured of God with euerlasting honour: and it would make them kisse the (some lest he be angrie, and they perish in the way.

I speake not this; as though I doubted of your Lordships care in this very point: but mine onely meaning is to put you in minde, that as you haue begunne to cleaue vnto Christ with full purpose of heart; so you would continue to doe it still, and doe it more. and withall to manifest the same vnto the whole world, by honouring Christ with your owne honour, and by resembling him specially in one thing, in that as he grew in stature and yeares, he also grew in grace and fauour with God and men. And for this very cause (without any consideration of earthly respects)

I fur-

Rom. 14. 23.

1. Sam. 1. 21. 26

Psal. 1. 12.

Prou. 39. 10.

Isa. 2. 15.

The Epistle Dedicatorie.

I further present unto you an Exposition of another part of the Catechisme, namely, the Symbole or Creede of the Apostles: which is indeed the very pith and substance of Christian religion, taught by the Apostles, imbraced by the auncient fathers, sealed by the blood of Martyrs, used by (b) Theodosius the Emperour as a means to ende the controversies of his time: and hereupon hath beene called the (c) rule of faith, ^{6. Socras. lib. 7. eccl. l. 5. c. 10.} the (d) keie of faith. And furthermore, I hope that your Lordship will accept the same in good part; the rather because you vouchsafed when ^{Aug. de Temp. s. r. 19. Ambros. 38.} you were in Cambridge to be an hearer thereof, when it was taught and deliuered. Thus craving pardon for my boldnes, I take my leaue, commending your L. and yours to the protection of the Almighty. Ann. 1595. April 2.

Your L. to commaund,

WILLIAM PERKINS.



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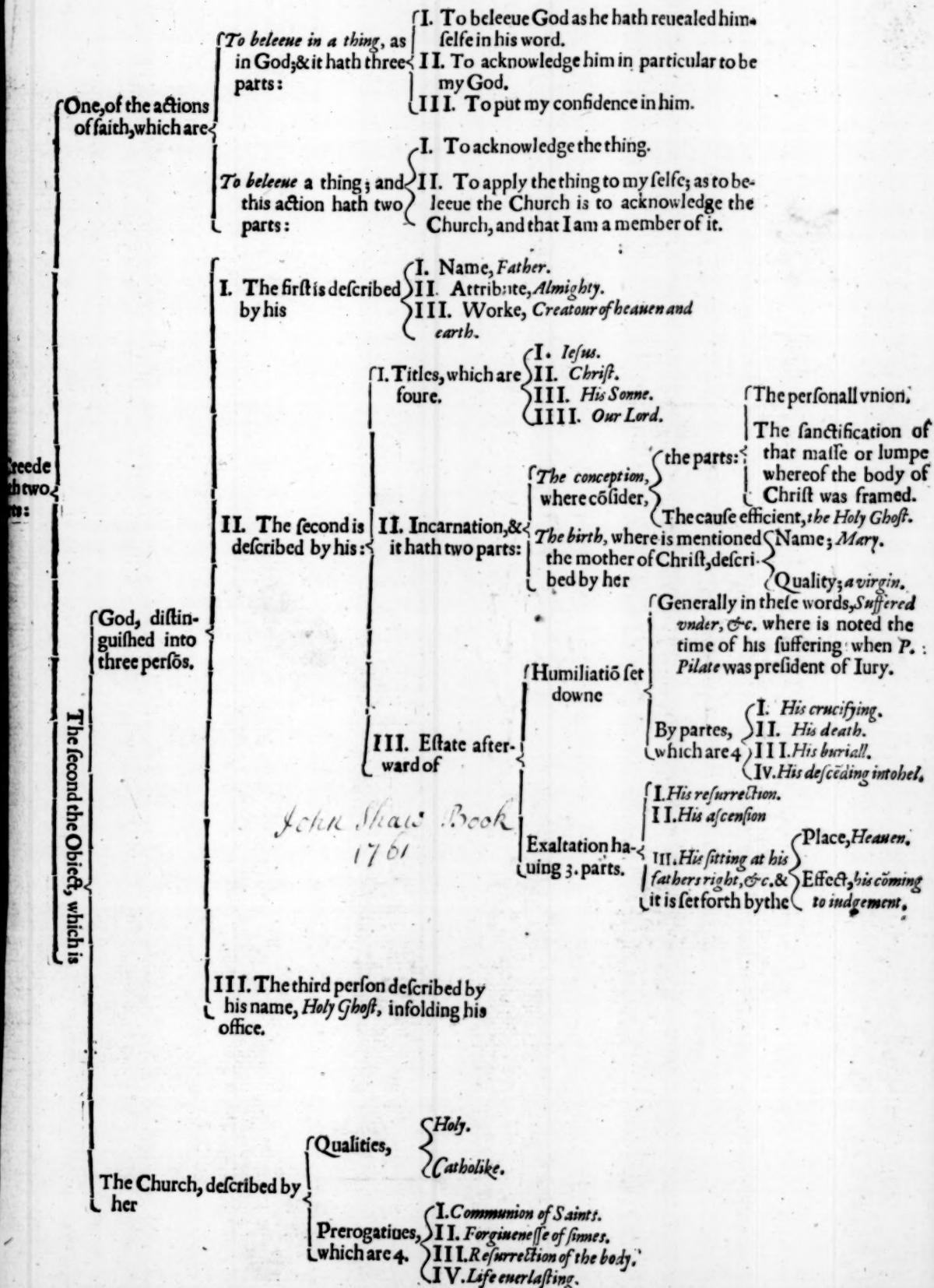
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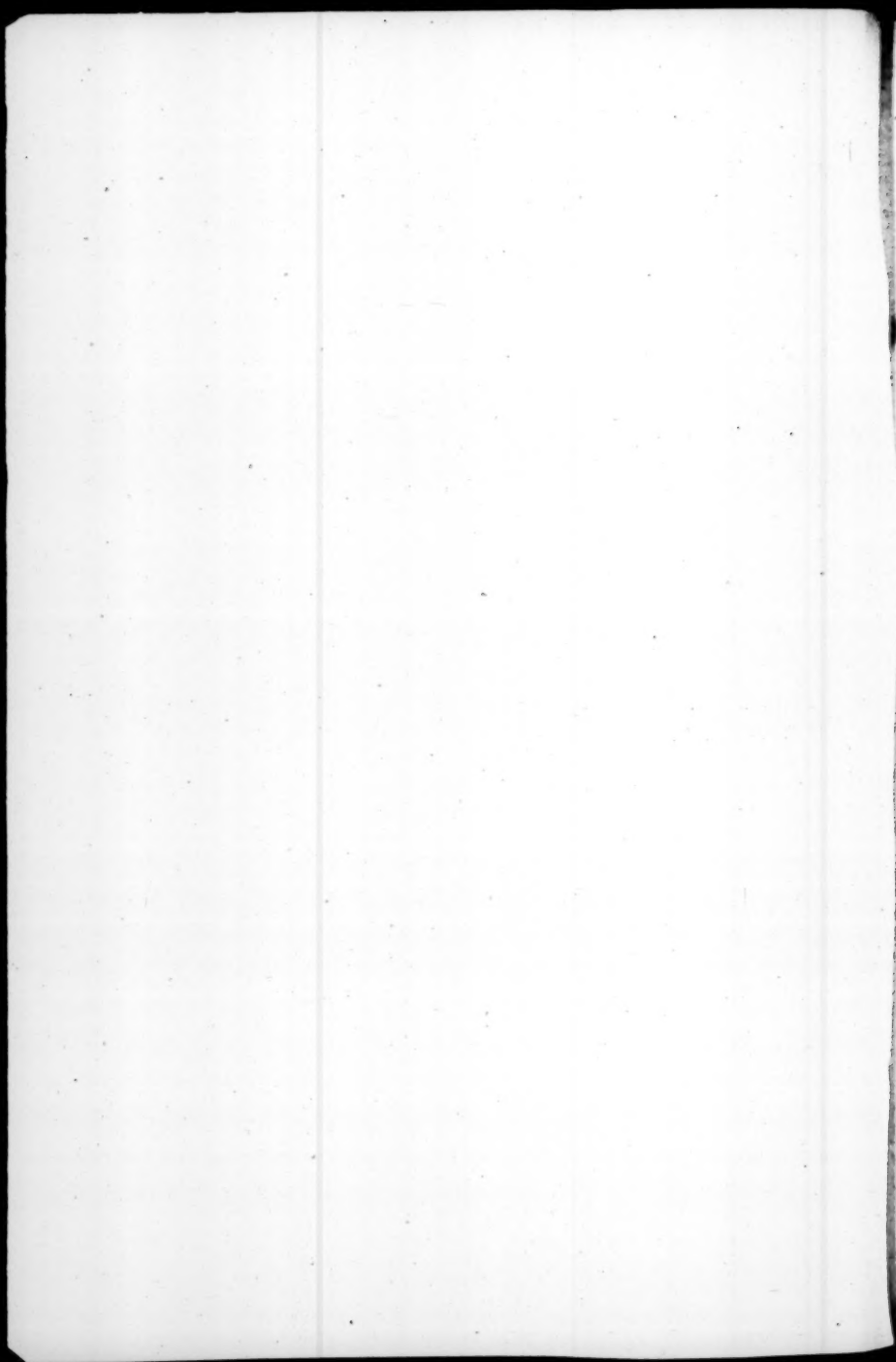
In handling of the foresaid
points for orders sake,
is considered,

1. The *meaning*, or such *points of doctrine* as are necessary to be knowne thereof.
2. The *duties* to be learned thereby.
3. The *comforts* that Gods people may gather thence.



THE RESOLVTION OF THE CREEDE.







AN EXPOSITION OF THE CREEDE.

I beleene in God, &c.



O man iustly can bee offended at this, that I begin to treat of the doctrine of faith without a text; though some be of minde, that in Catechising the minister is to proceed as in the ordinary course of preaching, only by handling a set portion of scripture: and therefore that the handling of the Creed being no scripture, is not conuenient. Indeede I graunt, that other conrse to be commendable: yet I doubt not, but in Catechising the minister hath his liberty to follow or not to follow a certaine text of scripture, as we doe in the vsuall course of preaching. My reason is taken from the practise of the Primitiue Church; whose Catechisme (as the author of the Epistle to the Hebrewes sheweth) Heb. 6. 1, 2, 3. was contained in sixe principles or grounds of religion, which were not taken out of any set text in the old Testament: but rather was a forme of teaching gathered out of the most cleare places thereof. Hence I reason thus: That which in this point was the vse and manner of the Primitiue Church, is lawfull to be vsed of vs now: but in the Primitiue Church it was the manner to Catechize without handling any set text of scripture: and therefore the ministers of the Gospel at this time may with like libertie doe the same: so be it they doe confirme the doctrine which they teach with places of scripture afterward.

Now to come to the Creede, let vs begin with the name or title thereof. That which in English we call the Apostles Creede, in other tongues is called *Symbolum*, that is, a *shot* or a *badge*. It is called a *shot*, because as in a feast or banquet euery man payeth his part: which beeing all gathered, the whole (which wee call

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the

the *ſhor*) amounteth: and ſo out of the ſeueral writings of the Apoſtles ariſeth this Creede or brieſe confeſſion of faith. It is a *badg*e, becauſe as a ſouldier in the field by his badg and liuerie is knowne of what band hee is, and to what captaine he doth belong: euen ſo by this beliefe a Chriſtian man may bee diſtinguiſhed and knowne from all Iewes, Turkes, Atheiſts, and all falſe profeſſours: and for this cauſe it is called a *badg*e.

Againe it is called the Creede of the Apoſtles, not becauſe they were the penners of it, conſerring to it beſides the matter (b)

b *Ruffin. in expoſ. Symb. & Hierony ad Pam.*

c *Pacianus epiſt. 1. ad Sym- pro.*

the very ſtile & frame of words, as we haue them now ſet downe. Reason I. there are in this Creede certaine words and phraſes which are not to be found in the writings of the Apoſtles, and namely theſe: *He deſcended into hell*; the *Catholique Church*. The latter whereof no doubt (c) firſt began to be in uſe, when after the Apoſtles daies the Church was diſperſed into all quarters of the earth. II. Secondly if both matter and wordes had beene from the Apoſtles, why is not the Creede Canonically ſcripture, as well as any other of their writings? III. The Apoſtles had a ſummary collection of the points of Chriſtian religion which they taught, and alſo deliuered to others to teach by; conſiſting of two heads, *faith* and *loue*: as may appeare by *Pauls* exhortation to *Timothee*, wiſhing him to *keepe the patterne of whoſome words: which he had heard of him in faith and loue, which is in Chriſt Ieſus*. Now the Creede conſiſts not of two heads, but of one, namely of faith only, and not of loue alſo. Wherefore I rather thinke, that it is called the Apoſtles Creede becauſe it doth ſummarily containe the chiefe and principall points of religion, handled and propounded in the doctrine of the Apoſtles: and becauſe the points of the Creede are conformable and agreeable to their doctrine and writings.

a *Tim. 1. 13.*

And thus much of the Title. Now let vs heare what the Creede is? It is a ſumme of things to be beleueed concerning God, and concerning the Church, gathered forth of the ſcriptures. For the opening of this deſcription. Firſt I ſay, it is a ſum of things to be beleueed, or an abridgement. It hath beene the practice of teachers both in the newe and olde Teſtament to abridge and contract ſummarily the religion of their time. This the Prophets uſed. For when they had made their Sermons to the people, they did abridge them, and penned them briefly: ſetting them in ſome open place, that all the people might read the

the same. So the Lord bad Habakuk *to write the vision which hee sawe, and to make it plaine upon tables, that he may runne that readeth it.* And in the new Testament the Apostles did abridge those doctrines, which otherwise they did handle at large, as may appeare in the place of *Timothie* afore-named. Now the reason why both in the old and new Testament the doctrine of religion was abridged, is, that the vnderstandings of the simple, as also their memories might bee hereby helped, and they better enabled to iudge of the truth, and to discerne the same from falsehood. And for this end the Apostles Creede being a summary collection of things to be beleueed, was gathered briefly out of the word of God *(d)* for the helping of memory and vnderstanding of men. I adde that this Creede is concerning God and the Church. For in these two points consisteth the whole summe thereof. Lastly, I say, that it is gathered forth of the scripture, to make a difference betweene it and other writings, and to shewe the authority of it, which I will further declare on this manner.

Hab. 2. 2.

1. Tim. 1. 13.

Aug. serm.

119. de temp.

Cassian. li. 6 de Incarnat. domini.

There be two kinde of writings in which the doctrine of the Church is handled, and they are either *diuine* or *Ecclesiasticall*. *Diuine*, are the bookes of the olde and new Testament penned either by Prophets or Apostles. And these are not onely the pure word of God, but also the scripture of God: because not onely the matter of them, but the whole disposition thereof with the stile and the phrase was set downe by the immediate inspiration of the holy Ghost. And the authoritie of these bookes is *diuine*, that is, absolute and soueraigne, and they are of sufficient credit in and by themselves needing not the testimony of any creature, not subiect to the censure either of men or angels, binding the consciences of all men at all times, and being the onely foundation of faith, and the rule and canon of all truth.

Ecclesiasticall writings are all other ordinary writings of the Church consenting with scriptures. These may bee called the word or truth of God, so farre forth as their matter or substance is consenting with the written word of God: but they cannot bee called the scripture of God, because the stile and phrase of them was set downe according to the pleasure of man, and therefore they are in such sort the word of God, as that also they are the word of men. And their authoritie in defining of truth and falsehood in matters of religion is not soueraigne, but subordinate to the former: and it doth not stand in the authoritie and pleasures

of men and counsels, but in the consent which they haue with the scriptures.

Ecclesiasticall writings are either generall, particular, or proper. *Generall*, are the Creedes and confessions of the Church disperſed ouer the whole world, and among the rest the *Creede of the Apostles*, made either by the Apostles themselves, or by their hearers and disciples, apostolicall men, deliuered to the Church, and conueyed from hand to hand to our times. Particular writings are the confessions of particular Churches. Proper writings are the bookes and confessions of priuate men. Now betweene these we must make difference. For the Generall Creede of the Apostles, (other vniuersall Creedes in this case not excepted) though it be of lesse authoritie then scripture; yet hath it more authoritie then the particular and priuate writings of Churches and men. For it hath bene receiued and approoued by vniuersall consent of the Catholicke Church in all ages, and so were neuer these: in it the meaning and doctrine cannot bee changed ^{but} by the authoritie of the whole Catholicke Church: and if either ~~in~~ the order of the doctrine or the words whereby it is expressed, should vpon some occasion be changed, a particular Church of any countrey can not doe it, without Catholicke consent of the whole Church: yet particular writings and confessions made by some speciall Churches may bee altered in the words & in the points of doctrine by the same Churches without offence to the Catholicke Church. Lastly it is receiued as a rule of faith among all Churches, to trie doctrines & interpretations of scriptures by it, not because it is a rule of it selfe, for that the scripture is alone; but because it borroweth his authoritie from the scripture with which it agreeth. And this honour no other writings of men can haue.

Here some may demaund the number of Creedes, *Ans^r*. I say, ^{there is} but one Creede, as there is but one faith: and if it be alledged that we haue many Creedes, as besides this of the Apostles, the Nicene Creede, and Athanasius Creede, &c. I answer, the seuerall Creedes and confessions of Churches, containe not seuerall faithes and religions, but one and the same: and this called the Apostles Creede is most auncient, and principall: all the rest ^{are} not new Creedes in substance, but in some points penned more largely for the exposition of it, that men might better auoid the heresies of their times.

Further, it may be demaunded, in what forme this Creede was penned. *Ans.* In the forme of an answer to a question. The reason is this. In the Primitiue Church, when any man was turned from Gentilisme to the faith of Christ, and was to be baptised, this (b) question was asked him, What beleueest thou? then he answered according to the forme of the Creede, *I beleene in God,* *Cyrl. Cate.* &c. And this manner of questioning was vsed euen from the *1. My sag. Ter-* time of the Apostles. When the Eunuch was conuerted by Phi- *tull. de resur-* lip, he said, What doth let me to be baptised? Philip said, *rect. Origen.* *bom. 5. in Num* *doest beleene with all thine heart; thou maiest.* Then he answered, *I beleene that Iesus Christ is the sonne of God.* By this it appears, that although all men, for the most part amongst vs can say this Creede, yet not one of a thousand can tell the ancient and first vse of it: for commonly at this day of the simpler sort it is said for a prayer, beeing indeede no prayer: and when it is vsed so, men make it no better then a charme.

Aa. 8. 38.

Before we come to handle the particular points of the Creed, it is very requisite that wee should make an entrance thereto by describing the nature, properties, and kindes of faith, the confession and ground whereof is set forth in the Creede. Faith therefore is a gift of God, whereby wee giue assent or credence to Gods word. For there is a necessarie relation betweene faith and Gods word. The common property of faith is noted by the author of the Hebrewes, when he saith, *Faith is the ground of things hoped for; and, the demonstration of things that are not seene.* For all *Heb. 11. 1.* this may be vnderstood, not onely of iustifying faith, but also of temporarie faith, and the faith of miracles. Where faith is said to be a *ground*, the meaning is: that though there are many things promised by God, which men doe not presently enioy, but onely hope for; because as yet they are not: yet faith doth after a sort giue subsisting or being vnto them. Secondly it is an euidence or demonstration, &c. that is, by beleeuing a man doth make a thing as it were visible, being otherwise invisible and absent.

Faith is of two sorte: either common faith, or the faith of the elect: as Paul saith, he is an Apostle according to the faith of Gods *elect*: which also is called *faith without hypocrisie.* The common *Tit. 1. 1.* faith is that, which both elect & reprobate haue, and it is three-fold. I. is *historicall faith*, which is, when a man doth beleue the outward letter and historie of the word. It hath two parts; knowledge of Gods word, and an assent to the same knowledge: and it

Jam. 1. 19.

is to be found in the diuell and his angels. So *S. Iames* saith, *the diuels beleuee and tremble*. Some will say, what a faith haue they? *Answ.* Such as thereby they vnderstand both the Law and the Gospell: besides they giue an assent to it to be true: and they doe more yet, in that they tremble and feare. And many a man hath not so much. For amongst vs, there is many a one which hath no knowledge of God at all, more then he hath learned by the common talke of the world: as namely, that there is a God, and that hee is mercifull, &c. and yet this man will say, that hee beleueeth with all his heart: but without knowledge it can not be that any should truly beleuee, and therefore be deceiueth himselfe. *Quest.* But whence haue the diuels historicall faith? were they illuminated by the light of the spirit? *Answ.* No: but when the Gospell was preached, they did acknowledge it, and beleued it to be true, and that by vertue of the reliques of Gods image, which remained in them since their fall. And therefore this their faith doth not arise from any speciall illumination by his spirit, but they attaine to it by the light of nature, which was left in them from the beginning.

The second kinde of faith is *Temporary faith*: so called because it lasteth but for a time and season, and commonly not to the ende of a mans life. This kinde of faith is noted vnto vs in the parable of the seed, that fell in the stony ground. And there be two differences or kinds of this faith. The first kind of temporary faith hath in it three degrees. The first is, to know the Word of God, and particularly the Gospell. The second, to giue an assent vnto it. The third, to professe it, but to go no further: and all this may be done without any loue to the word. This faith hath one degree more then historicall faith. Examples of it we haue in *Simon Magus*, Acts. 8. 13. who is said to beleuee, because he held the doctrine of the Apostle to be true; and withall professed the same: and in the diuels also, who in some sort confessed, that Christ was the sonne of the most highest, and yet looked for no saluation by him, Mark. 5. 7. Act. 19. 15. And this is the common faith that abounds in this land. Men say they beleuee as the prince beleueeth, and if religion change, they will change. For by reason of the authoritie of princes lawes, they are made to learne some little knowledge of the word: they beleuee it to be good, and they professe it: and thus for the space of thirtie or forty yeares men heare the word preached, and receiue the sa-
craments,

craments, being for all this as void of grace as euer they were at the first day: and the reason is, because they doe barely professe it, without either liking or loue of the same. The second kinde of temporary faith hath in it fise degrees. For by it first a man knowes the word. Secondly he assenteth vnto it. Thirdly, he professeth it. Fourthly, he reioyceth inwardly in it. Fifthly, he bringeth forth some kinde of fruite: and yet for all this hath no more in him, but a faith that will faile in the ende; because he wanteth the effectuall application of the promise of the Gospell, and is without all manner of sound conuersion. This faith is like corne in the house toppe, which groweth for a while, but when heate of sommer commeth, it withereth. And this is also set forth vnto vs in the parable of the seede, which fell in a stony ground, which is hastie in springing vp: but because of the stones, which will not suffer it to take deepe roote, it withereth. And this is a very common faith in the Church of God: by which many reioyce in the preaching of the word, and for a time bring forth some fruits accordingly with shew of great forwardnesse, yet afterward shake off religion and all. But (some will say) how can this be a temporary faith, seeing it hath such fruits? *Ans.* Such a kinde of faith is temporary, because it is grounded on temporary causes which are three. I. A desire to get knowledge of some strange points of religion. For many a man doth labour for the fise former degrees of temporary faith, onely because he desires to get more knowledge in scripture, then other men haue. The second cause is a desire of praise among men, which is of that force that it will make a man put on a shew of all the graces, which God bestoweth vpon his owne children, though otherwise hee want them: and to goe very farre in religion; which appeareth thus: Some there are which seeme very bitterly to weepe for the sinnes of other men, and yet haue neither sorrow nor touch of conscience for their owne: and the cause hereof is nothing else but pride. For hee that sheddes teares for another mans sinnes, should much more weepe for his owne, if hee had grace. Againe, a man for his owne sinnes will pray very slackly and dully, when he prayeth priuately: and yet when he is in the company of others, he praises very seruently and earnestly. From whence is this difference? surely often it springeth from the pride of heart and from a desire of praise among men. The third cause of temporary faith is profit, commodity, the getting of wealth and:

Temporary faith
in five degrees:

1. 2. 3.

4. 5.

Luk. 8. 13.

and riches: which are common occasions to mouue to choose or refuse religion, as the time serueth: but such kinde of beleeuers embrace not the Gospell because it is the Gospell, that is, the glad tidings of saluation; but because it brings wealth, peace, and liberty with it. And these are the three causes of temporary faith.

Act. 8. 19.

Math. 7. 23.

1. Cor. 13. 3.

The third kind of faith is the faith of Miracles: when a man grounding himselfe on some special promise or reuelation from God, doth beleue, that some strange and extraordinarie thing, which he hath desired or foretold, shall come to passe by the work of God. This must be distinguished from historical & temporary faith. For *Simon Magus* hauing both these kinds of faith, wanted this faith of miracles, and therefore would haue bought the same of the Apostles for money. Yet we must know that this faith of miracles may be in hypocrits, as it was in *Iudas*, and at the last iudgement it shall be found to haue beene in the wicked and reprobate; which shall say to Christ, *Lord, in thy name we haue prophesied, and cast out diuells, and done many great miracles.*

True faith.

And thus much for the three sorts of common faith: Now we come to the true faith, which is called the Faith of the elect. It is thus defined: Faith is a supernaturall gift of God in the mind, apprehending the sauing promise with all the promises that depend on it. First, I say, it is a gift of God, *Phil. 1. 29* to confute the blind opinion of our people, that thinke that the faith whereby they are to be saued, is bredde and borne with them. I adde that this is a gift supernaturall; not onely because it is aboue that corrupt nature in which we are borne, but also because it is aboue that pure nature, in which our first parents were created. For in the state of innocencie they wanted this faith, neither had they then any neede of faith in the same God as he is *Messias*: but this faith is a newe grace of God added to regeneration after the fall, and first prescribed and taught in the covenant of grace. And by this one thing, faith differeth from the rest of the giftes of God, as the feare of God, the loue of God, the loue of our brethren, &c. for these were in mans nature before the fall, and after it, when it pleaseth God to call vs, they are but renewed: but iustifying faith admits no renewing. For the first ingrafting of it into the heart, is in the conuersion of a sinner after his fall.

The

The place & seat of faith (as I think) is the mind of a man, not the wil: for it stāds in a kind of particular knowledge or perswasion, and there is no perswasion but in the minde. *Paul* faith indeed, that we beleue with the heart, but by the heart hee vnder-stands the soule without limitation to any part. Some do place faith partly in the minde, and partly in the will, because it hath two parts; knowledge, and affiance: but it seemes not greatly to stand with reason, that one particular and single grace should be seated in diuerse parts or faculties of the soule.

The forme of faith is, to apprehend the promise: *that we might receiue the promise of the spirit through faith:* and *Ioh. 1. 12. to receiue Christ,* and *to beleue,* are put one for another; and to belieue, is to eate and drink the body & blood of Christ. To apprehend properly, is an actiō of the hand of man, which laies hold of a thing, & puls it to himselfe: & by resemblance it agrees to faith, which is the hand of the soule, receiuing & applying the sauing promise.

Gal. 3. 14.
vid Amel. med. cap. 3. Sect. 3. 17.

This apprehension of faith, is not performed by any affection of the will, but by a certain & particular perswasion, whereby a man is resoluēd that the promise of saluation belongs vnto him. Which perswasion is wrought in the minde by the holy Ghost, *1. Cor. 2. 12.* And by this, the promise which is generall, is applyed particularly to one subiect.

By this one action, sauing faith differeth from all other kinds of faith. From historically, for it wanteth all apprehension, and standeth onely in a general assent. From temporarie faith, which though it make a man to professe the Gospell and to reioyce in the same, yet doth it not thoroughly apply Christ with his benefits. For it neuer brings with it any thorough touch of conscience, or liuely sense of Gods grace in the heart. And the same may be said of the rest.

The principall and maine obiect of this faith is, the sauing promise, *God so loued the world, that he gaue his onely begotten sonne, that whosoever beleue in him, shall not perish, but haue euerslasting life.* But some will say, Christ is commonly said to bee the obiect of faith. *Answer.* In effect it is all one, to say the sauing promise, and Christ promised, who is the substance of the Covenant. Christ then as hee is set forth vnto vs in the word and Sacraments, is the obiect of faith. And here certaine questions offer themselves to be skanned.

so als in 2. Emble page. 139.

The first, What is that particular thing, which faith

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appre-

apprehendeth? *Ans.* Faith apprehendeth whole Christ God and man. For his godhead without his manhood, and his manhood without his godhead doth not reconcile vs to God. Yet this which I say must be conceiued with some distinction according to the difference of his two natures. His godhead is apprehended not in respect of his essence or nature, but in respect of his efficacie manifested in the manhood, whereby the obedience thereof is made meritorious before God: as for his manhood, it is apprehended both in respect of the substance or thing it selfe, and also in respect of the efficacie and benefits thereof.

The second, In what order faith apprehends Christ? *Ans.* First of all it apprehends the very body and blood of Christ: and then in the second place the vertue and benefits of his body and blood: as a man that would feele in his body the vertue of meate and drinke, must first of all receiue the substance thereof.

To goe forward. Besides the maine promise, which concernes righteousness and life euerlasting in Christ, there be other particular promises touching strength in temptations, comfort in afflictions, and such like, which depend on the former: and they also are the object of iustifying faith: and with the very same faith we beleue them, wherewith we beleue our saluation. Thus *Rom. 4. 19. 22.* Abraham by the same faith wherewith he was iustified, beleued that hee should haue a sonne in his olde age. And *Noe* by that faith wherby hee was made heire of righteousness, beleued that hee and his familie should bee preserued in the flood: this conclusion beeing alwaies laide downe, that, To whome God giues Christ, to them also he giues all things needefull for this life or the life to come, in and by Christ. And hereupon it comes to passe that in our praiers, besides the desire of things promised, we must bring faith, wherby we must be certainly perswaded, that God will graunt vs such things as hee hath promised: and this faith is not a new kind or distinct faith from iustifying faith. Thus we see plainly what sauing faith is.

Eph. 3. 12.

Amos. 9. 1. 2. 3.
Isa. 55. 1. 2. 3.
Grace 26. p. 97.

Whereas some are of opinion, that faith is an affiance or confidence, that seemes to be otherwise: for it is a fruite of faith, and indeede no man can put any confidence in God, till he be first of all perswaded of Gods mercy in Christ towards him.

Some againe are of minde, that *love* is the very nature and forme of faith: but it is otherwise. For as confidence in God, so also

also loue is an effect which proceedeth from faith. 1. Tim. 1. 5. *The end of the law is loue from a pure heart and good conscience and faith vnfaigned.* And in nature they differ greatly. Christ is the fountaine of the waters of life. Faith in the heart is as the pipes and leads that receive in, and hold the water: and loue in some part is as the cocke of the conduit, that lets out the water to euery comer. The property of the hand is to hold, and of it selfe it cannot cut: yet by a knife or other instrument put into the hand, it cuts: the hand of the soule is faith, and his propertie is to apprehend Christ with all his benefits, and by it selfe it can doe nothing else; yet ioyne loue to it, and by loue it will be effectuell in all good duties. Gal. 5. 6.

Now to proceede further: first we are to consider, how faith is wrought: secondly, what be the differēces of it. For the first, faith is wrought in and by the outward ministerie of the Gospell, accompanied by the inward operation of the spirit, and that not suddenly, but by certaine steps and degrees (as nature frameth the body of the infant in the mothers wombe, 1. by making the braine and heart, 2. by making veines, linewes, arteries, bones, 3. by adding flesh to them all). And the whole operation of the spirit stands in two principall actions. First, the enlightening of the minde: the second, the moouing of the will. For the first, the holy Ghost enlightens mens mindes with a further knowledge of the law then nature can affoord; and thereby makes them to see the sinnes of their hearts and liues with the ouglines thereof, & withall to tremble at the curse of the law. Afterward the same spirit opens the eye to vnderstand and consider seriously of righteousness and life eternall promised in Christ. This done, then comes the second worke of the holy Ghost, which is the inflaming of the will, that a man hauing considered his fearefull estate by reason of sinne, and the benefits of Christs death, might hunger after Christ; and haue a desire not so much to haue the punishments of sinne taken away, as Gods displeasure: and also might enjoy the benefits of Christ. And when he hath stirred vp a man to desire reconciliation with God in Christ, then withall he giues him grace to pray not onely for life eternall, but especially for the free remission and pardon of all his sinnes: and then the Lords promise is, *Knocke and it shall be opened, seeke and ye shall finde.* After which he further sends his spirit into the same heart that desireth reconciliation with God, and remission of sinnes in

Christ; and doth seale vp the same in his heart by a liuely and plentifull assurance thereof.

The differences and degrees of faith are two. **I.** a weake faith: **II.** a strong faith. Concerning the first, this weake faith shewes it selfe by this grace of God, namely, an vnfained desire, not onely of saluation (for that the wicked & gracelesse man may haue) but of reconciliation with God in Christ. This is a sure signe of faith in euery touched and humbled heart, and it is peculiar to to the elect: and they which haue this, haue in them also the ground and substance of true sauing faith: which afterwards in time will grow vp to greater strength. Reasons. **I.** Promise of life euerlasting, is made to the desire of reconciliation, Psal. 10. 17. *Lord, thou hast heard the desire of the poore.* Psal. 143. 6. *My soule desireth after thee, as the thirstie land.* Psalm. 145. 19. *He will fulfill the desire of them that feare him.* Matth. 5. 6. *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.* Reuelat. 21. 6. *I will giue vnto him which is a thirst, of the well of the water of life freely.* **II.** The hungering desire after grace is a sanctified affection; where one affection is sanctified, all are sanctified: where all are sanctified, the whole man is sanctified: and hee that is sanctified, is iustified and beleeueth. **III.** God accepts the will and desire to repent and beleue, for repenting and beleeuing indeede: wherefore this desire of reconciliation (if it be soundly wrought in the heart) is in acceptation with God as true faith indeede. But carnall men will say, If faith, yea true faith shew it selfe by a desire of reconciliation with God in Christ for all our sinnes, then we are well ynough, though we liue in our sinnes: for wee haue very good desires. *Ans.* That there bee in many men sundry fleeing motions and desires to doe good things which grow to no issue or head, but in time vanish as they come. Now such passions haue no soundnes in them, and must be distinguished from the desire of reconciliation with God, that comes from a bruised heart, and brings alwaies with it reformation of life: therefore such as liue after the course of this world, and thinke notwithstanding that they haue desires that are good, deceiue themselves.

Now faith is said to be weake, when a man either failes in the knowledge of the Gospell; or else hauing knowledge, is weake in grace to apply vnto himselfe the sweete promises thereof. As for example, wee knowe that the Apostles had all true sauing

sauing faith (except Iudas) and when our Sauour Christ asked them, whome they thought that he was; *Peter* in the person of the rest, answered for them all, and said: *Thou art Christ, the Some of the liuing God*: for which our Sauour commended him, and in him, them all, saying: *Thou art Peter, and vpon this rocke*, (that is, vpon Christ which *Peter* confessed in the name of them all) *will I builde my Church*. And yet about that time we shall finde in the Gospell, that they are called men of *little faith*. Now they failed in knowledge of the death of Christ, and of his passion, and resurrection; and were carried away with a vaine hope of an earthly kingdome. And therefore when our Sauour shewed them of his going downe to Ierusalem and of his sufferings there, *Peter* a little after his notable confession began to rebuke Christ, and said, *Master haue pitie on thy selfe, this shall not be vnto thee*. And vntill hee had appeared to them after his death, they did not distinctly beleue his resurrection.

Mat. 16. 15.

Mat. 8. 26.
& 16. 8.

Againe, weake faith though it be ioyned with knowledge, yet it may faile in the applying or in the apprehension and appropriating of Christs benefits to a mans owne selfe. This is to be seene in ordinary experience. For many a man there is of humble and contrite heart, that serueth God in spirit and truth, yet is not able to say without great doubtings and wauerings; I know and am fully assured that my sinnes are pardoned. Now shall we say, that all such are without faith? God forbid. Nay, we may resolue our selues, that the true child of God may haue a hungering desire in his heart after reconciliation with God in Christ for all his sinnes, with care to keepe a good conscience, and yet be weake some time in the apprehension of gods mercy and the assurance of the remission of his owne sinnes.

But if faith faile either in the true knowledge, or in the apprehension of Gods mercies, how can a man be saued by it? *Ans.* We must know that this weake faith will as truly apprehend Gods mercifull promises for the pardon of sinne, as strong faith, though not so soundly. Euen as a man with a pallsie hand can stretch it out as well to receiue a gift at the hand of a king, as he that is more sound, though it be not so firmly and steadfastly. And Christ saith, that he will not breake the bruised reed, nor quench the smoaking flaxe.

The Church of Rome beares men in hand, that they are good Catholiques, if they beleuee as the Church beleuees; though in the meane season they can not tell what the Church beleuees. And some Papiſts commend this faith by the example of an olde deuout father, who being tempted of the diuell, & asked how hee beleueed; answered that hee beleueed as the church beleueed: being againe asked how the church beleueed, he answered, as I beleuee: whereupon the diuel (as they ſay) was faine to depart. Well, this fond & ridiculous kind of faith we renounce, as being a means to nuzle men in blindnes, ſuperſtition, & perpetual ignorance: yet withal we do not deny but that there is an implicate or infolded faith, which is, when a man as yet hauing but ſome litle portion of knowledge in the doctrine of the goſpel, doth truly perform obedience according to the meaſure thereof; & withal hath care to get more knowledge, & ſhewes good affection to all good meanes wherby it may be increaſed. In this reſpect a certen ruler, who by a miracle wrought vpon his child, was mooued to acknowledge Chriſt for the Meſſias, and further to ſubmit himſelfe to his doctrine, is commended for a beleueer: and ſo are in the like caſe, the Samaritanes.

Ioh. 4. 53.
& 42.

And thus much of weake faith: which muſt be vnderſtood to bee in a man not all the daies of his life, but while hee is a yong babe in Chriſt. For as it is in the ſtate of the body, firſt wee are babes and growe to greater ſtrength as we grow in yeares; ſo it is with a Chriſtian man. Firſt he is a babe in Chriſt, hauing weake faith, but after growes from grace to grace, till hee come to haue a ſtrong faith: example whereof we haue in *Abraham*, who was ſtrong and perfect both in knowledge and apprehenſion. This ſtrong faith is, when a man is indued with the knowledge of the Goſpell, and grace to apprehend and apply the righteouſnes of Chriſt vnto himſelfe for the remiſſion of his owne ſinnes: ſo as he can ſay diſtinctly of himſelfe and truly, that hee is fully reſolued in his owne conſcience, that hee is reconciled vnto God in Chriſt for all his ſinnes; and accepted in him to life euerlaſting. This degree of faith is proper to him that beginnes to be a tall man and of ripe yeares in Chriſt. And it commeth not at the firſt calling of a man vnto grace. And if any ſhall thinke that hee can haue it at the firſt, hee deceiueth himſelfe. For as it is in nature: firſt we are babes, and then as we increaſe in yeares, ſo wee growe in ſtrength: ſo it is in the life of a Chriſtian;

Christian; first ordinarily he hath a weake faith, and after growes from grace to grace, till he come to stronger faith: and at the last he be able to say, he is fully assured in his heart and conscience of the pardon of his sins and of reconciliation to God in Christ. And this assurance ariseth from many experiences of Gods fauour and loue in the course of his life by manifold preseruations and other blessings which beeing deeply and duly considered bring a man to be fully perswaded, that God is his God, and God the father his father, and Iesus Christ his redeemer, and the Holy Ghost his sanctifier.

Now howsoeuer this faith be strong, yet is it alwaies imperfect, as also our knowledge is; and shall so long as we liue in this world be mingled with contrary vnbeliefe and sundrie doubtings more or lesse. A great part of men amongst vs, blinded with grosse ignorance, say they haue faith, and yet indeede haue not. For aske them what faith they haue, they will answer, they beleue that God is their father, and the Sonne their redeemer, &c. aske them how long they haue had this faith, they will answer, euer since they could remember: aske them whether they euer doubt of Gods fauour? they will say, they would not once doubt for all the world. But the case of these men is to be pitied: for howsoeuer they may perswade themselves, yet true it is, that they haue no sound faith at all: for euen strong faith is assaulted with temptations and doubtings: and God will not haue men perfect in this life, that they may alwaies goe out of themselves, and depend wholly on the merit of Christ.

And thus much of these two degrees of faith. Now in whome so euer it is, whether it be a weake faith, or a strong, it bringeth forth some fruit, as a tree doth in the time of sommer. And aspeciall fruit of faith, is this confession of faith, *I beleue in God, &c.* so Paul saith, *With the heart a man may beleue vnto righteousnesse, and with the mouth man confesseth to saluation.* Confession of faith is, when a man in speech and outward profession doth make manifest his faith for these two causes. I. That with his mouth outwardly he may glorifie God and doe him seruice both in bodie and soule. II. That by the confession of his faith, he may seuer himselfe from all false christians, from Atheists, hypocrites, and all false seducers whatsoeuer. And as this is the dutie of a Christian man, to make profession of his faith; so here in this Creede of the Apostles, we haue the right order and forme of making

Rom. 10. 10.

confession set downe, as we shal see in handling the parts thereof.

The Creede therefore sets downe two things concerning faith, namely the action of faith and his object, which also are the parts of the Creede. The action in these words, *I beleene*: the object in all the words following, *in God the father almightie, maker, &c.* And first let vs beginne with the action.

I beleene in God.] We are taught to say, *I beleene*, not *we beleene*, for two causes. First because (as we touched before) in the Primitiue Church this Creede was made to be an answer to a demand or question, which was demanded of euery particular man that was baptized: for they asked him thus; What dost thou beleue? then he answered, *I beleene in God the Father, &c.* and thus did euery one of yeares make profession of his faith: and it is likely that Peter alluded hereunto, saying, *the stipulation or answer of a good conscience maketh request to God.* The second cause is, howsoeuer we are to pray one for another, by saying, *O our father, &c.* yet when we come to yeares, we must haue a particular faith of our owne: no man can be saued by another mans faith, but by his owne, as it is said: *The iust shall liue by his faith.* But some will say, this is not true, because children must be saued by their parents faith: the answer is this; the faith of the parent doth bring the child to haue a title or interest to the Covenant of grace and to all the benefits of Christ: yet doth it not apply the benefits of Christs death, his obedience, his merits, and righteousness vnto the infant: for this the beleeuers doth onely vnto himselfe and to no other. Again some may say, if children doe not apprehend Christs benefits by their parents faith, how then is Christs righteousness made theirs and they saued? *Ans.* By the inward working of the Holy Ghost, who is the principall applyer of all graces, whereas faith is but the instrument. As for the places of scripture that mention iustification and saluation by faith, they are to be restrained to men of yeares: whereas infants dying in their infancie, and therefore wanting actuall faith which none can haue without actuall knowledge of Gods will and word, are no doubt saued by some other speciall working of Gods holy spirit, not knowne to vs.

Furthermore, to beleue signifieth two things; to conceiue or vnderstand any thing, and withall to giue assent vnto it to be true; and therefore in this place, to beleue signifieth to know & acknowledge that all the points of religion which follow, are the truth

truth of God. Here therefore we must remember, that this clause (*I beleene*) placed in the beginning of the Creede, must be particularly applied to all and euery article following. For so the case stands, that if faith faile in one maine point, it faileth a man in all: and therefore faith is said to be *wholly copulative*. It is not sufficient to hold one article, but he that will holde any of them for his good, must hold them all: and he which holds them all in shew of wordes, if hee ouerturne but one of them indeede, hee ouerturnes them all. *Fides est tota copulativa.*

Againe, *to beleene* is one thing, and *to beleene in this or that* is another thing: and it containeth in it three points or actions of a beleuer. 1. to know a thing: 2. to acknowledge the same: 3. to put trust & confidence in it. And in this order must these three actions of faith be applied to euery article following which concerneth any of the persons in Trinity. And this must be marked as a matter of speciall moment. For alwaies by adding them to the wordes following, we doe apply the article vnto our selues in a very comfortable manner. As *I beleue* in the father, and do beleue that he is my father: and therefore I put my whole trust in him, and so of the rest.

Now we come to the obiect of generall faith, which is either God or the Church; in handling of both which, I will obserue this order. I. I will speake of the meaning of euery article. II. Of the duties which we ought to learne thereby. III. And lastly, of the consolations which may be gathered thence. Concerning God, three things are to be considered. And first by reason of manifold doubtings that rise in our mindes, it may be demaunded whether there be a God? many reasons might be vfed to resolute those that haue scruple of conscience: otherwaies wee are bound to beleue that there is a God without all doubting. As for those Atheists which confidently auaunch there is no God, by Gods law they ought to die the death: nay, the earth is too good for such to dwell on. Malefactors, as theues and rebels, for their offences haue their reward of death: but the offence of those, which denies that there is a God, is greater: and therefore deserues a most cruell death.

The second point followeth, namely what God is? *Answer.* Moses desiring to see Gods face, was not permitted but to see his hinder part: and therefore no man can be able to describe God by his nature, but by his effects and properties, on this or such

Exod. 33.

like manner: *God is an essence spirituall, simple, infinite, most holy.* I say first of all, that God is an essence, to shew that he is a thing absolutely subsisting in himselfe and by himselfe, not receiuing his being from any other. And herein he differeth from all creatures whatsoever, which haue subsisting and being from him alone. Againe I say he is an essence spirituall, because he is not any kinde of body, neither hath he the parts of the bodies of men or other creatures, but is in nature a spirit inuisible, not subiect to any of mans senses. I adde also, that he is a simple essence: because his nature admits no manner of composition of matter or forme or parts. The creatures are compounded of diuers parts, & of variety of nature, but there is no such thing in God: for whatsoever thing he is, he is the same by one and the same singular and indiuisible essence. Furthermore he is infinite, and that diuers waies: infinite in time, without any beginning and without end: infinite in place, because he is euery where and excluded nowhere, within all places, and forth of all places. Lastly, he is most holy, that is, of infinite wisdom, mercie, loue, goodnes, &c. and he alone is rightly tearmed most holy, because holines is of the very nature of God himselfe; whereas among the most excellent creatures, it is otherwise. For the creature it selfe is one thing, and the holines of the creature another thing. Thus we see what God is, and to this effect God describes himselfe to be *Iehoua Elohim*: and Paul describes him to be a King everlasting, immortal, inuisible, and onely wise, to whome is due all honour and glorie for euer.

Exod. 3. 6. 14.

1. Tim. 1. 17.

The third point is, touching the number of gods, namely whether there be more gods then one or no. *Answ.* There is not, neither can there be any more gods then one. Which point the Creed auoucheth, in saying, *I beleue in God, not gods*: and yet more plainly the Nicene Creed and the Creed of Athanasius, both of them explaining the words of the Apostles Creede on this manner, *I beleue in one God*. Howsoever some in former times haue erroneously held, that two gods were the beginning of all things, one of good things, the other of euill things: others that there was one God in the olde testament, an other in the new: others againe, namely the *Valentinians*, that there were 30. couple of gods: and the heathen people (as *Augustine* recordeth) worshipped 30. thousand gods: yet we that are members of Gods Church, must hold and beleue one God alone, and no more,

more, Deut. 4. 39. *Vnderstand this day and consider in thine heart, that Iehouah he is God in heauen aboue and vpon the earth beneath: there is none other.* Eph. 4. 6. *One God, one faith, one baptisme.* If it be alledged that the Scripture mentioneth many gods, because
 (b) Magistrates are called gods, (c) Moses is called Aarons god, (d) the diuell and all idols are called gods. The answer is this: ^{Psalm 82. 6.}
 They are not properly or by nature gods, for in that respect ^{Exod. 4. 16.}
 there is only one God: but they are so termed in other respects. ^{1. Cor. 4. 4.}
 Magistrates are gods, because they be Vicegerents placed in the roome of the true God, to gouerne their subiects: Moses is Aarons god, because he was in the roome of god to reueale his will to Aaron: the diuell is a god, because the hearts of the wicked would giue the honour vnto him, which is peculiar to the euermouing God: idols are called gods, because they are such in mens conceits and opinions, who esteeme of them as of gods. Therefore Paul saith, *an idol is nothing in the world*, that is, nothing in nature subsisting, or nothing in respect of the diuinity ascribed vnto it. ^{1. Cor. 8. 4.}

To proceede forward, to beleue in this one God, is in effect thus much: 1. to know and acknowledge him as he hath reuealed himselfe in his word: 2. to beleue him to be my God: 3. from mine heart to put all mine affiance in him. To this purpose Christ saith, *This is eternall life to know thee the onely God, and whome thou hast sent Iesue Christ.* Now the knowledge here meant, is not a bare or general knowledge, for that the diuels haue, but a more speciall knowledge whereby I know God not onely to be God, but also to be my God, and thereupon doe put my confidence in him. ^{Ioh. 17. 3.}

And thus much of the meaning of the first words, *I beleue in God, &c.* Now follow the duries which may be gathered hence. First of all, if we are bound to beleue in God, then we are also bound to take notice of our naturall vnbeliefe, whereby we distrust God, to checke our selues for it, and to strue against it. Thus dealt the father of the child that had a dumme spirit, Lord (saith he) *I beleue, Lord helpe mine vnbeliefe.* And David, *Why art thou cast downe my soule? and why art thou so disquieted in me? write on God.* And that which our Sauiour Christ said once to Peter, men should daily speake to themselves: *O thou of little faith, why hast thou doubted?* But some may say, wherein standes our vnbeliefe? ^{Mark 9. 24.}
Ans^r. It standes in two things: I. In distrusting the ^{Psalm 42. 12.}

goodnesse of God, that is, in giuing too little or no affiance to him; or in putting affiance in the creature. For the first, few men will abide to be told of their distrust in God: but indeede it is a common and rife corruption: and though they sooth themselves neuer so much, yet their vsuall dealings proclaime their vnbeleefe. Goe through all places, it shall be found that scarce one of a thousand in his dealings makes conscience of a lie: a great part of men gettes their wealth by fraud and oppression and all kinde of vniust and vnniercitull dealing. What is the cause that they can doe so? Alas, alas, if there be any faith, it is pinned vp in some by-corner of the heart, and vnbeleefe beares sway as the lord of the house. Againe, if a man had as much wealth as the world comes to, he could finde in his heart to wish for another; and if he had two worlds, he would be calling for the third, if it might be compassed: the reason hereof is, because men haue not learned to make God their portion, and to stay their affections on him: which if they could doe, a meane portion in temporall blessings would be enough. Indee these and such like persons will in no wise yeeld that they doe distrust the Lord, vnlesse at some time they be touched in conscience with a sense and feeling of their sinnes, and be thoroughly humbled for the same: but the truth is, that distrust of Gods goodnesse is a generall and a mother-sinne, the ground of all other sinnes, and the very first and principall sinne in *Adams* fall. And for the second part of vnbeleefe, which is an affiance in the creatures, read the whole booke of God, and we shall finde it a common and vsuall sinne in all sorts of men, some putting their trust in riches, some in strength, some in pleasures, some placing their felicitie in one sinne, some in another. When King *Aha* was sicke, he put his whole trust in the *Phisitians*, and not in the Lord. And in our daies the common practise is, when crosses and calamities fall, then there is trotting out to that wise man, to this cunning woman, to this forcerer, to that wizzard, that is, from God to the diuell, and their counsell is receiued and practised without any bones making. And this shewes the bitter roote of vnbeleefe, and confidence in vaine creatures; let men sinooth it ouer with goodly tearmes as long as they will. In a word, there is no man in the world, bee hee called or not called, if hee looke narrowly vnto himselfe, he shall finde his heart almost filled with manifold doubtings and distrustings, whereby he shall feel him-

himselfe euen carried away from beleeuing in God. Therefore the dutie of euery man is, that will truly say that hee beleeueth in God, to labour to see his owne vnbeleefe and the fruits thereof in his life. As for such as say they haue no vnbeleefe, nor feelee none; more pittifull is their case. For so much the greater is their vnbeleefe.

Secondly, considering that wee professe our selues to beleue in God, wee must euery one of vs learne to knowe God. As Paul saith, *Rom. 10. 14. Howe can they beleue in him, of whome they haue not heard? and howe can they heare without a preacher?* therefore none can beleue in God but hee must first of all heare and and bee taught by the ministerie of the word to know God aright. Let this bee remembred of young and olde. It is not the pattering ouer of the beleeefe for a prayer, that will make a man a good beleeuer, but God must bee knowne of vs and acknowledged as hee hath reuealed himselfe partly in his word, and partly in his creatures. Blinde ignorance and the right vse of the Apostles Creed will neuer stand together. Therefore it stands men in hand to labour and take paines to get knowledge in religion, that knowing God aright, they may come steadfastly to beleue in him, and truly make confession of their faith.

Thirdly, because we beleue in God, therefore an other duty is, to denie our selues vterly, and to become nothing in our selues. Our Sauour Christ requires of vs to become as little children, if we would beleue. The begger depends not on the reliefe of others, till he finde nothing at home: and til our hearts be purged of selfe-loue and pride, wee can not depend on the fauour and goodnesse of God. Therefore he that would trust in God, must first of all be abased and confounded in himselfe, and in regard of himselfe bee out of all hope of attaining to the least sparke of the grace of God.

Fourthly, in that we beleue in God, and therefore put our whole trust and assurance in him: wee are taught, that euery man must commit his bodie, his soule, goods, life, yea all that hee hath into the hands of God, and to his custodie. So Paul saith, *I am not ashamed of my sufferings, for I know whome I haue beleued, and am perswaded that hee is able to keepe that which I haue committed vnto him ag. inst that day.* A worthy saying: for what is the thing which Paul committed vnto the Lord? it was his

2. Tim. 1. 12.

2.Pet.4.19.

owne soule and the eternall saluation thereof. But what mooues him to trust God? surely his perswasion whereby he knew that God would keepe it. And *Peter* saith: *Let them that suffer according to the will of God, commit their soules to him in well doing as unto a faithfull creatour.* Looke as one friend laieth downe a thing to be kept of an other; so must a man giue all that he hath to the custodie of God. Fewe or none can practise this, and therefore when any euill befalls them either in body or in goods, or any other way whatsoeuer, then they presently shewe themselues rather beasts then men in impatience. For in prosperitie they had no care to put their trust in God, and therefore in aduersitie when crosses come, they are voide of comfort. But when a man hath grace to beleue and trust in God, then he commits all into Gods hands: and though all the world should perish, yet he would not be dismayed. And vndoubtedly if a man would be thankfull for the preseruatiō of his goods, or of his life, hee must shew the same by committing all hee hath into Gods hands, and suffer himselfe to be ruled by him.

2.Chr 34.27.

3.Chr.32.

2.Chr.20.20.

Heb.5 7.

Psal.32.

Dan.6.28.

Now followes the consolations and comforts which Gods Church and children reape hereby. He that beleeueth in God, and takes God for his God, may assure himselfe of saluation, and of a happie deliuerance in all dangers and necessities. When God threatned a plague vpon Israel for their idolatrie, good King *Iosiah* humbled himselfe before the Lord his God: and he was safe all his daies. And so King *Hezekiah*, when *Senacherib* the king of *Ashur* offered to inuade *Iudah*, he trusted likewise in the Lord, and prayed vnto him, and was deliuered. Whereby we see, if a man puts his whole trust in God, hee shall haue security and quietnesse, as *Iehosaphat* said to the men of *Iudah*. And our Sauour *Christ* when hee was vpon the crosse, and felt the whole burden of the terrible wrath of God vpon him, cried, *My God, my God, why hast thou forsaken me?* And it appeareth in the Epistle to the Hebrewes, that *Christ* was heard in that he feared: whereby we are giuen to vnderstand, that they shall neuer bee vtterly forsaken that take God for their God. And King *Dauid* hauing experience of this, vseth most excellent speeches for this ende, to shewe that the ground of his comfort was, that God was his God. And it is said that *Daniel* had no manner of hurt in the Lyons denne; because hee trusted in the Lord his God. And contrariwise, such as distrust God are subiect to all miseries

miseries and iudgements. The Israelites in the wildernesse beleened not God, and trusted not in his helpe, therefore God was angrie, *Psal. 78. 21, 22.* and his fire was kindled in Iacob, and wrath came vpon Israel.

God, the Father Almightye.] Some haue thought that these words are to be coupled with the former without distinction, as if the title of God had beene proper to the first person the Father, and not common to the rest: and thus haue some heretikes thought. But indeede there must a pause or distinction be made, that the name or title of God may bee set in the fore-front, as common to all the three persons following. For that is the very intent of the order of this Creede, to teach vs to beleue in one God, who is distinct into three substances or persons called the Father, the Sonne, the holy Ghost. And here offers it selfe to be considered euen one of the greatest mysteries of our religion: namely, that God, is the Father, the Sonne, and the holy Ghost: and againe, that the Father, the Sonne, and the holy Ghost are one and the same God. Some at the first may possibly say, that this cannot stand, because it is against all reason that one should be three, or three one. The answer is, that indeede if one and the same respect be kept, it is not possible, but in diuers considerations and respects it may. And thus the Father, the Sonne, and the holy Ghost are three, namely in person; and againe, they three are one, not in person, but in nature. By nature is meant, a thing subsisting by it selfe, that is common to many: as the substance of man consisting of body and soule common to all men, which we call the *humanitie* of a man, is the nature of man. By person is meant, a thing or essence subsisting by it selfe, not common to many, but incommunicable: as among men, these particulars, Peter, Iohn, Paul, are called persons. And so in the mysterie of the Trinitie, the diuine nature is the godhead it selfe simply and absolutely considered; and a person is that which subsisteth in this godhead, as the Father, the Sonne, the holy Ghost. Or againe, a person is one and the same godhead not absolutely considered, but in relation, and as it were, restrained by personall or characteristickall proprieties: as the godhead or God begetting is the father: God againe considered not simply, but so farre forth as he is begotten is the Sonne; and God proceeding of the Father and the Sonne, the holy Ghost. And if any man would conceiue in minde rightly the diuine nature, hee must conceiue God or the godhead absolutely: if any of the persons, then hee

5 Hebr. 1. 3.
Cal. 4. 8.

must conceiue the same godhead relatiuely with personall proprieties. Thus the godhead considered with the proprietie of fatherhood or begetting is the father : and conceiuing the same godhead with the proprietie of generation, wee conceiue the Sonne, and the godhead with the proprietie of proceeding, wee conceiue the holy Ghost. Neither mult it seeme straunge to any that wee vse the names of nature and person, to set forth this misterie by : for they haue bin taken vp by common consent in the primitiue Church, and that vpon weighty consideration to manifest the truth, and to stoppe the mouthes of heritikes: and they are not vsed against the proper sense of the scriptures, nay they are therein (b) contained. Thus wee see how it comes to passe that the three things signified by these names, Father, Sonne, holy Ghost, are each of them one and the same God. And this misterie may well bee conceiued by a comparison borrowed from light. The light of the sunne, the light of the moone, and the light of the aire for nature and substance are one and the same light : and yet they are three distinct lights. The light of the sunne, beeing of it selfe and from none, the light of the moone from the sunne, and the light of the aire from them both. So the the diuine nature is one, and the persons are there, subsisting after a diuers manner in one and the same nature.

And for the further clearing of this point, wee must yet further marke and remember two things : namely, the vnion and the distinction of the persons. The vnion is, whereby three persons are one not simply, but one in nature, that is, coessentiall or consubstantiall; hauing all one godhead. For the Father is God, the sonne is God, and the holy Ghost is God : now there are not three distinct Gods, but one God, because there is one God and no more in nature ; considering that the thing which is infinite is but one and is not subiect to multiplication : and the Father is this one God, as also the Sonne & the holy Ghost. And as these three persons are one in nature, so whatsoeuer agrees to God simply considered, agrees to them all three. They are all coequall and coeternall : all most wise, iust, mercifull, omnipotent, by one & the same wisdom, iustice, mercie, power. And because they haue all one godhead, therefore they are not onely one with another, but also each in other, the Father in the Son, and the Sonne in the Father, and the holy Ghost in them both. And wee must not imagine that these three are one God, as though

though the Father had one part of the godhead, the Sonne another part, & the H. Ghost a third. For that is most false, because the infinite and the most simple godhead is not subiect to composition or diuision: but euery person is whole God, subsisting not in a part, but in the whole godhead: and the whole entire godhead is communicated from the father to the sonne, & from both father and sonne to the holy Ghost. But some may yet say, that this doctrine seemes to be impossible; because three creatures, as for example, *Peter, Paul, Timothie*, being three persons, and so remaining, can not haue one and the same nature, that is, the same bodie and the same soule. *Ans.* Three or moe men may haue the same nature ^(b) in kinde, but the truth is, they cannot possibly haue a nature which shall be one and the same ^(c) in number, in them all three. For a man is a substance created and finite; and the bodies of men are quantities, and therefore diuisible and seperable one from another. Hereupon it comes, that the persons of men are not only distinguished by proprieties, but also diuided and sundered one from another. And though *Peter, Paul, Timothie*, haue all one common and vniuersall forme, yet they three are not one man, but three men. Now it is otherwise with the diuine nature or godhead which is vncreated & infinite, and therefore admits neither composition nor diuision, but a distinction without any seperation: so as the three persons subsisting in it, shall not be three gods, but one and the same God.

Yet further some will object, that it is truly said of the father, that hee is God, but the same godhead is not in the sonne, nor in the holy Ghost; for the son & the holy Ghost haue their beginning from the father. *Ans.* The sonne and the holy Ghost haue not a beginning of their nature or of their godhead from the Father, but of their person onely: the person of the Sonne is from the Father; and the person of the Holy Ghost, is both from the Father & from the Sonne: but the godhead of all three persons is vncreate & vnbegotten, and proceeding from none. Yet some may say, both the sonne and the holy Ghost haue receiued from the Father all their attributes, as wisdom, knowledge, power, &c. Now he that receiueth any thing from another, is in that respect inferiour to him that giueth it: and therefore the Sonne & the holy Ghost are not God as he is. *Ans.* We must know, that, which the Sonne receiueth of the Father, he receiueth it by nature, and not by grace; & he receiueth not a part but all that the

Father hath sauing the personall proprietie. And the holy ghost receiue from the Father and the Sonne by nature, and not by grace: and therefore though both the Sonne and the holy Ghost receiue from the Father, yet they are not inferiour to him, but equall with him. And thus much is both necessarie and profitable to be learned of the vnion betweene the three persons in Trinitie, whereby they beeing three haue all one and the same godhead.

The second point to be considered is, that though these three haue but one godhead, and all make but one God: yet they are distinguished one from another: for the Father is the Father, and not the Sonne, or the holy Ghost: the Sonne is the Sonne and not the Father, nor the holy Ghost: and the holy Ghost is the holy Ghost, not the Father nor the Sonne. This distinction of the persons is notably set forth vnto vs in the baptisme of our Sauour Christ: where it is said, that *when Iesus was baptized, he came out of the water*: there is the second person: and the holy Ghost descended vpon him in the forme of a doue; there is the third person: and the Father the first person pronounced from heauen, that he was his onely beloued Sonne in whome he was well pleased. And wee must ^{not} conceiue this distinction in such manner as though these three, Father, Sonne, and holy Ghost were three names of one God. For the three persons doe not in name or word, but really in truth distinctly subsist in the same diuine nature. Neither must we imagine that the three persons are three formes or differences of one God, as some heretikes haue dreamed, who taught that the father alone is God, and that he is called a Father in one respect, the Sonne in another, and the holy Ghost in a third. For this were nothing els but to make the personall proprietie to be nothing but imaginarie accidents, which indeede, or at the least in mans conceit, might come and goe, and be either in the persons or forth of them. For the personall relations though in (*b*) minde they may be distinguished from the diuine essence, yet (*c*) indeede they are one with it. But some will say, if they make this distinction, there is rather a quaternitie then a trinitie: for the godhead is one, the father another, the sonne a third, and the holy Ghost a fourth. Thus some heretikes haue objected against the distinction of the trinitie: but it is vntrue which they say. For the godhead must not be seuered from the Father, nor from the Sonne,

nor

b Ratione.
c essentia.

nor from the holy Ghost: for the Father is God or the whole godhead, so also is the sonne and the holy Ghost: and the godhead likewise is in every one of these three persons, and every one of them subsisting in the godhead, and the godhead must be conceived to be in them all, and not as a fourth thing out of them. And therefore we must still maintaine, that these three persons are distinguished and not diuided, as three men are diuided in being and substance: for this diuision; can not be in them; because all three haue one diuine nature and one godhead. This is the mysterie of all mysteries to be receiued of vs all, namely, the trinitie of the persons in the vnitie of the godhead. This forme of doctrine must be retained and holden for these causes. I. because by it we are able to distinguish this true God from all false gods and idols. II. because among all other points of religion this is one of the chiefest, being the very foundation therof. For it is not sufficient for vs to knowe God as we can conceiue of him in our owne imagination: but we must know him as he hath reuealed himselfe in his word. And it is not sufficient to saluation to beleue in God confusedly, but we must beleue in one God distinct into three persons, the father, the Sonne, the holy Ghost: yea and more then this, we must hold and beleue that God the father is our father, the Sonne our redeemer, the holy Ghost our sanctifier and comforter. Well then, if we must in this manner beleue in God, then we must also know him: for we can haue no faith in the thing which is vtterly vnknowne. Wherefore if we would beleue in the father, sonne, or holy Ghost, we must know them in part, Ioh. 17. *This is life eternall to know thee the only God, and whome thou hast sent Iesus Christ.* Ioh. 14. 17. *The world can not receiue the spirit of truth because it hath neither seene him nor knowne him.* 1. Ioh. 2. 23. *Whosoener denyeth the same hath not the father.* Thirdly, this doctrine directs vs in worshipping God aright: for vnity in trinitie, and trinitie in vnity is to be worshipped: one God must be worshipped in the Father, in the Sonne, and in the holy Ghost: and if we worship God the father without the sonne and the holy Ghost: or if we worship the sonne without the father and the holy Ghost: and the holy Ghost without the father and the sonne, we worshipping nothing but an Idol. Againe, if we worship the three persons not as one God, but as three Gods, then likewise we make three Idols.

Note further, that of all the three persons, the first person the father is set in the first place, and is described to vs by three things. I. by his title that he is a *father*. II. by his attribute that he is *Almightie*. III. by his effect, that he is *maker of heauen & earth*: of these in order as they lie in the *Creede*. And first of the title (*Father*.) It may seeme that he hath some prerogative ouer the sonne and the holy ghost, because he is set before them: but we must know, that he is set before them neither in regard of time, nor of dignitie, for therein all three are equall; but in regard of order onely. The father is the first, the sonne the second, and the holy ghost the third: as may appeare by this similitude. If three Emperours equall in dignity should meete all in one place, being equall also in power and maiestie, if all three should sit downe though one be no better thē another; yet one of thē must needs sit downe the first, and another in the second place, and then the third: but yet we can not say, that he which sate downe first is the chiefest. And so it is in the Trinity, though none be greater or aboue another; yet the Father is in the first place, not because he is before the sonne, or the holy ghost in dignity or honour, but because he is the fountain of the deity, the sonne being from him, and the holy ghost from them both.

The meaning.

Mat. 23. 9.

(b) Heb. 12. 9.
(c) Luk. 3. 38.

Now let vs come to the title of the first person. The name *Father* in Scriptures is ascribed either to God taken indefinitely, & so by consequent to all the three persons in Trinity: or particularly to the first person alone. For the first, God is a father properly and principally, according to the saying of Christ, *Call no man father upon earth for there is but one your father which is in heauen*: that is, principally: whereas earthly parents, whome we are commaunded to worship and honour are but certaine images or resemblances of our heavenly father, hauing this blessing that they are fathers from him. And hereupon this title agrees to men, not simply, but so far forth as God honoureth them with fatherhood in calling them to be fathers, whereas God himselfe receiues this honour from none. God is tearmed a father in respect both of nature and grace. Hee is a father in regard of nature, because he created and gouerneth all things. In this regard hee is called the (b) *father of spirits*, and (c) Adam is called the Sonne of God. Hee is a father in respect of grace, because we are regenerate by him, and accepted to be his sonnes by adoption through the merite of Christ. And in this respect the second person

person as well as the first is called (d) a Father, and said to haue an offspring (e) or seede and (f) children. But when the name of *Father* is giuen to the first person, it is done vpon a speciall consideration, because he is a father by nature to the second person begetting him of his own substance before all worlds. By this it appears, that out of the title of the first person, we may fetch a description thereof on this manner. The Father is the first person in Trinitie, begetting the sonne. Now to beget is the personall proprietie whereby he is distinguished from the other two. If it bee said that creatures doe beget, and that therefore to beget is not proper to the father: the answer is, that in this point there are many differences betweene God the father and all creatures. First the father begets the sonne before all eternity: and therefore God the father begetting, and the sonne begotten are equall in time: whereas in earthly generation the father is before the sonne in time. Secondly, God the father begets his Sonne by communicating to him his whole essence or godhead, which cannot be in earthly parents vnlesse they should be abolished and come to nothing. Whereas neuertheless, God the Father giuing his whole nature to his sonne, retaines the same still, because it is infinite. Thirdly, the father begets the sonne in himselfe and not forth of himselfe: but in earthly generation the father begetting is forth of the childe, and the child forth of the father. And that must not trouble vs which heretiques alleadge against this doctrine, namely, that if the father who is of one nature with the sonne, did beget the sonne, then he did beget himselfe: for the godhead of the father doth not beget either the godhead or the person of the sonne: but the person of the father begets the person of the sonne, both which in one godhead are really distinct.

Thus wee see what the father is. Now to beleue in the father, is to bee perswaded, that the first person in Trinitie, *Ier 3.4.19.* is the father of Christ, and in him my father particularly, *Math. 6.4.* and that for this cause I intend and desire for euer to put my trust in him.

The duties which wee may learne hence are manifold. And here wee haue occasion offered first of all to consider who is our father by nature. *I shall say to corruption* (saith Iob) *thou art* *Iob 17.14.* *my father: and to the worms, thou art my mother: seeing God vouchsafeth this great prerogative to them that loue him.*

Ioh. 8. 44.

Prou. 10. 1.

Math. 12. 40.

Mal. 1. 6.

him, that hee will be their father : therefore Iob in consideration hereof would haue euery man to haue recourse to his owne naturall condition, to see who is his father by nature. Iob saith, corruption is his father : but if we marke well the condition of our nature, wee shall further see euery man to bee the childe of wrath, and that Sathan is his father : for so long as a man walkes in his sinnes (which euery man doth by nature) so long doth he shew himselfe to bee the liuely childe of the diuell. And thus Christ reasoneth against the Scribes and Pharisees. *Ye are of your father the diuell, and the lusts of your father yee will doe.* And true it is, no childe is so like his father that begate him, as euery man by nature is like the diuell : and the whole tenour and course of his naturall life without grace is a liuely resemblance of the disposition of Satan. Secondly euery one that beleeueth God to be a Father, and in Christ his father, must as a good childe be obedient to his fathers will. So Salomon saith, *A wise sonne maketh a glad father.* How? by doing his will: and therefore when one tolde our Sauour Christ that his mother and brethren stood without, desiring to speake with him, he said, *Who soeuer shall doe my fathers will which is in heauen, the same is my father, my sister, and mother :* where we may note, that he that will haue God the father to bee his father, and Christ Iesus his brother, must doe the wil of God the father. And hence God saith, *If I bee a master, where is my feare? If I be a father, where is my honour?* Where is plainly taught this second dutie ; that if God bee our father, then as good children we must shew obedience vnto him : but if we disobey him, then we must know, that that former saying of Christ will be verified vpon vs: that because men do the lusts of the diuell, therefore they are the children of the diuell. But lest this feareful sentence be verified of vs, it is the dutie of euery man that maketh this confession, that he beleeueth God to be his father, first to labour to know Gods will ; and secondly, to performe continuall obedience vnto the same: like vnto a good childe that would faine please his father, and therefore is alwaies readie to doe the best hee can. And without doubt that man which vnfaignedly takes God for his father, is then most grieued, when as by any sinne hee displeaseth him, and no other crosse or calamitie is so grievous vnto him. The greatest griefe that the prodigall sonne vpon his repentance had, was that he had offended his father by sinning against heauen, and against him : the same also must bee
our

our griefe: and all our care must bee set on this, to consider how wee may be obedient children to this our louing father. Thirdly, that man that beleeueth God to be his father, must imitate and follow him: for it is the will of God that his children should be like vnto himselfe. Now we follow God especially in two things.

I. In doing good to them that persecute vs: so saith our Sauour Christ, *Pray for them that hurt you, that you may bee the children of your father which is in heauen: for hee maketh the sunne to rise on the euill and on the good, and sendeth raine on the iust and vniust.* II.

Mat. 5. 45.

Our heauenly father is mercifull: for hee is a father of the fatherlesse: and therefore hee that will bee a sonne of this father must bee mercifull to his poore brethren, as Iob saith of himselfe, *I was the eyes to the blinde, and I was the feete vnto the lame: I was a father vnto the poore.* Fourthly seeing we beleue God to be

Psal. 68. 5.

Iob. 29. 15, 16

our father, wee are hereby taught to vse moderate care for the things of this life: for if a man know himselfe to be the childe of God, then hee also knowes that God will prouide for him, as wee know in a familie the father prouideth for all. Now God is a father, and his Church is his familie; therefore if thou wilt be a member of Gods Church, and a childe of God, thou must cast thy care on God, and follow the counsell of Christ: *Bee not too careful for your life what ye shall eate, or what ye shall drinke.* And marke

Mat. 6. 26.

his reason drawne from the point which wee haue in hand. *The fowles of heauen (saith hee) they neither sowe nor reape, nor carrie into barnes; and yet your heauenly father feedeth them: are not ye much better then they.* But alas, the practise of the world is contrary: for men haue no care for the knowledge of Gods word. nor the meanes of their saluation: all their mindes are set on the things of this life, when as Christ saith, *First seeke the kingdom of heauen, and the righteousness thereof, and all these things shall be ministred vnto you.* If you should see a young man prouide for himselfe, and no man else for him, wee would presently say, surely his father is dead: euen so, when a mans care is set wholly both day and night for the things of this life, it argues that God hath either cast him off, or else that he takes him for no father of his. Fifthly, if God bee our father, then wee must learne to beare any crosse patiently that he shal lay vpon vs, either in body or in minde, & alwaies look for deliuerance from him: for whom the Lord loueth, them hee chastiseth: and if ye indure chastising (saith the Apostle) *God offereth himselfe vnto you as vnto*

Heb. 12. 7.

children:

children: which may appeare more plainly by this comparison. If two children should fight, and a man coming by, should part them, and after beate the one, and let the other goe free: euery man that seeth this will say, that the childe which he beates is his owne sonne. Euen so, when God chastiseth vs, he sheweth himselfe vnto as a father, if we submit our selues. Now if our earthly fathers corrected vs and we gaue them reuerence, taking it patiently: should wee not much rather be in subiection to the father of spirits that we may liue. Therefore the conclusion is this: if we displease God, be yefure, he will correct vs; and when his hand is vpon vs we must not murmur against him, but beare it with a milde spirit: and furthermore when we are vnder the crosse, we must alwaies looke for deliuerance from this our father onely. If a sonne when he is beaten should flee to his fathers enemies for helpe and counsell, it would argue that he were but a gracelesse child. Sundry and diuers calamities and crosses befall men in this life, which they can not brooke: and therefore it is a common practise of many among vs in these dayes, when Gods hand is vpon them, to goe for helpe to the diuell; they seeke for counsell at witches and wise men (as I haue said) but let them looke vnto it, for that is the right way to double their misery, and to shew themselves lewde children. Lastly, if we confesse and beleue God to be the father of Christ, and in him our father also; then in regard of our conuersation, we must not frame our selues like vnto the world: but the course of our liues must be in righteousnesse, and true holinesse. *Paul* exhorteth the Corinthians to seporate themselves from Idolaters, alleadging the place out of the old Testament, where the Lord biddeth the Israelites to come out from Idolaters, and to touch no vncleane thing: and the reason followeth out of *Ieremy*, that if they doe so, then God will be their father, and they shall be his children, euen his sonnes and daughters: which reason *Paul* vrgeth in the next chapter to this effect: considering we haue these promises, that therefore we should cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto holinesse in the feare of the Lord: where, if we marke the place diligently, we shall finde this lesson, that euery man who takes God for his father, must not onely in this sinne of Idolatry, but in all other sinnes seporate himselfe, that men by his godly life may know whose child he is. But some will say, this exhortation is needlesse amongst vs, for we haue no cause

2. Cor. 5. 18.

Isa. 52. 11.

Ier. 31. 1.

2. Cor. 7. 1.

cause to seperate our selues from others, because all among vs are Christians, all beleue in God and are baptized, and hope to be saued by Christ. *Ans.* In outward profession, I confesse, we carrie the shew of Christians, but in deed and truth, by our liues and conuersations, very many among vs deny Christ: for in euery place the common practise is, to spend the time in drunkennesse and surfetting, in chambering and wantonnesse: yea, great is the company of those that make a trade of it: take this lewd conuersation from many men, and take away their liues. And on the Lords day it may be seene both publikely and priuately, in houses and in the open strettes, there is such reuell, as though there were no God to serue. In the sixe dayes of the weeke, many men walke very painfully in their callings: but when the Lords day commeth, then euery man takes license to do what he will: and because of the princes lawes, men will come formally to the Church for fashions sake: but in the meane time, how many doe nothing else but scorne, mocke, and deride, and as much as in them lyeth, disgrace both the word and the ministers thereof: so that the common saying is this: oh, he is a precise fellow he goes to here Sermons, he is too holy for our company. But it stands men in hand to take out a better lesson, which is, if we will haue God to be our father, we must shew our selues to be the children of God by repentance and newnesse of life: he can not be but a gracelesse child, that will lead a rebellious life flat against his fathers minde. Let vs then so behaue our selues, that wee may honour our father which is in heauen, and not dishonour him in our liues and callings: rather let vs seperate our selues from the filthinesse of the flesh, loathing those things which our father loatheth, and fleeing from those things which our father abhorreth.

And thus much for the duties. Now follow the consolations which arise from this point. But first we are to know that there are three sorts of men in the world. The first are such as will neither heare nor obey the word of God. The second sort are those which heare the word preached vnto them but they will not obey: both these sorts of men are not to looke for any comfort hence. Now there is a third sort of men, which as they heare Gods word; so they make conscience of obeying the same in their liues and callings: and these are they to whome the consolations that arise out of this place, doerightly belong, and

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must

must be applied.

Ioh. 1. 12.

Gen. 18. 27.

First therefore, seeing God the father of Christ, and in him the father of all that obey and doe his wil, is our father, here note the dignity and prerogative of all true beleeuers: for they are sonnes and daughters of God as saith S. Iohn, *So many as receiued him, to them he gaue a prerogative to be the sonnes of God: enen to them that beleue in his name.* This priuiledge will appeare the greater if we consider our first estate; for as *Abraham* saith, *We are but dust and ashes,* and in regard of the deprauation of our natures, we are the children of the diuell; therefore of such rebels to be made the sonnes of God, it is a wonderful priuiledge and prerogative, and no dignity like vnto it. And to enlarge it further, he that is the sonne of God, is the brother of Christ, and fellow heire with him; and so heire apparant to the kingdome of heauen: and in this respect, is not inferiour to the very angels. This must be laid vp carefully in the hearts of Gods people, to confirme them in their conuersation among the company of vngodly men in this world.

Mal. 3. 17.
Psal. 103. 13.

Secondly if a man doe indeauour himselfe to walke according to Gods word, then the Lord of his mercy will beare with his wants: for as a father spareth his owne sonne, so will God spare them that feare him. Now a father commands his child to write or to apply his booke: though all things herein be not done according to his mind, yet if he finde a readines with a good indeauour, he is content, and falls to praise his childe writing or learning. So God giueth his commandement, and though his seruants faile in obediēce, yet if the Lord see their hearty indeauour, & their vnfaigned willingnes to obey his will, though with sundry wants, he hath made this promise and will performe it, that as a father spareth his sonne, so will he spare them. If a child be sicke, will the father cast him off? nay, if through the grieuousnes of his sicknes he can not take the meate that is giuen him, or if he take it, and for faintnes picke it vp againe, will the father of the childe thrust him out of dores? no: but he will rather pity him. And so when a man doth indeauour himselfe through the whole course of life to keepe Gods commandements, God will not cast him away though through weaknes he faile in sundry things & displease God. This prerogative can none haue, but he that is the child of God: as for others when they sin, they doe nothing else but draw downe Gods iudgements vpon them, for their deeper condemnation.

demnation.

Thirdly hence we learne, that the child of God can not wholly fall away from gods fauour, I do not say, that he can not fall at all: for he may fall away in part, but he can not wholly. Indeed so oft as he sinnes, he depriues him selfe wholly of gods fauour as much as in him lieth: yet god for his part still keepeth the minde and purpose of a father: *David* loued his sonne *Absolon* wonderfully. but *Absolon* like a wicked sonne played a lewde pranck, and would haue thrust his father out of his kingdome: And *David* although he was sore offended with *Absolon*, and shewed tokens of his wrath, yet in heart he loued him, and neuer purposed to cast him off. Hereupon when he went against him, he commaunded the Captaines to intreate the young man *Absolon* gently for his sake. *2. Sam. 18. 5.* And when he was hanged by the haire of the head in pursuing his father, then *David* wept and cried, *O my sonne Absolon. my sonne Absolon, would God I had dyed with thee, Absolon my sonne.* And so it is with God our heavenly father, when his children sinne against him, and thereby loofe his loue and fauour, and fall from grace, he forsakes them: but how farre? Surely he shewes signes of anger for their wickednesse, and yet indeede his loue remaines towards them still: and this is a true conclusion, the grace of God in the adoption of the elect is vnchangeable, and he that is the child of God can neuer fall away wholly or finally. On the contrarie, that is a bad and comfortlesse opinion of the Church of Rome; *Torren, conf. 1. 1. August.* which holdeth that a man may be iustified before God: and yet afterward by a mortall sinne, finally fall from grace and be condemned.

Fourthly, the child of God that takes God the father for his father, may freely come into the presence of God, & haue liberty to pray vnto him. We know it is a great priuiledge to come into the chamber of presence before an earthly prince: and few can alwaies haue this prerogatiue though they be great men: yet the kings owne sonne may haue free entrance, and speake freely vnto the king himself, because he is his sonne. Now the children of God haue more prerogatiue then this: for they may come into the presence, not of an earthly king, but of Almighty God the king of kings, and as they are the sonnes of God in Christ, so in him they may freely speake vnto God their father by prayer. And this ouerthrowes the doctrine of such as be of the Church of Rome, which teach and hold, that a man must come to

speake to God by prayer through the intercession of saints: for they say, the presence of God is so glorious, that we may not be so bold, as of our selues to speake vnto him; but needs must haue the intercession of others.

Lastly, God will prouide for all his Church and children all things needfull both for their bodies and soules: so our Sauour Christ bids his disciples take no thought what they should eate or what they should drinke, or wherewith they should be cloathed, adding this reason, *For your heavenly Father knoweth all your wants.* And if wee take thought, it must be moderate, and not distrustfull: it is a part of the fathers duty to prouide for his family and children, and not the children for the father. Now shall an earthly father haue this care for his children: and shall not our heavenly father much more prouide for those that feare and loue him? Nay marke further, in Gods Church there be many hypocrites which receiue infinite benefits from God, by reason of his elect children with whome they liue. and we shall see this to be true, that the wicked man hath euer fared better for the godly mans cause. Sodome and Gomorrha receiued many benefits by reason of righteous Lot: and when the Lord was purposed to destroy Sodom, hee was faine to pull Lot forth of the city: for the text saith, the angell of the Lord, *could not doe anything till hee was come out of it.* So also in Pauls dangerous voyage towards Rome, all the men in it fared better for Pauls company: for the Lord told Paul by an angell, that there should be no losse of any mans life, for *the Lord had giuen to him all that sailed with him.* And vndoubtedly if it were not for some few that feare God, he would powre downe his vengeance vpon many nations & kingdomes, there is such excelsse of wickednesse in all sorts. Againe, if the Lord doe thus carefully prouide for his children all kinde of benefits; what a wonderfull wickednesse is this, for men to get their liuing by vngodly meanes: as vsury, carding, dicing, and such like exercises. If a man were perswaded that God were his father, and would prouide sufficiently both for his body and soule; so that vsing lawfull meanes hee should euer haue enough: out of all doubt hee would neuer after the fashion of the world vse vnlawfull and prophane meanes to get a liuing. But this prooueth, that howsoeuer such men say, God is their father, yet indeede they deny him.

And thus much of this title, *Father*, the first thing whereby the

the first person is describe I. Now followeth the second point, namely his attribute of *omnipotencie* in this word *almightie*. And whereas the father is said to be almighty, it is not so to be vnderstood as though the Son were not almighty, or the holy Ghost not almighty: for euery propriety and attribute (saue the personall properties) is common to all the three persons. For as God the father doth impart his godhead vnto the sonne, and to the holy Ghost, so doth he communicate the proprieties of the godhead to them also.

God is omnipotent two waies: I. Because he is able to doe whatsoeuer he will. II. Because he is able to doe more then hee will doe. For the first, that God is able to doe whatsoeuer he will, Dauid saith: *Our God is in heauen, and he doth whatsoeuer hee will*: for there is nothing that can hinder God; but as hee willeth, so euery thing is done. Secondly, that God can doe more then he willeth to be done, it is plaine where Iohn Baptist saith: *God is able of these stones to raise vp children vnto Abraham*: for though God can doe thus much, yet he will not doe it. So likewise when Christ was betrayed, the father could haue giuen him more then twelue legions of angels to haue deliuered him out of their hands, but yet he would not: and the like may bee said of many other things. The father is and was able to haue created another world, yea a thousand worlds; but he would not, nor will not. And likewise Christ being vpon the crosse, was able at their bidding to haue come downe, and saued himselfe from death; but he would not: and therefore this is true, the Lord can doe any thing that he willeth to be done actually, yea and more then hee will. But some will say, God can not doe some things which man can doe, as God can not lie, nor denie himselfe: and therefore he is not omnipotent. *Answer.* Although some haue thought that God could doe euen these things, and that he did them not, because hee would not: yet wee must know and beleue that God can neither lie, nor denie himselfe: indeede man can doe both, but these and many other such things if God could doe them, he could not be God. God indeede can do all things which shew forth his glorie and maiestie: but such things as are against his nature, hee can not doe, as for example: God can not sinne, and therefore can not lie: and because hee can not do these things, for this very cause he is omnipotent: for these & such like, are works of impotencie: which if God could doe, hee should euen by his

Mat. 3. 9.

Tr. 1. 1.

2. Tim. 2. 13.

owne word bee iudged impotent. Secondly, he can not doe that which implies contradiction: as when a thing is, to make it at the same time to be, and not to be: as when the sunne doth shine, to make it at the same instant to shine and not to shine. And therefore false is the doctrine of the **Papists**, which in their transubstantiation make the body of **Christ**, (whose essentiall propertie is to bee onely in one place at once) to be circumscribed, and not to be circumscribed: to be in one place, and not to be in one place.

And thus much for the meaning. Now follow the duties whereunto wee are moued by this doctrine of *Gods omnipotencie*.

- First, whereas God the father is saide to bee *Almightie*, wee are taught true humiliation: *Humble your selues vnder the mightie hand of God*, saith Peter: where hee giueth an exhortation to humilitie, and alleadgeth the cause, because God is *almightie*. To make this more plaine: Euery one of vs was borne in sinne, and by nature wee are most wretched in our selues: now what an one is God? Surely he is able to doe whatsoeuer hee will, yea and more then hee will, and is able to destroy such as rebell against him euery moment. Therefore our dutie is, to cast downe our selues for our sinnes in his presence. This true humiliation was that which our Sauour Christ would haue brought the young man in the Gospell vnto, when hee bad him goe sell all that hee had, and giue to the poore. Therefore who soeuer thou art, take heede thou must: for if thou runne on in thy wickednesse, and still rebell against God, it is a thousand to one at length hee will destroy thee. For hee is an almightie God, and able to doe whatsoeuer hee will: his hand is mighty, it bootes not a man to strue with him: for hee was neuer yet ouermastered, and for this cause wee must needs cast downe our selues vnder his hand. It is a *fearfull thing* (saith the holy Ghost) *to fall into the hands of the liuing God*: therefore if wee would escape his heauy and terrible displeasure, the best way for vs is, to abase our selues, and bee ashamed to follow our sinnes. Christ biddeth vs not to feare him that is able to kill the body, and can goe no further: *but we must feare him that is able to cast both body and soule into hell fire*. Example of this wee haue in Dauid, who when he was persecuted by his own sonne Absolon, hee said vnto the Lord, *If bee thou say, I haue no delight in thee,*
behold
1. Pet. 5. 6.
- Heb. 10. 31.
- Mat. 10. 28.
2. Sam. 15. 26.

behold here I am, *let him doe to me as seemeth good in his eyes.* But some will say, I will liue a little longer in my sinnes, in lying, pride, Sabbath-breaking, in swearing, dicing, gaming, and wantonnes: for God is mercifull, and in my old age I will repent. *Ans^w.* Well, sooth not thy selfe: but marke, vsually when God holds back his hand for a season, he doth as it were, fetch a more mightie blowe, for the greater confusion of a rebellious sinner; therefore humble, submit, and cast downe thy selfe before God, and do not strue against him: his hand is mightie, and will ouerthrow thee. Though thou hadst al learning, wisdom, might, riches, &c. yet (as Christ said to the young man) one thing is wanting, that thou shouldest be humbled. And vntill thou bee hūbled, nothing is to be looked for, but Gods iudgments for sin.

Secondly, seeing God is *almightie*; we must tremble and feare at all his iudgements, we must stand in awe, quake, and quier at them: as the poore childe doth, when he seeth his father come with the rod. Example of this wee haue often in Gods word; as when the sonnes of Aaron offered strange fire before the Lord, he sent fire from heauen, and burned them vp. And though Aaron was very sorry for his sonnes: yet when Moses tolde him, that the Lord would bee *glorified in all that came neare him*, then the text saith, *Aaron held his peace.* So also wee read that the Apostles reprobued Peter, for preaching vnto the Gentiles: but when Peter had expounded the things in order which hee had seene, then *they held their peace, and glorified God.* As also Dauid saith: *I held my tongue, O Lord, because thou didst it.* Isaiah saith, *In hope and silence is true fortitude.* If a man be in trouble hee must hope for deliuerance, and bee quiet and patient at Gods iudgements. But the practise of the world is flat contrary. For men are so far from trembling at them, that they vse to pray to God that plagues, curses, and vengeance may light vpon them, and vpon their seruants and children. Now the Lord being a mighty God, often doth answerably bring his iudgements vpon them. Again, many caried with impatiencie, wish themselves hanged or drowned: which euils they thinke shall neuer befall them: yet at the length God doth in his iustice bring such punishments vpon them according as they wished. And (which is more) in all ages there haue bin somewhich haue scorned and mocked at Gods iudgements. Hereof we had not farre hence a most fearful example. One beeing with his companion in a house drinking on the

Leu. 10. 3.

Ac. 11. 18.

Psal. 39. 10.

Isai. 50.

Anno 1591.
in Cam-
bridge shiere.

Lords day, when he was ready to depart thence, there was great lightening and thunder: whereupon his fellow requested him to stay, but the man mocking and jesting at the thunder and lightning, said (as report was) *it was nothing but a knave cooper knocking on his tubbes*, come what would, he would goe; and so went on his journey: but before he came halfe a mile from the house, the same hand of the Lord which before he had mocked, in a cracke of thunder stroke him about the girdle-stead, that hee fell downe stark dead. Which example is worthy our remembrance, to put vs in minde of Gods heauie wrath against those which scorne his iudgements: for our duty is to tremble and feare: and it were greatly to be wished, that wee could with open eye behold the terriblenesse and fearefulnesse of Gods iudgements: it would make a man quake to leaue off sinne. If a man passe by some high and dangerous place in the night when hee can not see, hee is not afraide; but if ye bring him backe againe in the day, and let him see what a steepe and dangerous way hee came, he will not be perswaded to passe the same way againe for any thing: so it is in sinning: for men liuing in ignorance and blindnesse, practise any wickednesse, and doe not care for Gods iudgements: but when God of his goodnes bringeth them back, and openeth their eyes to see the down-fall to the pit of hell, and the iudgements of God due to their sinnes: then (they say) they will neuer sinne as they haue done, but become new men, and walke in the way to eternall life.

Thirdly, we are taught by the Apostle Paul, that if we bee to doe any duty to our brethren, as to relieue them, we must doe it with chearefulnesse: for hee laboureth to perswade the Corinthians to chearefull liberality; and the reason of his perswasion is, *because God is able to make all grace able to abound towards them*. Where also this duty is taught vs, that seeing God is omnipotent and therefore able to make vs abound, therefore wee must giue chearefully to our poore brethren which want.

Fourthly, whereas there are many in euery place, which haue liued long in their sinnes, euen from their cradle; some in wantonnesse, some in drunkennesse, some in swearing, some in idleness, and such like: out of this place to all such there is a good lesson, namely, that every one of them doe now become new men, and repent of all their sins, for all their life past. For marke what Paul saith of the Iewes which are cut off from Christ thorough

rough vnbeleefe, and haue so continued in hardnesse of heart, & desperate malice against him, almost 16. hundreth yeares: If (saith he) *they abide not still in vnbeleefe, they may be grafted into their olue againe: and his reason is this, because God is able to graft them in againe.* Rom. 11. 23. Euen so though we haue liued many yeares in sinne, (and sure it is a dangerous and fearefull case for a man to liue, 20, 30, or 40. yeares vnder the power of the diuell:) yet wee must know that if wee will now liue a new life, forsake all our sinnes, and turne to God, we may be receiued to grace, and be made a branch of the true olue, though we haue borne the fruits of the wild olue all our life long. But some will obiekt, that they haue no hope of Gods fauour, because they haue beene so grievous sinners, and continued in them so long. *Ans.* But know it, whoso thou art. God is able to graft thee in; and if thou repent, he will receiue thee to his loue and fauour. This must be obserued of all, but especially of such as are old in yeares, and yet remaine ignorant without knowledge; they must turne to the Lord by repentance: otherwise, if they continue still profane and impenitent, they must know this, that their damnation comes post halt to meete them, and they to it.

And thus much for the duties. Now follow the consolations which Gods Church reape from this, that God the father is omnipotent. First, the wonderful power of God serueth to strengthen vs in prayer vnto God; for he that will pray truly, must onely pray for those things for which he hath warrant in Gods word: all our prayers must be made in faith, and for a man to pray in faith, it is hard: therfore a speciall meanes to strengthen vs herein, is the mighty power of God. This was the ground and stay of the leper whome our Sauour Christ censed: *Lord (saith he) if thou wilt, thou canst make me cleane.* Math. 8. And in the Lords prayer, when our Sauour Christ hath taught vs to make fixe petitions; in the end he giueth vs a reason, or motiue to induce vs to stand vpon, and to waite for the benefits before craued, in these words: *Thine is the kingdome, thine is the power, &c.*

Secondly, hence wee learne this comfort, that all the gates of hell shall neuer be able to preuaile against the least member of Christ. I doe not say they shall neuer be able to assault, or tempt them: for that may be: but they shal neuer ouercome them. How (will some say) may we be resolued of this? *I answer,* By reason of faith: for if a Christian man doe beleue that God the father, &

1. Ioh. 5. 4.

Psal. 23.

Ephes. 1. 19.

in Christ his father, is almighty, no enemy shall euer be able to preuaile against him. So S. Iohn reasoneth: *Little children, yee are of God, and haue ouercom: them,* that is, all false teachers, *because greater is he that is in you,* that is, Christ Iesus by his holy spirit, who is God, and therefore almighty, *then he that is in the world,* that is, the spirit of satan: therefore you neede not to feare. So *Dauid* compareth himselfe to a lilly sheepe, and saith: *Though I should walke through the valley of the shadow of death,* that is, as it were in the mouth of the lyon, *yet I will feare none euill: why so? because the Lord is with him: thy rodde* (saith he) *and thy staffe comfort me.*

Thus much for the benefits. Now whereas it is saide the first person is a Father, as also almighty: ioyne these two together, & hence will arise singular benefits and instructions. First, whereas we are taught to confesse, that the first person is a father almighty, wee and euery man must learne to haue experience in himselfe, of the mighty power of this almighty father. Why, will some say, that is nothing, for the diuell and all the damned soules feelee the power of the Almighty? True indeede they feelee the power of God, namely as he is an almighty Iudge condemning them; but they feelee not the power of an almighty father: this is the point whereof wee must indeauour to haue experience in our selues. *Paul prayeth that the God of our Lord Iesus Christ the father of glory, would giue vnto the Ephesians the spirit of wisdom, to see what is the exceeding greatnesse of his power in them which beleue, according to the working of his mighty power which he wrought in Christ.* Which place must be considered: for here the Apostle would haue vs haue such a special manifestation of Gods power in our selues, like to that which he did once shew forth in Christ. But how did Christ see and finde the power of God as he was man? *Ans.* Diuers waies: I. On the crosse he died the first death; which is the seperation of body and soule: and he suffered the sorrowes of the second death. For in his soule he bare the whole wrath of God, and all the pangs of hell, and after was buried and laide in the graue, where death triumphed over him for the space of three daies. Now in this extremity God did shew his power, in that he raised Christ from death to life. And looke as his power was manifested in Christ the head: so must it be manifested in all his members: for euery man hath his graue, which is naturall sinne and corruption, which we draw from our first parents, and

looke

looke as a man lyes dead in the graue, and can moue neither hand nor foote: so euery man by nature lyeth dead in sinne. Now as God did shew his power in raising Christ from death: so euery one must labour to haue this knowledge and experience in himselfe of the mightie power of God, in raising him from the graue of sinne to newnes of life. For thus *Paul* makes a speciall request, that he might know Christ, and the vertue of his resurrection. that is, that he might feele in himselfe that power whereby Christ was raised from death to life, to raise him also from the bondage of his sinnes to a new life more and more. Furthermore, when Christ was vpon the crosse, and all the gates of hell were open against him, then did he vanquish Satan; he bruised the serpents head, and as *Paul* saith, *he spoiled principalities and powers, and made a shew of them openly, and hath triumphed ouer them in the crosse*: he ouercame the diuell and all his angels by the power of his almighty father, and by his owne power as he is God. And euen so must Christian men labour to finde the same power in themselves of this almighty father, by which Christ did triumph ouer Sathan: that by it they may treade him vnder their feete, which men can neuer doe by any power in themselves. Againe, Christ praierh that that cuppe might passe from him: and yet he saith, *Not my will, but thy will be fulfilled*. For it was necessarie that Christ should suffer. And this request was heard, not because he was freed from death, but because God his father Almighty gaue him power and strength in his manhoode to beare the brunt of his indignation. Now looke as this power was effectuell in Christ Iesus the head, to make him able and sufficient to beare the pangs of hell: so the same power of God, is in some measure effectuell in all the members of Christ, to make them both patient, and of sufficient strength to beare any affliction as *S. Paul* saith: *beeing strengthened with all might through his glorious power vnto all patience and long suffering with ioyfullnesse*. And this is a notable point which euery one ought to learne: that whereas they confesse God to be their almighty father, they should herewithall labour to feele and haue experience in themselves, that he is almighty in the beginning and continuing of grace vnto them, and in giuing them power and patience to suffer afflictions. Further, Christ Iesus when the worke of our redemption was accomplished, was lifted vp into heauen, and set at the right hand of God in heauenly places,

Phil. 3. 10.

Col. 2. 15.

1 Iuk. 2. 41.

Coloss. 1. 11.

Eph. 1. 20. 21.

farre aboue all principalities and powers,&c. euen by the power of his father:well,as this power was made manifest in the head:so must it be in the members thereof. Euery child of God shall hereafter see and feele in himselfe the same power, to translate him from this vale of misery in this life,to the kingdome of heauen. Wherefore to conclude,we haue great cause to be thankfull and to praise God for this priuiledge,that hee sheweth his power in his children in regenerating them, in making them die vnto sinne,and to stand against the gates of hell,& to suffer afflictions patiently:as also that hee translates them from death to life. And euery one should shew his thankfulnesse in labouring to haue experience of this power in himselfe,as *Paul* exhorteth vs in his Epistles to the Colossians and Ephesians:yea,read all his Epistles, and wee shall finde hee mentioneth no point so often as this, namely the mighty power of God,manifested first in Christ, & secondly in his members: and he accounteth all things losse that he might know Christ, and the vertue of his resurrection. This point is the rather to be marked, because his power in the matter of grace is not to be seene with eye;and few there be in respect that haue felt the vertue thereof in them selues: for the diuell doth mightily shew his contrary power in the greater part of the world,in carrying them to sinne and wickednesse.

Phil. 2. 10.

Rom. 8. 28.

Secondly,hence we learne that which *Paul* teacheth, namely to know that all things worke together for the best vnto them that loue God. God is almighty, and therefore able to doe whatsoever he will:he is also a father, and therefore is willing to doe that which is for our good. But some will say, we are subiect to many crosses, yea to sinne: what? can our sinnes turne to our good? *Ans.* If God almighty be thy father,hee will turne thine afflictions,yea thy sinnes which by nature are euill,beyond all expectation vnto thy saluation. And thus much God will doe to all such as be obedient vnto him: yet no man must hereupon presume to sinne.

Thirdly, whereas we beleue that God is a mighty father, it serues to confirme Gods children in the promises of mercy reuealed in his word. The chiefest whereof is, that if men will turne from their sinnes, and beleue in Christ, they shall not perish, but haue life euerlasting. I know some men will make it an easie thing to beleue, especially those which neuer knew what faith meant. But such persons neede no meanes of confirmation of faith:

faith: therefore let all those which haue tasted of the hardnesse of attaining vnto it, learne how to stablish their wauering hearts in the promises of God, by the consideration of these 2. points: i God is a father, and therefore he is willing: hee is also almightie, and therefore he is able to performe his promises. Hee that will be truly resolu'd of Gods promises, must haue both these settled in his heart, and build on them as on two foundations.

It followeth, *Creator of heauen and earth*] Wee haue spoken of the title of the first person, and of his attributes: now wee come to speake of his effect, namely the creation: but before we come to it, we are to answer a certaine obiection which may be made. At the first it may seeme strange to some, that the worke of creation is ascribed to the first person in Trinity the father: whereas in the Scripture it is common to them all three equally. And first that the father is the Creatour, it was neuer doubted of: as for the second person the Sonne, that he is Creatour, it is euident: *All things are made by it*, that is, by the sonne, who is the substantiall word of the father, *and without it was made nothing that was made*. And againe it is said, *that God by his Sonne made the world*. As for the holy Ghost, the worke of creation is also ascribed unto him: and therefore Moses saith, *The spirit mooued vpon the waters*: and Iob saith, *His spirit hath garnished the heauens*. How then is this peculiar to the father, being common to all the three persons in Trinitie? *Answer*, the actions of God are two-fold: either inward, or outward. The inward actions are those, which one person doth exercise towards another: as the father doth beget the sonne, and this is an inward action peculiar to the father: and all inward actions are proper to the persons from whome they are. So the Sonne doth receiue the godhead by communication from the father; and the holy Ghost from them both: and these are inward actions peculiar to these persons. So likewise, for the father to send his sonne, it is an inward action proper to the father, and cannot be communicated to the holy Ghost: and the sonne to be sent by the father onely is a thing proper to the sonne, and not common to the father, or to the holy Ghost. Now outward actions are the actions of the persons in the Trinity to the creatures: as the worke of creation, the worke of preservation, and of redemption. These and all such actions are common to all the 3. persons: the father createth, the sonne createth, and the holy Ghost createth: and so we may

Ioh. 1. 3.
Heb. 1. 2.

Gen. 1. 2.

Basil. de Spirit.
sanct. cap. 16.
Coloss. 1. 16.
Rom. 11. 36.

say of the workes of government, and of redemption, and of all outward actions of the persons to the creatures. But some again may say, how then can the worke of creation, being an outward action of God to the creature, be peculiar to the first person the father? *I answer*, the worke of creation is not so proper to the first person the father, as that it cannot also be common to the rest: for all the three persons ioynly created all things of nothing; onely they are distinguished in the manner of creating. For the father is the cause that beginneth the worke, the sonne puts it in execution, the holy Ghost is the finisher of it. And againe, the father createth by the (b) sonne, & by the holy Ghost: the sonne createth by the holy Ghost, and from the father: the holy Ghost createth not by the father, nor by the sonne; but from the father and the sonne. And this is the reason why the worke of creation is ascribed here vnto the father, because hee alone createth after a peculiar maner, namely by the sonne, and by the holy Ghost: but the sonne and the holy Ghost create not by the father but from him.

Thus hauing answered the obiection, wee come to speake of the creation it selfe. In handling whereof, wee must withall treat of the *Counsell of God*, as being the cause thereof, and of the *Gouernement* of the creatures, as being a worke of God wherby he continues the creation. And the order which I will obserue, is first to speake of the *Counsell of God*, and secondly of the execution of his Counsell, which hath two speciall branches, the first the *creation*, the second the *preseruation* or *gouernement* of things created.

The Counsell of God, is his eternall and vnchangeable decree, whereby he hath ordained all things either past, present, or to come, for his owne glorie. First I call it a decree, because God hath in it set downe with himselfe and appointed as seueraigne Lord, what shall not be, what shal be. I ad further, that all things whatsoeuer come vnder the compasse of this decree; as Paul saith, *Hee worketh all things according to the counsell of his will*. And our Sauour Christ saith, that a sparrow cannot fall on the ground without the father: yea further, hee tels his disciples, that the *very haire of their heads are numbered*, meaning that they are knowne and set downe in the Counsell of God. And considering that God is King of heauen and earth; and that most wise, yea wisdom it selfe; and most mightie, yea might and power it selfe:

Eph. 1. 11.
Mat 10. 29.

Verf. 30.

selfe: it must needes be that he hath determined how all things come to passe in his kingdome, with all their circumstances, time, place, causes, &c. in such particular manner, that the very least thing that may be, is not left vnappointed and vndisposed.

The counsell of God, hath two properties, *eternitie*, and *vnchangeablenes*. It is eternall, because it was set down by God from euerlasting before all times, as Paul saith, God hath chosen the Ephesians to *saluation before all worlds*. And he saith of himselfe, that he was called according to the purpose of God, which was before all worlds. ^{Eph. i. 4.} ^{2. Tim. i. 9.} Again, the same counsell once set downe, is vnchangeable. God saith, *I am Iehovah, and I change not*. With God ^{Mal. 3. 6.} saith S. Iames) *there is no variablenesse, nor shadow of change*. Now ^{Iam. i. 17.} such as God is, such is his decree and counsell. And he being vnchangeable, his counsels also are vnchangeable.

Gods counsell hath two parts: his foreknowledge, and his will or pleasure. His foreknowledge, whereby hee did fore-see all things which were to come. His will, whereby in a generall manner he wills and ordaines whatsoeuer is to come to passe: and therefore such things as God altogether nilleth, can not come to passe. Now these two parts of the counsell of God must bee ioyned together, and not seuered. Will without knowledge is impotent, and fore knowledge without will is idle. And therefore such as hold that God doth barely fore-see sundrie thinges to come, no manner of way either willing or decreeing the issue and euent of them, doe bring in little better then Atheisme. For if we say that any thing comes to passe either against Gods will, or God not knowing of it, or not regarding it, we shall make him either impotent or care-lesse, and rase the very foundation of Gods providence.

And this decree of God must be conceiued of vs as the most generall cause of all things subsisting: being first in order hauing all other causes vnder it, and most principall, oueruling all, ouerruled by none.

Thus wee see what is to be held touching Gods counsell: now for the better clearing of the truth, three obiections of some difficult are to bee answered. First may some man say, if God decree and ordaine all things whatsoeuer, then hee decreeth and ordaineth sinne: but God decrees not sinne in as much as it is against his will: and therefore hee decrees not all thinges.

*b Quatenus
habet rationem
entis, non qua-
tenus habet ra-
tionem dese-
ctis.*

*c Bonum est ut
sit malum.
Aug. Enchir. ad
Laur. c. 101,
& Voluntate
permissiva volu-
approbativa
non vult.*

Answer. We vse not to say, that God doth simply will or decree sinne, but onely in part, adding with all these caueats: I. That God willeth and decreeth sinne, not properly as it is sinne, but as it hath in it sundry regards and respects of goodnesse, so farre forth as it is a punishment, or chastisement, or triall, or action, or (b) hath an existence in nature. II. God can so vse euill instruments, that the worke done by them beeing a sinne, shall neuertheless in him be a good worke: because he knowes how to vse euill instruments well. If it bee further alleadged, that God willeth no wickednesse, Psal. 5. 5. wee must know, that Gods will is two-fold, generall, and speciall. Generall, whereby God willeth and decreeth that a thing shall be: and by this kinde of will hee may be said to will sinne; and that without sinne. For though he decree it thus, yet doth he not instill wickednesse into the heart of any sinner, and his decree is onely for a most excellent ende. For in regard of God which decreeth, it (c) is good that there should be euill. To this purpose Augustine saith excellently, *By an unspeakable manner it comes to passe, that that which is against Gods will, is not without his will.* (d) Now the speciall will of God is that whereby he willeth any thing in such manner, that hee approoueth it, and delighteth in it. And thus indeed wee can not say without blasphemie, that God willeth sinne. Thus then wee see in what manner and how farre forth God may be said to decree sinne, that is, to will and appoint the permission of it.

Again it may bee objected thus: If all things bee determined by the vnchangeable decree of God, then all things come to passe by an vnchangeable necessitie: and men in their actions haue no free-will at all, or libertie in doing any thing. *Answer.* This must be learned as a certen rule, that the necessarie decree of God, doth not abolish the nature of the second causes, & impose necessitie vpon the will of man, but onely order and incline it without any constraint to one part. As for example: when a people is gathered together to heare Gods word, there is none of them but they know that they come thither by Gods providence (and in that respect necessarily) yet before they come, they had all freedome and libertie in themselves to come or not to come: and Gods eternall counsell did not hinder the libertie of our wills, in comming or not comming, nor take away the same: but onely incline and turne them to the choice of one part. An other example hereof wee may haue in our Sauour Christ,

Christ, whose state and constitution of bodie, if we regard, he might haue liued longer: yet by the eternall counsell of God, he must die at that place, at that time, at that houre where and when he died. Whereby we may see, that Gods counsell doth not hinder the will of man; but onely order and dispose it. Which answer being well marked, we shall see these two will stand together: the necessarie and vchangeable counsell of God, and the free will of man. And againe, that the same action may be both necessarie and contingent: necessarie in regard of the highest cause, the counsell of God; not necessarie but contingent in respect of the second causes, as among the rest, the will of man.

Thirdly, some will yet object against this doctrine, that if all things come to passe according to Gods vchangeable decree, then what needes the vling of any meanes? what needes the preaching of the word, and receiuing of the sacraments? what needes any lawes, Princes, Magistrates, or gouernement? what needes walking in mens ordinarie callings? all is to no end: for let men play or worke, sleepe or wake, let them doe what they will: all is one: for Gods eternall counsell must needs come to passe: therefore it may seeme in vaine for men to busie themselves about such things. *Ans.* But we must know, that as God hath appointed all things to come to passe in his eternall & vchangeable counsell; so in the same decree, he hath together set downe the means & waies whereby he will haue the same things brought to passe: for these two must neuer be seuered; the thing to be done, and the meanes whereby it is done. We may reade in the Acts in Pauls dangerous voyage towards Rome, an Angel of the Lord told Paul, that God had giuen him all that sayled with him in the shippe: now the souldiours and marriners hearing this, might reason thus with themselves: Seeing God hath decreed to saue vs all, we may doe what we will, there is no danger, for we shall all come to land aliuie: but marke what Paul saith, *except these abide in the shippe, ye cannot be safe:* where we see, that as it was the eternall counsell of God to saue Paul, and all that were with him: so he decreed to saue all by this particular meanes of their aboad in the shippe. King *Ezechias* was restored to his health, and receiued from God a promise that he should haue 15. yeares added to his daies, and the promise was confirmed by signe: now, what doth he cast off all meanes? no: but as he was prescribed so he applieth a bunch of dry figges to his fore, and vserh still his ordinarie diet.

Act. 17.

verf. 31.

2. King. 10.

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Therefore it is a grosse ignorance and madnesse in men to reason so against Gods decree; God in his vnchangeable counsell, hath decreed and set downe all things how they shall be; therefore I will vse no meanes, but liue as I list: nay rather we must say the contrarie, because God hath decreed this thing or that to be done: therefore I will vse the meanes which God hath appointed to bring the same to passe.

Psal. 108. 5.

Gen. 1. 3.

Now follows the *Creation*, which is nothing else but a worke of the blessed Trinitie, forming and framing his creatures which were not before, and that of nothing. The points to be knowne concerning the creation are many. The first, is the thing by which God did beginne and finish the creation. And we must vnderstand, that at the first God made all things, without any instrument or meanes, and not as men doe which bring to passe their businesse by seruants and helpes, but onely by his word and commandement: as the Psalmist saith, *He commanded, and all things were made.* In the beginning God said, *Let there be light*, and there was light: and by the same meanes was the creation of euery creature following. The very power of the word and commandement of God was such, as by it that thing was made and had a being, which before was not. It may be demanded, what word this was by which God is said to make all things. *Ans.* The word of God in the Scripture is taken three waies: for the substantiall word, for the sounding or written word, for the operative or powerfull word. The substantiall word, is the second person begotten of the substance of the father. Now howsoeuer it be true, that God the father did create all things by his word, that is, by his Sonne: yet doth it not seeme to be true that by these wordes [*God said, let there be, this or that*] that the Sonne is meant. For that word which God gaue out in the creation was in time, whereas the Sonne is the word of the father before all times: and againe, it is a word common to the three persons equally, whereas the Sonne is the word of the father onely. Furthermore, it is not like that it was any sounding word standing of letters and syllables, and vttered to the creatures after the vsuall manner of men, that was the cause of them: it remains therefore that all things were made by the operative word, which is nothing but the pleasure, will, and appointment of God, and is more powerfull to bring a thing to passe then all the meanes in the world beside. For Gods willing of any thing is his

Heb. 1. 3.

his effecting and doing of it. And this is prooued by *David*, when he saith, *He spake the word, and they were made: he commanded, and they were created.* Hence we must take out a special lesson, needfull to be learned of euery man. Lookewhat power God v-
 sed and shewed in making the creatures when they were not, the
 same power he both can and will shew forth in recreating and re-
 deemming sinnefull men by the pretious blood of Christ. By his
 word he created mans heart when it was not; and he can and will
 as easily create in vs all new hearts, specially when we vse the
 good meanes appointed for that end. As, when Christ said to
 dead Lazarus, *Lazarus come forth*, he arose and came forth of his
 graue, though bound hand and foote: so when the Lord speakes
 to our dead hearts by his word and spirit, we shall rise forth of
 the graues of our sinnes and corruptions. In the creation of the
 great world, God said let there be light, and presently darknesse
 gaue place: and the same he can do to the little world, that is, to
 man. We are by nature darknesse, and let God but speake to our
 blind vnderstandings, our ignorance shall depart, and we
 shall be inlightned with the knowledge of the true God
 and of his will: as *Paul* saith, *God that commaunded the light to
 shine out of darknes is he which hath shined in our hearts to giue the
 light of the knowledge of the glorie of God in the face of Iesus
 Christ.*

Psal. 51. 10.

Iob. 4. 4.

2^d Cor. 4. 6.

Secondly, God made all creatures without motion, la-
 bour, or defatigation: for his very bidding of the worke to
 be done, was the doing of it. And this thing no creature can
 doe, but God onely, though vnto *Adam* labour was without
 paine before the fall.

Thirdly, the matter and the first beginning of all crea-
 tures was nothing, that is, all things were made, when as
 there was nothing whereof they might be made, as *Paul* saith,
God call:th those things which be not, as though they were. And in-
 deede in the first creation, all things must be made either of
 the essence of God or of nothing: but a creature can not
 be made of the essence of God, for it hath no partes, it
 is not diuisible: and therefore God made all things that
 were made out of himselfe or his owne essence: the con-
 clusion then is, that the framing of the creatures in the be-
 ginning, was not of any matter, but of nothing, because be-
 fore

fore the creation, out of God there was nothing. This must teach vs to humble our selues. Many there be that stand vpon their ancestours: but let them here looke whence they came first, namely, as Abraham saith of himselfe, *of dust and ashes*. And what was this dust and ashes made of? surely of nothing: wherefore euery mans first beginning is of nothing. Well then, such men as are carried away with their pedigree and descent, if they looke well into it, they shall finde small cause to boast or bragge. And this consideration of our first beginning must moue vs to true humiliation in our selues.

Fourthly, God in framing his creatures, in the beginning made them good: yea very good. Now the goodnesse of the creature is nothing else, but the perfect estate of the creature, whereby it was conformable to the will and minde of the Creator allowing and approouing of it when he had made it: for a creature is not first good, and then approoued of God: but because it is approoued of God, therefore it is good. But wherein, will some say, stands this goodnes of the creature? *Answer*, in three things: **I.** in the comelinesse, beautie, and glorie of euery worke in his kinde both in forme and constitution of the matter. **II.** in the excellencie of the vertue which God hath giuen to it: for as he hath appointed euery creature for some speciall end, so he hath fitted and furnished it with sufficient power and vertue for the accomplishing of the same ende. **III.** in the exceeding benefite and profitablenesse that came by them to man. But since the fall of man this goodnesse of the creature is partly corrupted and partly diminished. Therefore when we see any want, defect, or deformitie in any of them, we must haue recourse backe againe to the apostasie of our first parents, and remember our fall in them, and say with a sorrowfull heart, this comes to passe by reason of mans most wretched sinne, which hath defiled heauen and earth, and drawne a curse not onely vpon himselfe, but vpon the rest of the creatures for his sake, whereby their goodnes is much defaced.

Prou. 15. 4.

Fifthly, the ende of creation, is the glorie of God, as *Salomon* saith, *God made all things for his owne sake, yea euen the wicked for the day of euil*. And God propounds this principall ende to himselfe, not as though he wanted glorie, and would purchase it vnto himselfe by the creation; for he is most glorious in himselfe, and his honour and praise beeing infinite, can neither be increased

increased nor decreased: but rather that he might communicate and make manifest his glorie to his creatures, and giue them occasion to magnifie the same. For the reasonable creatures of God beholding his glorie in the creation, are moued to testifie and declare the same among men.

The sixt shall be touching the time of the beginning of the world which is betweene fise thousand and sixe thousand yeares agoe. For Moses hath set downe exactly the computation of time from the making of the world to his owne daies: and the Prophets after him haue with like diligence set downe the continuance of the same to the very birth of Christ. But for the exact account of yeares Chronologers are not all of one minde. Some say there be 3929. from the creation to Christs birth, as *Beroaldus*: some 3952. as *Hierome* and *Bede*: some 3960. as *Luther* and *Io. Lucidus*: some 3963. as *Melancthon* in his Chronicle and *Funtius*: some 3970. as *Bullinger* and *Tremellius*: some towards 4000. as *Buntingus*. Now from the birth of Christ to this day are 1592. yeares, and adding these together, the whole time amounteth. And God would haue the very time of the beginning of the world to be reuealed, first that it might be knowne to the Church, when the couenant of grace was first giuen by God to man, and when it was afterward renewed, & how Christ came in the fulnes of time, *Gal. 4.* secondly, that wee might know that the world was not made for the eternall and euer-liuing God, but for man: thirdly, that we might learne not to set our hearts on the world and on the things therein which haue beginning and end, but seeke for things eternall in heauen. And before the time which I haue named began, there was nothing beside God; the world it selfe and all things else were vncreated. Some men vse to obiekt and say, What did God all the while before the world was? how did he imploy himselfe? what was he idle? *An.* The Iewes to this bad question made as bad an answer. For they say hee was continually occupied in making many little worlds, which he continually destroyed as he made them, because none pleased him till he made this. But we must rather say, that some things are reuealed which God did then, as that he decreed what should come to passe when the world was: and then the blessed persons in Trinitie did take eternall delight each in other. If a-
ny man will needes know more, let him heare what Moses saith,
Secret things belong to the Lord our God, but things reuealed to vs and

Prou. 8. 30.

Deut. 29. 29.

August. lib. 1.
confess. c. 11.

to our children for ever: and let them marke what one eluding the question, answered: namely, that God was making hell fire to burne all such curious persons as will needes know more of God then hee hath reuealed to them: for where God hath not a mouth to speake, there we must not haue an eare to heare: therefore our dutie is, to let such curious questions passe.

Gen. 1.

Seauently, some may aske in what space of time did God make the world? *I answer*, God could haue made the world, and all things in it in one moment: but hee began 'and finished the whole worke in fixe distinct daies. In the first day hee made the matter of all things and the light: in the second the heauens; in the third day hee brought the sea into his compasse, and made the drie land appeare, and caused it to bring forth hearbs, plants, and trees: in the fourth he made the Sunne, the Moone, and the starres in the heauen: in the fifth day hee made the fishes of the sea, the fowles of the heauen, and euery creeping thing: in the sixth day he made the beasts of the field, and al cattel, and in the end of the sixth day hee made man. Thus in fixe distinct spaces of time, the Lord did make all things: and that especially for three causes. I. To teach men that they ought to haue a distinct & serious consideration of euery creature: for if God had made the world in a moment, some might haue said, this work is so mystical, that no man can speake of it. But for preuenting of this cauilt, it was his pleasure to make the world and all things therein in fixe daies: and the seuenth day he commanded it to be sanctified by men, that they might distinctly and seriously meditate vpon euery daies work of the creation. II. God made the world, & euery thing therein in fixe distinct daies, to teach vs, what wonderful power & liberty he had ouer al his creatures: for he made the light when there was neither Sunne nor Moone, nor starres: to shew, that in giuing light to the world, hee is not bound to the Sunne, to any creature, or to any meanes: for the light was made the first day: but the Sunne, the Moone, and the starres were not created before the fourth day. Again, trees and plants were created the third day: but yet the Sun, Moone, & the stars, & raine which nourish and make hearbs, trees, & plants to grow were not created till after the third day: which shewes plainly, that God can make trees, plants, & hearbs to grow without the meanes of raine, and without the vertue and operation of the Sunne, the Moone, and the starres. III. He mad the world in fixe distinct dies,

daies, and framed all things in this order, to teach vs his wonderfull prouidence ouer all his creatures: for before man was created he prouided for him a dwelling place, and all things necessarie for his perpetuall preseruacion, and perfect happinesse and felicity. So also he created beasts and cattell: but not before he had made hearbs, plants, and graisse, and all means whereby they are preserued. And if God had this care ouer man when as yet he was not: much more will God haue care ouer him now when he is, and hath a being in nature.

And thus much concerning the points of doctrine touching the creation. The duties follow. And first by the worke of creation we may discern the true Iehouah from all false gods and idols in the world. This Eisaiah maketh plaine, bringing in the Lord reasoning thus: *I am God, and there is no other God besides me.* How is that prooued? thus: *I forme the light, and create darkness, I make peace, and create euill: I the Lord doe all these things.* If a man aske thee how thou knowest the true God from all false gods: thou must answer, by the worke of creation: for hee alone is the maker of heauen and earth, and all things in them. This propertie cannot agree to any creature, to any man, Saint, or Angell: nay, not to all men and all Angels they can not giue being to a creature which before was nothing. Secondly, whereas God the Father is the Creator of all things, and hath giuen vnto man reason, vnderstanding, and abilitie, more then to other creatures, wee are taught to consider and meditate of the worke of Gods creation. This the wise man teacheth vs, saying, *Consider the worke of God.* Eccles. 7. 12. And indeede it is a speciall dutie of euery man which professeth himselfe to bee a member of Gods Church, as hee acknowledgeth God to bee the Creatour, so to looke vpon his workmanship and viewe and consider all creatures. A skilfull workman can haue no greater disgrace, then when hee hath done some famous thing, to haue his friend passe by his worke, and not so much as looke vpon it. If it bee demanded for what ende must wee looke vpon the worke of Gods creation? I answer, that in it wee may see and discern Gods power, wisdom, loue, mercie, and prouidence, and all his attributes, and in all things his glorie. This is a most necessarie dutie to be learned of euery man: wee thinke nothing too much or too good to bestow on vaine shewes, and plaies, idle sports and pastimes, which are the

vanities of men, and we doe most willingly behold them: in the meane season vtterly neglecting and contemning the glorious worke of Gods creation. Well, the Lord God hath appointed his Sabbath to bee sanctified not onely by the publike ministerie of the word, and by priuate prayer, but also by an especiall consideration and meditation of Gods creatures: and therefore the dutie of euery man is this, distinctly and seriously to view and consider the creatures of God; and thereby take occasion to glorifie his name, by ascribing vnto him the wisdom, glory, power, and omnipotencie that is due vnto him and appears in the same.

Reuel. 4. 11.

Thirdly, wee must giue God the glorie in all his creatures, because hee is the creator of them all. So in the Reuelation the foure and twentie Elders fall downe before him, and say, *Thou art worthis, O Lord, to receiue glorie and honour, and power: giuing this reason: for thou hast created all things, and for thy wills sake they are and haue bene created.* Read the Psalmes 147. and 148. both which tend to this effect, that God must be praised, because he is the Creator of all things, to whome all glorie is due. We know, that when men behold any curious worke of a cunning and skilfull crafterman, straightway they will leaue the worke, and inquire after him that made it, that they may praise his skill. The same is our dutie in this case, when we come abroad, and behold euery where in all the creatures the admirable and vnspcakable wisdom, goodnesse, and power of God, then we must make hast from the creature, and goe forward to the Creator, to praise and glorifie him: and herein must wee shew our selues to differ from brut beasts, in that by the vse and view of Gods creatures, we do returne due glorie, praise, and honour vnto the Creator.

Amos 4. 13.

Our fourth dutie is set downe by the Prophet Amos, who mouing the people to meete God by repentance, addeth a reason taken from the creation: *He that formeth the mountaines and createth the windes, which declareth vnto man what is his thought, which maketh the morning darkenesse, &c. the Lord God of hosts is his name.* The meaning of the Prophet is this: God is a terrible iudge, and we are as traytors and rebels against him: therefore the best way that wee can take is this: hee is comming to iudgement, let vs therefore meete him and fall downe before him, and humble our selues vnder his mightie hand. And the holy Ghost by the Prophet would moue the people to meete God by serious

rious repentance, by a reason framed thus: If God who is their iudge, be able to create the winds, and to forme the mountaines; and to make the morning darknes: then he is also able to make an eternall iudgement for their confusion. And therefore all such as be impenitent sinners, let them prepare themselues to turne vnto him: and surely if men had grace to lay this to their hearts, they would not liue so long in their sinnes without repentance as they doe: nay rather, they would prepare themselues to meete him in the way before he come to iudgement, because he is a Creator, and therefore able to bring infinit punishments vpon them at his pleasure, and to bring them to nothing as he made them of nothing. And let them know it, whosoever they be that goe forward in their sinnes, that God the creator whensoever he will, can open hell to deuoure them: and that he can shew himselfe as mightie in his iudgement to mens destruction, as he was mightie in the beginning in giuing vs a being when we were nothing. Wherefore notable is the practise of *Dauid*, who inures himselfe to the feare of God by the consideration of his creation, saying, *I am fearefully and wonderfully made, &c.* Psal. 139. 14.

Lastly, those which haue beene impenitent sinners through all their life past, must not onely learne to repent for their sins; but also endeauour to performe obedience vnto Gods word. God is a creator, and the thing created should in all respects be conformable to his will: for *Dauid* saith, *Thine hands haue fashioned mee, and framed me, giue mee vnderstanding therefore that I may learne thy commandements.* Psal. 119. 73. And good reason: for there is no man of any trade, but he would faine haue all that he maketh & deuise, to be vsed: but yet so as the vse thereof must be conformable to the will of the maker. For this cause *Moses* that faithful seruant of God saith, that the people of Israel dealt wrongfully with the Lord. why? *For he hath created them, and proportioned them, he is their father and he bought them: yet they haue dishonoured him by corrupting themselues towards him by their vice.* All creatures in heauen and in earth doe the will of the Creator, except man, and the diuell and his angels: for the Sunne, the Moone, and the Starres, they keepe that course which God hath appointed them: but man though he be bound to doe the will of God, because God is his Creator, yet he rebells against him. The potter if in tempering his clay he can not make and frame it according to his minde, at length he will dash it in peeces: so God,

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he createth man, not that he should doe his owne will, but Gods will: and therefore the Lord in his wrath will confound him eternally whosoever he be that followeth the lusts of his owne wicked heart, and will not be brought to be conformable to Gods will, but goes on in his rebellion without stay. For this cause it stands euery man in hand to yeelde himselfe plyable vnto Gods will, and to indeauour to obey it by keeping a good conscience before God and all men, and by walking faithfully in his calling, least the ende be confusion. If a man haue a trade and other men come into his shoppe, and vse such tooles and instruments as be there to wrong ends, he will in no wise brooke it, but take the abuse in great displeasure: now the world is as it were an opened shoppe in which God hath set forth vnto vs his glorie and maiestie: and the creatures of all kindes be instruments appointed for excellent vses, and specially man for the accomplishment of his will. And therefore when he rebells against the will of God, and by linne puts the creatures to wrong endes, hee can not but most grievously offend God.

And thus much of the duties. Now in the third place follow the consolations vnto Gods church and people. First as Saint Peter saith, *God is a creator: yea a faithfull creator.* The properties of a faithfull creator are two: I. He will preferue his creature: no man is so tender ouer any worke as he that made it, for he can not abide to see it any way abused. God therefore being a faithfull creator, tenderly loues all his creatures. So *Iob* reasoneth with God, that he will not cast him off, *because he is the worke of his hands.* II. God will beare with his creature, to see whether it will be brought to any good end and vse before he will destroy it. And to vse the former comparison: the potter will turne and worke the clay euery way to make a vessell vnto his minde; but if it frame no way, then will he cast it away and dash it against the wall. And so God who created man, still preferueth him, and vseth all meanes to make him conformable to his will, before he cast him off. The Lord did long *strive with men* in the old world, to turne them from their wickednesse: but when nothing would serue them, it is said, *It repented the Lord that he had made man on the earth.* And in like manner, if we which are the creatures of God, shall rebell against this our creator, it may be, he will beare with vs for a time: but if we continuetherein, and doe not turne

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3 Pet. 4. 19.

Iob. 10. 3.

Gen. 6. 3. 6.

to him by repentance, he will bring vpon vs a finall destruction both in bodie and soule. Yet I say, before he doe this, his manner is to trie all meanes to preferue vs, and turne vs vnto him: and afterward, if nothing will serue, then will he shew forth his power in mens confusion: and therefore it stands vs in hand to looke vnto it betime.

Secondly, looke what power the Lord did manifest in the creation of all things, the same power he both can and wil make manifest in the redemption of mankind. In the beginning God made all things by his word; and so likewise he is able still to make by the power of his word, of a wicked man that is dead in sin, a true and liuely member of Christ: which the Prophet *Esay* signifieth when he saith, *The Lord that created the heauens and spread them abroad, he that stretcheth forth the earth and the bodie thereof, &c. I the Lord haue called thee in righteousness.* *Esay 45. 12, 13.* This must not incourage euill men in their wickednesse, but it serueth to comfort the people of God, considering that the same God which once created them, is also as able to saue them: and will shew himselfe as mighty in their redemption, as he was in their creation of nothing.

And thus much of the Creation in generall. Now it followeth that we come to the handling of the parts thereof. For it is not said barely that God is a creator; but particularly that he is a creator of heauen and earth: of both which we will speake in order: and first of the creation of heauen.

Heauen] in Gods word signifieth all that is aboue the earth: for the ayre wherein we breath is called Heauen. And according to this acceptation of the word, there are three heauens, as *Paul* saith, *He was taken vp into the third heauen.* The first of these heauens is that space, which is from the earth vpward vnto the firmament, where the starres are. Thus the birds which flie in the ayre betweene the earth and the starres, are called *the soules of the heauen*: and when God sent the flood to drowne the old world, *Moses* saith, *the windowes of heauen were opened*: meaning, that God powred downe raine from the cloudes abundantly, for the making of a flood to drowne the world. The second heauen is that which containeth the Sunne, the Moone, and the Starres: so *Moses* saith, that God in the beginning created the Sunne, the Moone, and the stars, and placed them in the firmament of heauen. Besides these two heauens, there is a third *Gen. 1. 14.*

Heb. ii. 10.

1. King. 8. 27.

Eph. 3. 7. 10.

Act. 7. 55. 56.

which is inuisible: and yet it is the worke of Gods hands: and it is that glorious place where Christ euen in his manhoode sitteth at the right hand of the father: and whither the soules of the faithfull departed are carried, and placed: and in which at the ende of the world shall all the elect both in bodie and soule, haue perfect ioy and blisse in the glorious sight and presence of God for euer. But for the better conceiuing the truth, we are to scanne and consider diligently three questions. First, whether this third heauen be a creature; for many haue thought it was neuer created, but was eternall with God himselfe: but it is a grosse error contrarie to Gods word. For the Scripture saith, *Abraham looked for a city* (meaning the heauenly Ierusalem, this third heauen) *having a foundation whose builder and maker is God.* Further, if it be eternall, it must either be a Creator or a creature: but it is no creator, for then it should be God: and therefore it must needes be a creature. But some will say, the Lord is eternall, and this third heauen hath alwaies beene the place of the Lords abode, and therefore it is also eternall. *Answer.* True it is indeede that God doth shew his glorie and maiestie in the third heauen: but yet that cannot possily containe his Godhead, as *Salomon saith, Behold the heauens, and the heauens of heauens are not able to containe thee.* Wherefore though God doth manifest his eternall glorie in this third heauen, yet doth it not follow that therefore this place should be eternall: for he needes no habitation to dwell in: he is euery where filling all things with his presence, excluded from no place. The second question is, where this third heauen is? *Answer.* There are some protestants say, it is euery where; and they hold this opinion to maintaine the reall presence of the Lords bodie in or about the Sacrament. But if it were euery where, then hell should be in heauen, which no man will say: but heauen indeede is aboue these visible heauens which we see with our eyes: so the Apostle saith, *Christ ascended on high far aboue all heauens, &c.* And againe it is said of *Steuens*, that being full of the H. Ghost, *He looked vp steadfastly into the heauens, & saw them open, & the some of man standing at the right hand of God.* Thirdly, it may be demanded, why God created this third heauen? *Answer.* God made it for this cause, that there might be a certaine place wherein he might make manifest his glory & maiestie to his elect angels and men: for the which cause it was created a thousand folde more glorious then

then the two former heauens are, and in this respect it is called *Paradise*, by reason of the ioy and pleasure arising from Gods glorious presence. And our Saviour Christ calleth it the *house of God his father*; because into it must be gathered all Gods children. It is called the *kingdome of heauen*, because God is the King thereof, and ruleth therein perfect glorie. True it is, God hath his kingdome here on earth: but he ruleth not so fully and gloriously here, as he shall in heauen: for this is the kingdome of grace, but that is the kingdome of his glorie, where hee so reigneth, that he will be all in all, first in Christ, and then in the elect both angels and men.

Now follow the duties whereunto we are moued principally in consideration of the making of the third heauen. First, if God created it especially for the manifestation of his glorie vnto men, that at the ende of this world, by the fruition of Gods most glorious presence, there they might haue perfect ioy and felicitie: we haue occasion here to consider the wonderfull madnesse and forgetfulnesse that reigneth euery where among men, which onely haue regard to the estate of this life, and cast all their care on this world, and neuer so much as once dreame of the ioyfull and blessed estate which is prepared for Gods children in the highest heauen. If a man hauing two houses, one but a homely cottage, & the other a princely pallace, should leaue the better, and take all the care and paines for the dressing vp of the first, would not euery man say, hee were a madde man? yes vndoubtedly. And yet this is the spirituall madnesse that takes place euery where among men: for God hath prepared for vs two houses, one is this our bodie which wee beare about vs, which is an house of clay, as Iob saith, *Wee dwell in houses of clay whose foundation is dust, which shall be destroyed before the moth*: and as Peter saith, *a tabernacle or tent*, which we must shortly take downe; and wherein we abide but as *pilgrimes and strangers*. Againe, the same God of his wonderfull goodnesse hath provided for vs a second house in the third heauen, wherein we must not abide for a time and so depart: but for euermore enioy the blessed felicity of his glorious presence. For all this marke a spirituall phrensie possessing the mindes of men; for they imploy all their care and industrie for the maintaining of this house of clay, whose foundation is but dust: but for the blessed estate of the second house, which is prepared for them in the kingdome of heauen,

they haue little regard or care. They will both runne and ride from place to place day and night, both by sea and land : but for what? Is it for the preparing of a mansion place in the heauenly Ierusalem? Nothing lesse, for they will scarce goe forth of the doore to vse any meanes whereby they may come vnto it : but all their studie is to patch vp the ruines and breaches of their earthly cabbine. Now let all men iudge in their owne consciences, whether as I haue saide, this bee not more then senselesse madnesse? Againe, the bodie is but a tabernacle, wherein we must rest as it were for a night, as a straunger doth in an Inne, and so away: but the second house is eternall in the heuens, an euermlasting seate of all felicitie and happinesse. And therefore our dutie is aboue all things, to seeke the kingdome of God and his righteousnesse, as Christ himselfe biddeth vs. And if the Lord haue there prepared such a place for vs, then we must in this world vse all good meanes, whereby wee may bee made worthie the fruition of it; and also fitte and readie at the day of death to enter into it: which at the day of iudgement wee shall fully possesse both in soule and bodie, and there raigne eternally in all happinesse with God Almighty our creatour, the Father, the Sonne, and the holy Ghost. But some may say, how shall a man so prepare himselfe, that hee may bee fitte for that place?

Answer. This the holy Ghost teacheth vs: for speaking of this heauenly Ierusalem, hee saith, *There shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies.* The meanes then to make our selues fitte is, to seek to bee reconciled to God in Christ for our sinnes past, and withall to in-deauour to haue an assurance of the free remission and pardon of them all in the blood of Christ. And as touching that part of life which is to come, wee must remember what Saint Iohn saith, *Euery one that hath this hope purifieth himselfe,* meaning, that hee which hath hope to raigne with Christ in heauen, vseth the meanes whereby hee may purifie and keepe himselfe from sinne, as also hee saith after, *that hee which is borne of God keepeth himselfe, and the wicked one toucheth him not.* Signifying, that all such persons as are truly iustified and sanctified, carrie such a narrow and strait watch ouer the whole course of their liues & conuersations that the diuell can neuer giue them deadly wounds, and wholly overcome them. Now the man that is resolved in his conscience of the pardon of his sinne for the time past,

past, and hath a steadfast purpose in his heart to keepe himselfe vpright, and continually to walke in righteousnesse and true holinesse all the daies of his life: this man, I say, is prepared and made fitte to enter into the heavenly Ierusalem: come death when it will, hee is ready. And howsoever hee must not looke for heaven here vpon earth, yet hee is as it were in the suburbs of this heavenly cittie: and at the end of this life, the king thereof the Lord Iesus will open the gates and receiue him into his kingdome, for hee is already entred into the kingdome of grace. To conclude this point, let euery man in the feare of God, bee mouued hereby to set his heart to prepare himselfe; that when God shall call him hence, he may be fit to enter into that glorie. Secondly, seeing God hath prepared the third heauen for vs, it teacheth euery man in this world to be content with the estate wherein God hath placed him, whether it bee high or low, rich or poore: why for because here he is but a pilgrime, and liues in a cottage of clay, and in a tent wherein he must abide but a while, as a pilgrime doth, oftentimes carying his house about with him; and we shal in better sort accept the afflictions which God sends vs in this life; if wee remember that there is prepared for vs a place of ioy, which must be our resting place and perfect felicity for euermore. This was the practise of the children of God, especially of Abraham: for when the Lord called him out of his owne countrey, he obeyed, *and by faith abode in the promised land, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob, heues with him in the same promise: and the reason followeth, for hee looked for a cittie hauing a foundation whose builder and maker is God.* They beleueed that these things which the Lord promised, were shadowes of better things: and hereon stayed themselues, being wel content with that estate wherto God had called them. So Paul was contented to beare the afflictions which God had laid vpon him, and his reason was, *Because (saith he) wee looke not on things which are seene, but on things which are not seene: for the things which are seene are temporall, but the things which are not seene are eternall.* And in the next chapter: *Wee haue (saith hee) that if our earthly house of this Tabernacle bee destroyed, wee haue a dwelling giuen vs of God; that is, an house not made with hands, but eternall in the heavens.* And for this cause his desire was rather to remooue out of this body, and to be with the Lord.

Heb, 11. 9, 10.

2. Cor. 4. end,

& 5. verse 1. 24

And thus much concerning heauen. Now followeth the second part of Gods creation in these words:

Col. 1. 16. And earth] Earth signifieth the whole masse or body standing of sea and land, on which we liue, and all things that be in or vpon the earth whatsoeuer: as Paul saith, *For by him were created all things that are in heauen or in earth, &c.* In other Creedes which were made since this of the Apostles, being expositions of that; there is added, *maker of all things visible and inuisible.* Here we haue occasion to speake of all creatures, but that were infinite: therefore I will make choice of these two, good Angels and Men.

Col. 1. 16. I. That Angels had a beginning it is no question: for Paul saith, that by God all things were created in heauen and earth, things visible and inuisible, whether thrones, principalities, or powers. And in respect of the creation, Angels are called the *sonnes of God.* But the time and day of their creation can not bee set downe further then this, that they were created in the compasse of the sixe daies. For Moses saith, *Thou*, namely in the compasse of the first sixe daies, *the heauens and the earth were fashioned, and all the host of them:* that is, all variety of creatures in heauen and earth seruing for the beauty and glorie thereof: whereof no doubt the Angels are the principall.

Iob. 38. 7. II. Touching the nature of Angels, some haue thought that they are nothing but qualities & motions in the mindes of men, as the Sadduces and the Libertines of this time: but the truth is, that they are spirits, that is, spirituall and inuisible substances created by God, and really subsisting: for the scripture ascribes vnto them such kinde of actions which can not be performed by the creatures, saue onely such as be substances: as to stand before the throne of God, to behold the face of the Father, to carrie mens soules to heauen, &c. yet must we not imagine that they are bodily substances consisting of flesh and bone. And though they tooke vpon them visible shapes and formes, and did eate and drinke in the company of men, and thereupon are called *Men* in scripture: yet they did this by diuine dispensation for a time, that they might the better performe the actions and busineses among men, to which they were by God appointed. And the bodies of men which they assumed, were no parts of their natures vnited to them, as our bodies to vs; but rather they were as garments are to vs, which they might put off and on at their pleasure. If any shall aske, whence they had these bodies, the
answer

Luk. 24. 4.

answer is, that either they were created of nothing by the power of God, or framed of some other matter subsisting before. If againe it be asked what became of these bodies when they laide them downe, because they vsed them but for a time, the answer may be, that if they were made of nothing, they were againe resolved into nothing: if made of other creatures, that then they were resolved into the same bodies of which they were first made; though indeed we can define nothing certainly in this point.

III. Angels are reasonable creatures of excellent knowledge and vnderstanding, farre surpassing all men saue Christ. Their knowledge is threetold: naturall, reuealed, experimentall. *Naturall*, which they receiued from god in the creation. *Reuealed*, which god makes manifest to them in procelse of time, whereas before they knew it not. Thus God reuealed to *Gabriel* the mysterie of the 70. weekes, *Dan.* 8. and 9. And in the *Apocalyps* many things are reuealed to the Angels that they might reueale them to vs. *Experimentall* knowledge, is that which they get by obseruing the dealings of God in the whole world, but specially in the Church. And thus *Paul* saith, that to *principalities and powers in heauenly places is knowne the manifold wis'dome of God* Eph. 3. 10. by the Church.

IV. And as the knowledge, so also the power of the good Angels is exceeding great. They are able to doe more then all men can. Therefore *Paul* calls them *mightie Angels*, 2. Thess. 1. 7. Yea their power is farre superiour to the power of the wicked angels, who since the fall ere vnder them & can not preuaile against the. Psal. 103. 20. Aug. de Trin. lib. 3. cap. 3.

V. The place of the aboad of Angels, is the highest heauen, vnlesse they be sent thence by the Lord, to doe something appointed by him. This our Sauour Christ teacheth when he saith, that the angels of little ones doe alreadie behold the face of their father in heauen. And the wicked angels before their fall were placed in heauen, because they were cast thence.

VI. That there be certaine distinctions and diuerities of angels, it is very likely, because they are called thrones, and principalities, and powers, *Cherubim* and *Seraphim*. But what be the distinct degrees and orders of angels, and whether they are to be distinguished by their natures, gifts, or offices, no man by scripture can determine. Col. 1. 16.

VII. The ministry of angels to which the Lord hath set them

them apart is threefold, and it respecteth either God himselfe, or his Church, or his enemies. The ministry which they performe to God, is first of all to adore, praise, and glorifie him continually. Thus the Cherubims in Esaies vision cry one to another, *Holy, holy, holy is the Lord God of hosts: the world is full of his glory.* And when they were to publish the birth of the Messias, they begin on this manner, *Glory to God in the highest heauens, peace on earth.* And *Iohn* in his vision heard the angels about the throne, crying with a loud voice, *Worthy is the Lambe, &c. to receiue power, riches, and strength, wisdom, and honour, and glory, and praise.* And indeede the highest end of the ministry of Angels is the manifestation of the glory of God. The second, is to stand in Gods presence, euermore ready to doe his commandements, as *Dauid* saith, *Praise the Lord, ye his Angels that excell in strength that doe his commandements in obeying the voice of his word.* And here is a good lesson for vs. We pray daily, that we may doe the will of God as the Angels in heauen doe it: let vs therefore be followers of the holy Angels in praising God and in doing his commandements as they doe.

Heb. 1. 14.

The ministry of Angels concerning the Church, stands in this, that they are ministring spirits for the good of them which shall be heyres of saluation. The good is threefold; in this life, in the end of this life, and in the last iudgement: againe, the good which they procure to the people of God in this life, is either in respect of body or soule. In respect of the body, in that they doe most carefully performe all manner of duties which doe necessarily tend to preserue the temporall life of Gods children, euen from the beginning of their daies to the end. *Dauid* saith, that *they pitch their tents about them that feare the Lord.* When *Agar* was cast forth of *Abrahams* family, and wandred in the wilderness, an angell comes vnto her and giues her counsell to returne to her mistresse and humble her selfe. When *Elias* fled from *Iezabel*, he was both comforted, directed, and fedde by an angell. And an angell biddes the same *Elias* be of good courage & without feare to goe to King *Achazias* and reprove him. Angels bring *Lot* and his family out of *Sodom* and *Gomorrah*, before they burne the citties with fire and brimstone. When *Iacob* feared his brother *Esau*, he saw Angels comming vnto him: and he plainly acknowledgeth that they were sent to be his protectours and his guides in his iourney. *Abraham* being perswaded of the assistance

Isa. 6. 3.

Luk. 2. 14.

Apoc. 5. 11.

Psal. 103. 20.

Psal. 148.

Gen. 16. 7.

1. King. 19.

2. King. 1.

Gen. 19.

Gen. 32. 1, 2.

assistance of Gods Angels in all his waies, said to his seruant. The Lord God of heauen, who tooke me from my fathers house, &c. Gen. 24. 7. will send his angel before thee. The wise men that came to see Christ are admonished by Angels to returne another way: and *Ioseph* by the direction of an Angell fledde into Egypt, that he might pre- Mat. 2. 13, 15. serue Christ from the hands of the cruell tyrant. The tents of the Israelites was garded by angels. The three children are deli- Exod. 14. 19. uered from the fiery furnace: and *Daniel* out of the Lyons denne by Angels. When Christ was in heauinelle they ministred vnto and 23. 20. him and comforted him: and they brought *Peter* out of prison Dan. 3. and 6. and set him at liberty. Math. 4. 11. Act. 12.

Againe, the Angels procure good vnto the soules of the godly, in that they are maintainers and furtherers of the true worship of God, and of all good meanes, whereby we attaine to saluation. The law was deliuered in mount Sina by angels: and a great part of the Reuelation of *Iohn*. They expound to *Daniel* the seuenthy Act. 7. weekes. They instruct the Apostles touching the returne of Apoc. 5. 2. Christ to the last iudgement. An angell forbids *Iohn* to worship Apoc. 19. & 22. him, but to worship God the creator of heauen and earth. They fetch the Apostles out of prison, and bidde them teach in the Act. 5. 20. Temple. An angell brings *Philip* to the Eunuch that he may expound the scriptures to him. Lastly, they reueale the mysteries and the will of God: as to *Abraham* that hee should not kill his sonne *Isaac*, to *Mary* and *Elizabeth* the natiuitie of *Iohn Baptist*, Luc. 1. & of Christ our Sauour, and al this they do according vnto the will of God, Gal. 1. 8. Beside all this, Angels reioyce at the conuersion of sinners by the ministry of the Gospell. And for the Churches sake, they protect not onely particular men, but euen Luc 15. 7, 10. whole nations and kingdomes.

The ministry of Angels in the end of this life, is to carrie the soules of the godly into *Abrahams* bosome, as they did the soule of *Lazarus*. And in the day of iudgement to gather all the Elect Luk 16. that they may come before Christ, and enter into eternall fruition of glory both in body and soule. Math. 25. 31.

The third and the last part of the ministry of Angels, concerns Gods enemies; and it is to execute iudgement on all wicked persons & impenitent sinners. Thus all the first borne of *Egypt* are slaine by an angel. Whē *Iosua* was about to sacke *Ierico*, an Angel appeared vnto him as a Captain, with a drawn sword to fight for *Israel*. Whē the host of *Zenacherib* came against *Israel*, Exod. 12. 1. of 5. 2. King. 19. 15.

The angell of the Lord in one night slue an hundred eightie and siue thousand. Because *Herod* gaue not glory vnto God, the angell of the Lord smote him so as he was eaten vp of lyce & dyed.

And thus we see what points we are to marke touching the good Angels. Now followeth the vse which we are to make in regard of their creation. First, whereas they are Gods ministers to inflict punishments vpon the wicked, here is a speciall point to be learned of vs; that euery man in the feare of God take heede how he liueth and continueth in his sinnes, for the case is dangerous considering that God hath armies of angels, which stand ready euery where to execute Gods heauy iudgements vpon them that liue thus. When the people of Israel had sinned against the Lord, *Moses* saith, *they were naked*, that is, open to al the iudgements of God; euen destitute of the guard of his good Angels. Wretched *Balaam* that wizzard went to *Balaac* to curse the children of Israel: and as he went, it is said, the angell of the Lord stood in his way with a drawne sword: and if the asse had not been wiser then his master, the angel had slaine him. Whereby it appeares, that whē we rush on into the practise of any sin, we do as much as in vs lieth to cause God to send downe his iudgements vpon vs for our sins, & that by the ministerie of his angels. Secondly, we are taught another lesson by Christ himselfe: See (saith he)

Math. 18. 10.

that you despise not one of these little ones: now marke his reason: for I say vnto you, that in heauen their Angels doe alwaies behold the face of my father. By little ones he meaneth young infants which are within the couenant; or others which are like to young infants in simplicity and innocencie of life and humility. And Christ will not haue them to be despised. A duty very needfull to be stood vpon in these times. For now a daies if a man carry but a shew of humility, of good conscience, and of the feare of God, he is accounted but a silly fellow, he is hated, mocked, and despised on euery hand. But this should not be so. For him, whome God honoureth with the protection of his good angels, why should any mortal man despise? And it stands mockers & scorners in had to take heed whom they mocke. For though men for their parts put vp many abuses & iniuries, yet their angels may take iust reueng by smiting thē with plagues & punishments for their offences.

Thirdly, seeing angels are about vs, and serue for the good of men, wee must doe whatsoeuer we do in reuerent and seemely manner, as *Paul* giues counsel to the *Philippiās*; *Brethren*, saith he

whatsoever things are true, whatsoever things are honest, iust, pure, and Phil. 4. 8. pertaine to loue, of good report: if there be any vertue, if there bee any praise, thinke on these things: many men doe all their affaires orderly for auoiding shame; but we must do the same vpon a further ground, namely because Gods holy Angels waite on vs. And considering that men haue care to behaue themselves well when they are before men; what a shame is it for a man to behaue himselfe vnseemely either in open or in secer, he then being before the glorious angels. Paul saith, *that the woman ought* 1. Cor. ii. 15. *to haue power on her head because of the angels*, that is, not only the ministers of the Church, but Gods heauenty angels, which daily wait vpon his children, and guard them in all their waies.

Fourthly, this must teach vs modestie, and humilitie: for the angels of Cod are very notable and excellent creatures; and therefore they are called in the Psalmes *Elohim*, gods: yet how Psal. 8. 5. excellent soeuer they be, they abase themselves to become guardians and keepers vnto sinfull men. Now if the Angels doe so abase themselves; then much more ought every man to abase & humble himselfe in modestie, and humilitie before God; and whatsoeuer our calling is, we must not be puffed vp but bee content. This is a necessary duty for all, but especially for those which are in the schooles of the Prophets: whatsoeuer their gifts or birth be, they must not thinke themselves too good for the calling of the ministry. And if God haue called vs thereunto, wee must bee content to become seruants vnto all in the matter of saluation; though the men whome we teach be neuer so base or simple: for no man doth so farre excell the basest person in the world, as the glorious angels of God doe exceede the most excellent man that is: therefore seeing they vouchsafe to become seruants vnto vs, we must not thinke our selues too good to serue our poore brethren.

And thus much of the duties. Now follow the consolations that arise from this, that God hath giuen his glorious angels to serue for the protection and safegard of his Church and people. If mens spirituall eyes were open, they should see the diuell and his angels, and al the wicked of this world to fight against them: and if there were no meanes of comfort in this case, then our estate were most miserable. But marke; as Gods seruant hath all these wicked ones to be his enemies: so he hath garrisons of angels that pitch their tents about him, & defend him from them

Psal. 91.

all. So David saith, *Hee shall giue his Angels charge ouer thee, and they shall keepe thee in all thy waies, that thou dash not thy foote against a stone*: where the Angels of God are compared to nources, which cary little children in their armes, feede them, and are alwaies ready at hand, to saue them from falles and many other dangers. When the king of Syria sent his horses and chariots to take Elisha the Lords prophet, because he reuealed his counsell to the king of Israel: his seruant saw them round about Dothan where he was, and he cryed, *Alas, master, what shall we doe?* then

2. King. 16. 17.

Elisha answered, *Feare not: for they that bee with vs, are more then they that be with them*: and he besought the Lord to open his seruants eyes, that he might see: and the Lord opened his eyes, and he looked and behold, the mountaines were full of horses and chariots of fire round about Elisha. So likewise not many yeares agoe, our land was preserued from the inuasion of the Spaniards, whose huge Nauy lay vpon our sea coastes: but how were we deliuered from them? surely by no strength nor power, nor cunning of man, but it was the Lord, no doubt, by his Angels that did keep our coastes, and did scatter our enemies, & drowne them. Let enemies rage, and let them doe what they will, if a man keepe himselfe in the waies which God prescribeth, he hath Gods Angels to guide and preserue him: which thing must mooue men to loue and embrace the true religion, and to conforme themselves in all good conscience to the rule of Gods word. For when a man doth not so, all the Angels of God are his enemies, and at all times ready to execute Gods vengeance vpon him: but when men carry themselves as dutifull children to God, they haue this prerogatiue that Gods holy Angels doe watch about them, and defend them day & night from the power of their enemies, euen in common calamities and miseries. Before God sends his iudgements on Ierusalem, an angell is sent to marke them in the fore-heads that mourne for the abominations of the people. And this priuiledge none can haue, but hee whose heart is sprinkled with the blood of Christ, and that man shall haue it vnto the end.

Ezech. 9. 4.

Exod. 12. 23.
with 1. Cor.
5. 7.

And thus much of the creation of *Angels*. Now it followes to speake of the *creation of Man*: wherein wee must consider two things: I. the points of doctrine: II the vses. For the points of doctrine. First, Man was created and framed by the hand of God, and made after the image of God:

God: for Moses brings in the Lord speaking thus, *Let vs* Gen. 1. 26.
make man in our image, &c. in the image of God created hee
them, which also must beevnderstood of Angels. The image
of God is nothing else but a conformitie of man vnto God,
whereby man is holy, as God is holy: for Paul saith, *Put*
on the newe man which after God, that is, in Gods image, *is* Eph. 2. 24.
created in righteousness and true holin-esse. Now I reason thus:
wherein the renewing of the image of God in man doth stand,
therein was it at the first: but the renewing of gods image in man
doth stand in righteousness and holiness: therefore Gods image
wherein man was created at the beginning, was a conformitie to
God in righteousness and holiness. Nowe whether Gods
image doth further consist in the substance of mans body and
soule, or in the faculties of both, the scripture speaketh no-
thing. This Image of God hath two principall parts: I. wise-
dome: II. holiness. Concerning wisdom Paul saith, *Put*
ye on the new man which is created in knowledge, after the image 1
of him which created him. This wisdom consisteth in three Coloss. 3. 10.
points: I. in that hee knewe God his Creator perfectly: for
Adam in his innocencie knewe God so farre forth as it was
conuenient for a creature to know his Creatour. II. Hee
knewe Gods will so farre forth as it was conuenient for him, to
shewe his obedience thereunto. III. Hee knewe the wise-
dome and will of his Creatour touching the particular crea-
tures: for after Adam was created, the Lord brought euery
creature vnto him, presenting them vnto him as being Lord &
king ouer them, that he might giue names vnto them. Where-
by it appeares that Adam in his innocencie did knowe the
nature of all creatures, and the wisdom of God in crea-
ting them, else hee could not haue giuen them fitt names:
and when God brought Eve vnto Adam, hee knewe her
at the first, and said, *This is now bone of my bone, and flesh of* Gen. 1. 13.
my flesh, shee shall bee called woman, &c. The second part of gods 2
image in man, is holiness and righteousness; which is no-
thing else but a conformity of the will and affections, and of
the whole disposition of man both in body and soule, to the
will of God his Creatour. Yet we must remember that Adam
in his innocencie had a changeable wil, so as he could either will
good or euill: he was created with such libertie of will, as that he
could indifferently wile either: & we must not think that the wil of
the crea-

creature was made vncchangably good: for that is peculiar to the will of God, and hereby is the Creator distinguished from the creature.

And here two things offer themselves to be considered. The first, why the man is called the *image of God*, and not the woman.

8. Cor. 11. 7. *Ans.* Hee is so called, not because holinesse and righteounesse is peculiar to him, which is common to both: but because God

Col. 1. 16.

hath placed more outward excellencie and dignity in the person of a man then of a woman. The second how Christ should be called the *image of god*. *Ans.* He is so called for two speciall causes. First, because he is of the same substance with the father; and therefore is his most absolute image, and as the author of the Hebrewes saith, *the brightnesse of his glorie and the ingraued forme of his person*. Secondly, because God being inuisible doth manifest himselfe in Christ; in whome as in a glasse we may behold the wisdom, goodness, and iustice and mercy of God.

Heb. 1. 3.

Psal. 8. 5.

The second point to be considered in the creation of man, is the dignity of his person: for *Dauid* saith, *Thou hast made man little inferior to the Angels, and crowned him with glorie, and worshipping.*

1 This dignity standes in foure points. I. A blessed communion with the true God: for *Paul* speaking of the Gentiles which were

Eph. 4. 18.

not called, saith they were *strangers from the life of god*. Whereby the contrary we may gather, that our first parents in their innocencie liued the life of God, which is nothing els but to lead such a life here on earth, as that the creature shall haue a blessed and immediate fellowship with God, which standes in this, that before the fall of man, God reuealed himselfe in a speciall manner vnto him, so as his very body and soule was a temple and dwelling place of the Creator. This fellowship betweene God & man in his innocencie, was made manifest in the familiar conference which God vouchsafed to man: but since the fall, this communion is lost: for man can not abide the presence of God. And therefore when *Peter* had fished all night, and caught nothing, our Saviour bad him cast downe his net to make a draught, who did so; but when he saw the great multitude of fishes that were taken, at this sight beholding but as it were some sparkes of the glorious maiestie of God in Christ, he fell downe at his feet, saying, *Lord depart from me, for I am a sinner*. The second point wherein mans dignity consisteth, is, that man was made lord and king ouer all creatures, as *Dauid* saith, *Thou hast made him to haue domi-*

Luk. 8. 8.

Psal. 8. 6.

2

mon in the workes of thy handes: and therefore God hauing created him in his image, biddeth him rule over the fishes of the sea, over the fowles of the heauen, and ouer euery beast that mooueth vpon the earth: Gen. 1. 28. and afterward hee brought them all to him, as to a foueraigne lord and king to be named by him: and answerably euery creature in his kinde gaue reuerence and subiection vnto man before his fall, as vnto their lord and king. Where by the way we must remember, that when we see any creature that is hurtfull & noysome vnto man, and would rather deuoure then obey him; it must put vs in minde of our sin: for by creation we were made lordes and kings ouer all creatures, and they durst not but reuerence and obey vs: but the rebellion of man vnto God is the cause of the rebellion of the creatures vnto vs. The third part 3 of mans dignity by creation is, that before his fall hee had a wonderfull beauty and maieltie aboue all creatures in his body: whereupon *Dauid* saith, the Lord hath crowned him with glorie Psal. 8. and worship. And in the renewing of the couenant with *Noe*, God saith, that the dreade and feare of man shall be vpon all creatures: Psal. 9. 2. which now though it be but small, yet doth it plainly shew what was the glory and maieltie of mans person at the first. The fourth 4 dignity of mans estate in innocencie is, that his labour was without paine or wearinesse: if hee had neuer fallen he should haue laboured in the garden; but so as he should neuer haue benee wearied therewith. For when *Adam* was fallen, God said, *In the sweate of thy face, shalt thou eate thy breade*: now if the paine in labour come after as a curse vpon man for his transgression, then before his fall man felt no paine in his affaires. And in these foure things consisteth mans dignitie which hee had in the creation.

Now in the third followeth mans calling before his fall: which is two-fold: I. particular: II. generall. Mans particular calling was to come into the garden of Eden, to keepe it, and to dresse the trees and fruites thereof. This shewes vnto vs a good lesſon, that euery man must haue a particular calling wherein hee ought to walke: and therefore such as spend their time idly in gaming and vaine delights, haue much to answer to God at the day of iudgement. This will not excuse a man to say then, that he had land and liuing to maintaine himselfe, and therefore was to liue as he list, for euen *Adam* in his innocencie had all things at his will, and wanted nothing: yet euen then god employed him

Excd. 20.2.

Gen. 28.17.

in a calling: therefore none must be exempted, euery man both high and low must walke in his proper calling. *Adams* generall calling, was to worshippinge his Creator, to which he was bound by the right of creation, considering the morall law was written in his heart by nature. Which is signified in the decalogue; where the Lord requires worship and obedience of his people, because he is *Iehonah*, that is, one which hath being in himselfe, and giues being to all men by creation. For the better vnderstanding of this point, wee are to consider three things. I. The place where *Adam* did worshippinge. II. The time. III. The sacraments. For the first, God euer since the beginning had a place where he would be worshipped, and it is called *Gods house*, which then was the garden of Eden. For it was vnto *Adam* a place appointed by God for his worshippinge, as Church assemblies are vnto vs: where also the Lord at some time did in a speciall manner shew himselfe vnto his creature. Touching the time of Gods worship, it was the seuenth day from the beginning of the creation, the Sabbath day. And here we must note, that the keeping of the Sabbath is morall. Some indeede doe pleade that it is but a ceremony; yet falsly: for it was ordained before the fall of man, at which time Ceremonies signifying sanctification had no place. Nay marke further: *Adam* in his innocencie was not clogged with sinne as we are; and yet then he had a set Sabbath to worship God his creator: and therefore much more need hath euery one of vs of a sabbath day, wherein we may seuer our selues from the workes of our callings, and the workes of sinne, to the worshippinge of God in the exercise of religion, and godly meditation of our creation. This point must be learned of vs, for when no occasion is offered of businelle, then men will formally seeme to keepe the sabbath: but if there come occasion of breaking the sabbath, as traffike, gaming, and vaine shewes, then sabbath farewell, men will haue their pleasures, let them worship God that will. But let vs remember in the feare of God, that whosoever continueth in the breach of his law beeing morall, God will no lesse powre forth his punishments vpon them, then for the breach of any other commandement: the consideration whereof, must mooue euery man to a reuerent sanctifying of the Lords day.

Now for *Adams* sacraments they were two: the tree of life, and the tree of knowledge of good and euill: these did serue to exercise

case *Adam* in obedience vnto God. The tree of life was to signifie assurance of life for euer, if he did keepe Gods commandments: the tree of knowledge of good and euill, was a sacrament to shew vnto him, that if he did transgresse Gods commandments, he should die: and it was so called, because it did signifie that if he transgressed this law, he should haue experience both of good and euill in himselfe.

Now in the fourth place followeth the end of the creation of man which is two-fold. First, that there might be a creature to whome God might make manifest himselfe, who in a speciall manner should set forth and acknowledge his wisdom, goodnes, mercy, in the creation of heauen and earth, and of things that are in them, as also his prouidence in gouerning the same. Secondly, God hauing decreed to glorifie his name in shewing his mercy and iustice vpon his creature, hereupon in time createth men to shew his mercy in the saluation of some, and to shew his iustice in the iust and deserued damnation of other some. And therefore he hath appointed the creation specially of man, to be a meanes of manifestation and beginning of the execution of his eternall counsell.

Thus much concerning mans creation in generall. The speciall parts of man are two; body, and soule. And the reason why the Lord would haue him stand on these two parts is this: Some creatures made before him were onely bodily; as beaſts, fishes, fowles: some spirituall, as Angels: now man is both; spirituall in regard of his soule, corporall and sensible in regard of his body; that nothing might be wanting to the perfection of nature. If it be alledged that man consists of three parts; body, soule, and spirit; because *Paul* praies that the Thessalonians may be sanctified in body, soule, and spirit: the answer is, that the spirit signifies the minde whereby men conceiue and vnderstand such things as may be vnderstood: and the soule is there taken for the will and affections: and therefore these twaine are not two parts, but only two distinct faculties of one and the same soule.

1. Theſſ. 5. 23

The body of man at the first was formed by God of clay or of the dust of the earth, not to be the graue of the body, as *Plato* said, but to be an excellent and most fit instrument to put in execution the powers and faculties of the soule. And howsoeuer in it selfe considered, it is mortal, because it is compounded of contrary natures called Elements: yet by the appointmēt & blessing

of God in the creation, it became immortall till the fall of man.

Zach. 12.

As for the soule, it is no accidentary quality, but a spirituall and invisable essence or nature, subsisting by it selfe. Which plainly appeares in that the soules of men haue being and continuance as well forth of the bodies of men as in the same, & are as well subiect to torments as the body is. And whereas wee can & do put in practise sundry actions of life, sense, motion, vnderstanding; wee doe it onely by the power and vertue of the soule.

Gen. 9. 5.

Hence arise the difference betweene the soules of men, and beastes. The soules of men are substances: but the soules of other creatures seeme not to be substances: because they haue no being out of the bodies in which they are: but rather they are certaine peculiar qualities arising of the matter of the body, and vanishing with it. And it may be for this cause that the soule of the beast is said to be in the blood; whereas the like is not said of the soule of man.

And though mens soules be spirits as angels are, yet a difference must be made. For angels can not be vnited with bodies so as both shall make one whole & entire person; whereas mens soules may: yea the soule coupled with the body is not only the mouer of the body, but the principall cause that makes man to be a man.

1. Cor. 10.

Heb. 12.

The beginning of the soule is not of the essence of God; vnlesse wee will make euery mans soule to be God: neither doth it spring of the soule of the parents, for the soule can no more beget a soule, then an angel can beget an angel. And Adam is called a liuing soule, and not a quickening soule. And earthly fathers are called the *fathers of our bodies*, and not of our soules. It remaines therefore as being most agreeable to the Scriptures, that the soules of men are then created by God of nothing, when they are infused into the body.

And though the soules of men haue a beginning, yet they haue no end, but are eternall. And when they are said to die, it is not because they cease at any time to subsist or haue being in nature, but because they cease to be righteous or to haue fellowship with God.

Whereas our bodies are Gods workmanship, we must glorifie him in our bodies, and all the actions of body and soule, our eating and drinking, our liuing and dying, must be referred to his glory: yea wee must not hurt or abuse our bodies, but present them

thē as holy & liuing sacrifices vnto God. And whereas God made vs of the dust of the earth, we are not to glory & boast our selues, but rather to take occasion to praise the great goodnes of God, that hath vouchsafed to honor vs beeing but dust & ashes. And after that man is created, what is this life? alas, it is nothing but a litle breath: stop his mouth & his nostrills, and he is but a dead man. By this we are put in mind to consider of our fraile and vn-certen estate, and to lay aside al confidence in our selues: and for this cause the Prophet Eſay teacheth vs to haue no cōfidence in man, because his breath is in his nostrills. Againe, let vs mark the frame & shape of mans body. All other creatures goe with their bodies & eies to the ground-ward; but man was made to goe vp-right: & whereas all other creatures haue but 4. muscles to turne their eies round about, man hath a fifth to pul his eies vp to hea-uen-ward. Now what doth this teach vs? surely that howſoeuer we seek for other things, yet first of al, & aboue al, we should seek for the kingdome of heauen, & the righteousness therof: and that our whole desire should be set to enioy the bleifed estate of Gods chil-dren in heauen. Secondly, it teacheth vs in receiuing Gods crea-tures, to return thankfulnes vnto God by lifting vp the heart to heauen for the same. These are very needful & profitable lessons in these daies; for most men indeede goe vp-right: but looke into their liues, & they might as wel go al foure: for in their conuerſation they set their whole harts vpon the earth, as the beast doth, & their eies vpon the things of this world: hereby they do abase themselves, & deface their bodies, & being men make themselves as beasts: we shal see great numbers of men that run & ride from place to place, to prouide for the body, but to seeke the king-dome of heauen where their soules should dwell after this life in ioy for euer, they will not stirre one foote.

Thirdly, mans body by creation, was made a temple framed by Gods owne hands for himselfe to dwell in; therefore our du-ty is to keepe our bodies pure and cleane, and not to suffer them to be instruments whereby to practise the sinne of the heart. If a man had a faire house wherein he must entertaine a prince, & should make hereof a swine-stie, or a stable, would not all men say, that he did greatly abuse both the house and the prince: e-uen so mans body being at the first made a pallace for the ever-liuing God; if a man shall abuse it by drunkenneſſe, swearing, lying, fornication, or any vncleannesse, he doth make it in stead

of a temple for the holy Ghost, to be a stie or a stable for the diuell. For the more filthy a mans body is, the more fit it is to be a dwelling place for sinne and Sathan.

Fourthly, man by creation was made a goodly creature in the blessed image of God: but by Adams fall men lost the same, & are now become the deformed children of wrath: our duty therefore is, to labour to get againe our first image, and indeauour our selues to become new creatures. If a noble man should stain his blood by treason, after his death the posterity will neuer be at rest, till they haue got away that spot: Man by Adams fall, is become a limme of the diuell, a rebell and traitor against Gods maiestie: and this is the state of euery one of vs: by nature we are at enmity with God, and therefore we ought to labour aboue all things in the world, to be restored in Christ to our first estate and perfection, that so we may become bone of his bone, flesh of his flesh, beeing iustified and sanctified by his obedience, death, and passion.

Fifthly, man was created that there might be a way prepared, whereby God might shew his grace and mercy in the saluation of some, and his iustice in the deserued damnation of others for their sinnes: and in the creation of man Gods eternall counsell beginnes to come into execution. Hereupon it stands vs in hand to make conscience of euery euill way, being repentant for all our sinnes past, and hauing a constant purpose neuer to sinne more as wee haue done, that by our good conuersation here in this life we may haue assurance that we be eternally chosen to saluation by the Lord himselte.

Lastly, whereas we haue learned that the soule of man is immortall, wee are hereby taught to take more care for the soule, then for the body. For it can not be extinguished. When it is condemned, euen then it is alwaies in dying, and can neuer die. But, alas, in this point the case is flatte contrary in the world: for men labour all their liues long to get for the body, but for the soule they care litle or nothing at all: whether it linke or swim, goe to heauen or to hell, they respect not. This doth appeare to be true, by the practise & behauiour of men on the Lords day: for if the number of those which come to heare Gods word, were compared with those which runne about their worldly wealth and pleasure, I feare me the better sort would bee found to bee but a litle handfull to a huge heape, or as a droppe to the Ocean
sea,

sea, in respect of the other. But wilt thou goe an hundred myle for the encrease of thy wealth, and delight of thy body? then thinke it not much to goe ten thousand myles (if neede were) to take any paines for the good of thy soule, and to get foode for the same, it beeing eueralasting.

And thus much for the duties. Now follow the consolations. Although by reason of the fall of man wee can haue but little comfort now: yet the creation doth confirme the vnspokeable prouidence of God ouer his creatures, but especially ouer man; in that the Lord created him the sixth day: and so before he was made prepared for him a Paradise for his dwelling place, and all creatures for his vse and comfort. And if hee were thus carefull for vs when wee were not, then no doubt hee will be much more carefull for us at this present, in which wee liue and haue beeing. Nay, marke further, since the fal man eates and drinks in quantity a great deale, which in common reason should rather kill him, then turne to the strength and nourishment of his bodie: yet herein doth the wonderfull power of the Creatour most notably appeare, who hath made mans stomacke as a lymbricke or still to digest all meates that are wholesome for his nourishment and preservation.

And thus much for the Creation. Now in these words, *maker of heauen and earth* is more to be vnderstood then the worke of creation, namely, Gods prouidence in gouerning all things created, as he appointed in his eternall decree: and therefore S. Peter saith, *God is a faithfull creatour*, that is, God did not only make heauen and earth, and so leaue them, as masons and carpenters leaue houses when they are built: but by his prouidence doth most wisely gouerne the same. Now therefore let vs come to speake of Gods prouidence. And first of all the question offers it selfe to bee considered, whether there bee any prouidence of God or no: for the mindes of men are troubled with many doubtings hereof. And to make the question out of all doubt, I will vse foure arguments to confirme the prouidence of God. The first is the testimony of the Scripture, which ascribeth the euent of all particular actions, euen such as are in themselves casual, as the casting of lots and such like to the disposition of God: which very thing also teacheth that euen men themselves, *Prou. 16. 33.* indued with reason and vnderstanding, haue neede to be guided in all things and gouerned by God: and it serueth to confute *Prou. 20. 24.* those

Jerem. 10. 23.
Hsa. 40. 17.

those that denie Gods providence. *Why saiest thou, O Iacob, and speakest, O Israel, my way is hid from the Lord, and my iudgement is past over by my God?* The second argument may be taken from the order which appeareth in the whole course of nature. First, to begin with families; there is to be scene an eutaxy or seemely order, in which some rule and some obey: and the like is to bee found in townes, cities, countries, and kingdomes: yea euen in the whole world: in which all things are so disposed, that one serueth for the good of another. Trees and hearbs, and grasse of the fields serue for beasts and cattell: beasts and cattell serue for men: the heauen aboue serue for them which are beneath: and all the creatures which are aboue & beneath serue for God. This argueth that God is most wise and provident in ordering and disposing all things whatsoeuer. The third argument is taken from the conscience specially of malefactours. Suppose a man that commits a murder so closely that no man knowes thereof, and that the partie himselfe is free from all the danger of law: yet shall he haue his owne conscience to accuse, ypbraid, and condemne him, yea euen to fright him out of his wite, and to giue him no more rest then hee can finde vpon the racke or gibbet. Now this accusation and terror of conscience, is nothing else but the fore-runner of an other most terrible iudgement of God, who is Lord of all creatures and iudge of all men. And this also prooues the providence of God. For if the conscience can find a man out, and lay his faults to his charge, how much more shall God himselfe the Creator of the conscience see and consider all his doings. The fourth and last argument, is this: The propheties of things to come should be vncerten or false, if God gouerned not the world. But now considering things many yeares agoefore-told, come to passe in the same manner as they were fore-told by the Prophets and Apostles: hereby wee must certainly conclude that there is a providence of God whereby all and every thing is gouerned.

Ob: 1.

Against the providence of God fundrie things be alleadged. The first and speciall is, that providence and disorder, confusion and order can not stand together. Now in the world there is nothing but disorder and confusion in seditions, treasons, conspiracies, and subuersions of kingdomes: where also sinne and wickednesse preuailes. *Ans.* It is true indeede there hath bin confusion in the world euer since the fall of man and angels: and

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it ariseth not from God, but from them alone: who as they did at the first transgresse the will of God, so they doe what they can to turne all vpside downe. Now then confusion and disorder is onely in respect of the diuell and his instruments: but in regard of God in the very middest of all confusion there is order to be found, because he can and doth dispose it to the glorie of his owne name, and to the good and saluation of his chosen, as also to the confusion of his enemies.

Againe it may be obiected, that with vngodly and wicked men all things goe wel, and contrariwise with the godly al things goe hardly. For through the world, none are molested and more vnder outward miserie then they: but if there were any providence of God then it should be otherwise; the godly should flourish, and the wicked perish. *Ans.* The consideration of the outward estate of men in the world, was to *Dauid* an occasion of a fore temptation. For when he saw the wicked to prosper alway, and their riches to increase, he brake forth and said, *Certainly I Psal. 73. 13, 14. have clesed my heart in vaine, and washed mine hands in innocencie.* Now if we would repell this temptation, as *Dauid* afterward did, *Verse 17.* then we must goe into the Lords sanctuarie with him, and learne to be resolu'd in these points. **I.** Though the godly be laden with miserie, yet euen that, by the especiall providence of God, turnes to their great good. For euery man since the fall of *Adam* is stained with the loathsome contagion of sinne. Now the child of God that is truely regenerate, and must be fellow heire with *Christ* after this life in the kingdome of glorie, must in this life be cast into the Lords furnace, that in the fire of affliction he may more and more beskoured and purified from the corruption of his nature, and be estranged from the wickednesse of the world. **II.** The prosperous successe of the wicked, their spoiles, their reuenues, and all their honour turnes to their greater woe and miserie in the end: as doth appeare in *Iobs* historie, and in the examples of the Chaldeans, of *Davids* enemies, and of *Dines* and *Lazarus*.

Thirdly it may be obiected, that many things come to passe by chance, and therefore not by Gods providence: because chance and providence can not stand together. *Ans.* We must distinguish betweene *chance* and *meere chance*. Chance is, when any thing comes to passe, the cause thereof beeing vnknowne not simply but in respect of man: and therefore in regard of

Eccles. 9. 11.
Luk. 10. 31.

men which know not the reason of things, we may say there is chance: and so the spirit of God speaketh, *Time and chance commeth to them all.* And againe, *By chance there came downe a priest the same way.* Now this kinde of chance is not against the providence of God, but is ordered by it. For things which in regard of men are casuall, are certainly knowne and determined by God. *Meere chance* is, when things are said or thought to come to passe without any cause at all. But that must be abhorred of vs as overturning the providence of God.

Thus seeing it is plaine that there is a providence, let vs in the next place see what it is. Providence is a most free and powerfull action of God, whereby he hath care ouer all things that are.

Psal. 114. 4.
Psal. 113. 6.

Providence hath two parts; *knowledge* and *gouernment*. Gods knowledge is, whereby all things from the greatest to the least are manifest before him at all times. As *Dauid* saith, *His eyes will consider: his eye liddes will trie the children of men.* And againe, *He abaseth himselfe to behold the things that are in the heauen and the earth.*

2. Chro. 16. 9.

And the Prophet *Hanani* said to *A'sa*, *The eyes of the Lord behold all the earth.* And Saint *Iames* saith, *From the beginning of the world God knoweth all his workes.* This point hath a double vse. First, as

Act 15. 18.

Saint *Peter* saith, it must moue vs to eschew euill and doe good: why? *Because*, saith he, *the eyes of the Lord are vpon the iust, and his countenance against euill doers.*

1. Pet 3. 11.

Secondly, it must comfort all those that labour to keepe a good conscience. For the eyes of God behold all the earth to shew himselfe strong with them that are of perfect heart towards him.

3. Chro. 16. 9.

Gouernment is the second part of Gods providence, whereby he ordereth all things and directeth them to good ends. And it must be extended to the very least thing that is in heauen or earth, as to the *sparrowes*, and to *oxen*, and the *heires of our heads*.

Math. 6. 26.

Deut. 15. 4.

Math. 10. 10.

And here we must consider two things: the manner of gouernment, and the meanes.

The manner of gouernement is diuers, according as things are good or euill. A good thing is that which is approoued of God. As first of all the *substances* of all creatures; euen of the diuels themselves: in whome whatsoeuer is remaining since their creation is in it selfe good. Secondly, the *quantities*, *qualities*, *motions*, *actions*, and *inclinations* of the creatures in themselves considered with all their euents are good. Again, good is either natu-
rall

rall or morall. *Naturall*, which is created by God for the lawfull vse of man. *Morall*, which is agreeable to the eternall and vnchangeable wisdome of God, reuealed in the morall law.

Now God governeth all good things two waies. First, by *sustaining* and preserving them that they decay not: secondly by *moving* them that they may attaine to the particular endes for which they were feuerally ordained. For the qualities and vertues which were placed in the Sunne, Moone, starres, trees, plants, seedes, &c. would lie dead in them and be vnprofitable, ynlesse they were not onely preserved, but also stirred vp and quickned by the power of God so oft as he imployes them to any vse.

Euill is the destruction of nature: and it is taken for sinne, or for the punishment of sinne. Now sinne is governed of God by two actions: the first is an *operative permission*. I so call it, because God partly permiteth sinne, and partly worketh in it. For sinne as it is commonly taken hath two parts, the subiect or matter, & the forme of sinne: the subiect of sinne is a certaine qualitie or action; the forme is the anomie or transgression of Gods law. The first is good in it selfe, and euery *qualitie* or *action* so farre forth as it is a qualitie or action is exsisting in nature, and hath God to be the author of it. Therefore sinne though it be sufficiently euill to eternal damnation, yet can it not be said to be absolutely euill as God is absolutely good, because the subiect of it is good, and therefore it hath in it respects and regards of goodnesse. In respect of the second, that is, the breach of the law it selfe, God neither willeth, nor appointeth, nor commandeth, nor causeth, nor helpeth sinne; but forbiddeth, condemneth, and punisheth it: yet so, as withall he willingly permitteth it to be done by others, as men and wicked angels, they beeing the sole authors and causes of it. And this permission by God is vpon a good end: because thereby he manifesteth his iustice and mercy. Thus it appeares that in originall sinne, the naturall inclination of the minde, will, and affections in it selfe considered, is from God, and the ataxie or corruption of the inclination is no wise from him, but onely permitted: againe that in actuall sinne the motion of the bodie or minde is from God, but the euilnes and disorder of the motion is not from him, but freely permitted to be done by others. As for example in the act of murder, the actiōs of moving the whole body, of stirring the feuerall ioynts, &

A& 17. 28.

the fetching of the blow whereby the man is slaine, is from God; for *in him we live mooue, & haue our being*: but the disposing and applying of all these actions to this end, that our neighbours life may be taken away and we thereby take reuenge vpon him, is not from God, but from the wicked will of man and the diuell.

Gods second action in the gouernment of sinne, is after the iust permission of it, partly to *restrain* it more or lesse according to his good will and pleasure, and partly to *dispose* and turne it against the nature thereof to the glorie of his owne name, to the punishment of his enemies, and to the correcting and chastisement of his elect.

Iſa. 45. 7.

Amos 3.

Neh. 9. 37.

Exo d. 4. & 7.

Iſai. 19. 14.

Rom. 1. 28.

2. Thes. 2. 11.

2. King. 12. 12.

As for the second kinde of euill, called the punishment of sinne, it is the execution of iustice, and hath God to be the author of it. And in this respect *Esai* saith, that *God createth euill*: and *Amos*, that *there is no euill in the city which the Lord hath not done*. And God as a most iust iudge may punish sinne by sinne, himselfe in the meane season free from all sinne. And thus the places must be vnderstood in which it is said, that *God giueth kings in his wrath, hardeneth the heart, blindeth the eyes, minglet the spirit of errours, giueth vp men to a reprobate sense, sends strange illusions to beleue lies, sende euill spirits giuing them commandement to hurt, and leane to deceiue, &c.*

Ios. 10.

Mai. 3. 8.

Dan 3.

1. King. 18.

Exo d. 17.

3. King. 2.

2. King. 6.

Ion. 2.

2. King 5.

Math 9.

Ioh. 9.

Thus hauing seene in what manner God gouerneth all things, leets now come to the meanes of gouernment. Sometimes God worketh without meanes, thus he created all things in the beginning; and he made trees and plants to grow and flourish without the heate of the sunne or raine; sometimes he gouernes according to the visuall course and order of nature, as when he preserues our liues by meate and drinke: yet so, as he can and doth most freely order all things by meanes either aboue nature or against nature, as it shall seeme good vnto him. As when he caused the sunne to stand in the firmament, and to goe backe in *Achas* diall: when he caused the fire not to burne the three childre: when he kept backe dewe and raine three yeares in *Israel*: when he made waters to flow out of the rocke: when he caused *Elias* cloake to deuide the waters of *Iordē*: whe he caused iron to swim: when he preserued *Ionas* aliue three daies and three nights in the *Whales* bellie: when he cured diseases, by the strength of nature incurable, as the leprosie of *Naaman*, the issue of blood, & blindness, &c.

Among

Among all the meanes which God vseth, the speciall are the reasonable creatures, which are no passiue instrument, as the tooles in the hand of the workeman, but actiue: because as they are moued by God, so againe being indued with wil and reason, they mooue themselues. And such instruments are either good or euill. Euill, as wicked men and angels. And these he vseth to doe his good will and pleasure, euen then when they doe least of all obey him. And considering that the sinning instrument which is mooued by God doth also mooue it selfe freely without any constraint on Gods part: God himselfe is free from all blame, when the instrument is blame-worthie. In directing the instrument, God sinneth not: the action indeede is of him, but the defect of the action from the instrument: which being corrupt, can it selfe doe nothing but that which is corrupt: God in the mean season by it bringing that to passe which is very good. The whole cause of sinne is in Satan and in vs: as for God, hee puts no wickednes into vs, but the euill which he findes in vs hee mooues, that is, orders, and gouernes, and bends it by his infinite wisdom, when and in what manner it pleaseth him, to the glory of his name, the euill instrument not knowing so much, nay intending a farre other ende. As in the mill the horse blindfolded goes forward, and perceiues nothing but that he is in the ordinarie way, whereas the miller himselfe whippes him and stirres him forward for another end, namely for the grinding of corne. And this is that which wee must hold touching Gods prouidence ouer wicked men and angels: and it stands with the tenour of the whole Bible. Iosephs brethren solde him into Egypt very wickedly, euen in the testimonie of their owne consciences: yet Ioseph hauing respect to the counsell and worke of God, which he performed by his brethren, saith, that the *Lord sent him thither*. Gen 4.5. And the Church of Ierusalem saith, that Herod and Pontius Pilate did nothing in the death of Christ but that which *the hand and counsell of God had determined to be done*: because, though they wickedly intended nothing but to shew their malice and hatred in the death of Christ: yet God propounding a further matter by them then euer they dreamed of, shewed forth his endlesse mercie to man in the worke of redemption. On this manner must all the places of Scripture be vnderstood, in which it is said, that God *gane the wines* of Dauid to Absalom: that God *mooued Dauid* to number the people: that he *commanded Shimei*

Gen 4.5.

Act. 4.28.

2. Sam. 12. 11

2. Sam. 24. 1:

2. Sam. 16. 11.

Isa 10.5.
& 13.6.
2. Chr. 11.4.

to raile on Dauid: that the Medes & Persians are his *sanctified ones*: that the reuolt of the ten tribes was done by God, &c. By all these examples it appeares, that wee must not seuer Gods permission from his will or decree, and that wee must put difference betweene the euill worke of man, and the good worke of God which he doth by man: and the whole matter may yet be more clearly perceiued by this comparifon. A thiefe at the day of asse is condemned, and the magistrate appoints him to be executed; the hang-man owing a grudge to the malefactor, vseth him hardly and prolongeth his punishment longer then hee should. Now the magistrate and the hang-man do both one and the same worke: yet the hang-man for his part is a murderer, the magistrate in the mean season no murderer, but a iust iudge putting iustice in execution by the hang-man: so god though he vse euill instruments, yet is he free from the euil of the instruments.

And further wee must here marke the difference which must be made in Gods vsing of all kindes of instruments. When hee vseth good creatures, as angels, he worketh his will not onely by them, but also in them: because hee inspires them and guides them by his spirit, so as they shall will, and doe that which he willet and intendeth. As for euil instruments, he worketh by them onely and not in them; because hee holds backe his grace from them, and leaues them to themselues, to put in practise the corruption of their owne hearts.

Act. 17. 28.
Heb. 1. 3.

Thus much of the parts of Gods providence: now follow the kindes thereof. Gods providence is either generall or speciall. *Generall*, is that which extends it selfe to the whole world and all things indifferently, euen to the diuels themselues. By this providence God continues and maintaines the order which hee set in nature in the creation, and he preserues the life, substance, and the being of all and every creature in his kinde.

Iob. 37. & 38.
Plal. 104.

Isa. 43. 1.
Zach. 2. 8.

The *speciall* providence is that, which God sheweth and exerciseth towards his Church and chosen people, in gathering and guiding them, and in preserving them by his mightie power against the gates of hell. And therefore Gods Church here vpon earth is called the kingdome of grace, in which he shewes not onely a generall power ouer his creatures, but withall the special operation of his spirit in bowing and bending the hearts of men to his will.

Thus much concerning the doctrine of Gods providence.

Now

Now followes the duties. First, seeing there is a providence of God ouer euery thing that is, we are hereby taught to take good heede of the transgression of the least of Gods commaundements. If men were perswaded that the Prince had an eye euery where, doubtlesse many subiects in England would walke more obediently to the lawes of the land then they doe: and durst in no wise worke such villanies as are daily practised. Well, howsoeuer it is with earthly princes, yet this al-seeing presence is least wanting in God: he hath an eye euery where: wherefoeuer thou art, there God beholdeth thee, as Dauid saith, *God looked downe from heauen vpon the childre of men, to see if there were any that would vnderstand and seeke God.* Therefore except thou be brutish and past shame take heede of sinne. If men had but a sparke of grace, the consideration of this would make them loath the practise of any euill worke. Eliah saith to Ahab, *As the Lord God of Israel liueth before whome I stand, there shall be neither dewe nor raine these three yeares.* Where the Prophet confirmeth his speech with an oath saying, *As the Lord of hosts liueth it shall be so.* And lest Ahab should thinke hee made no conscience what hee said, hee addeth this clause, that hee stood in the presence of God. As if hee should say: howsoeuer thou thinkest of mee, yet as it stands mee in hand, so doe I make conscience of my words: for I stand in the presence of God, and therefore know it, as the Lord liueth there shall be no raine nor dewe these three yeares. So Cornelius hauing an eye to Gods providence, doth moue himselfe, & all his household to a solemne hearing of the word of God deliuered by the mouth of Peter, saying, that *they were all present before God, to heare all things commaunded of him.* As these men had regard to Gods providence, so we likewise must behaue our selues reuerently, making conscience of our behauiour both in words and workes: because wherefoeuer we be, we are in the presence of God. Secondly, if there be a providence of God ouer euery thing, then we must learne contentation of mind in euery estate: yea, in aduersitie vnder the crosse when all goes against vs wee must be content, because Gods providence hath so appointed. So Dauid in the greatest of his griefes was dumbe and spake nothing, his reason was, because *thou Lord didst it.* And when Shemei cursed Dauid, Abitha would haue had the King to haue giuen him leaue to haue slaine him: but Dauid would not suffer it, but said, *hee curseth euen because the Lord hath bidden*

Psal. 53. 2.

1. King. 17. 2.

Act. 10. 33.

Psal. 119. 9.

2. Sam. 16. 20.

Iob, v. 21.

him curse David: who dare then say, wherefore hast thou done so? In whose example we may see a patterne of quietnes of mind. Where a crosse commeth, it is a hard thing to be patient: but wee must draw our selues thereunto by consideration of Gods especiall providence. Thirdly, when outward meanes of preservation in this life doe abound, as health, wealth, honour, riches, peace, and pleasure, then we must remember to be thankfull; because these things alwaies come by the providence of God. Thus Iob was thankfull both in prosperitie and aduersitie: *The Lord, saith he, gave, and the Lord taketh away: blessed be the name of the Lord.* Indeede to be patient in euery estate and thankfull to God, is a very hard matter: yet will it be more easie, if we learne in all things that befall vs in this life, neuer to seuer the consideration of the things that come to passe from Gods providence. For as the body and the soule of man (though wee see onely the body) are alwaies together, as long as a man liueth: so is Gods providence ioyned with the thing done: wherefore as we looke on the thing done, so wee must also in it, labour to see and acknowledge the good pleasure & appointment of God. As for example: a mans house is set on fire, and all his goods consumed; this very sight would make him at his wittes ende: but now as he beholds this euent with one eye, so with the other eye hee must at that very instant looke vpon Gods blessed providence. When a man beholds and fees the losse of his friends, hee can not but grieue thereat, vnlesse he bee more senselesse then stocke or stone: yet that he may not be ouerwhelmed with griefe, he must euer with one eye looke at the pleasure of God herein. This practise will be an especiall meanes to stay the rage of any head-strong affection in all our afflictions. In the world the manner of men is, if health, wealth, and ease abound to thinke all is well: but if crosses come, as losse of friends, and losse of goods, then men crie out, as beeing straught of their wittes: the reason is, because they looke onely at the outward meanes, and tie Gods providence to them; not beeing able to see any goodnesse or providence of God out of ordinary meanes. Againe, when a man is stored with riches, honour, wealth, and prosperitie, he must not barely looke on them, but behold with all Gods goodnesse and blessing in them: for if that be wanting, all the riches in the world are nothing. Likewise in receiuing thy meate and drinke, thou must looke further into the blessing of God vpon it: which, if it bee
away,

away, thy meate and thy drinke can no more nourish thee then the stone in the wall. And the same must we doe in euery busines of our callings: which if men could learne to practise, they would not so much trust to the meanes, as honour, wealth, fauour, &c. but rather to God himselfe. The Lord by the Prophet *Habacuc* Hab. 1. reprocueth the Chaldeans for offering *sacrifices vnto their nets*: which sinne they committed because they looked onely vpon outward things: and like blind moles had no power to see further into them, and to behold the worke of God in all their proceedings. And this is the very cause why we are vnthankfull for Gods benefits: for though we behold the bare creatures, yet are we so poore-blind that we can not discerne any blessing and providence of God in them. Therefore let vs learne to looke vpon both ioynly together, and so shall we be thankfull vnto God in prosperity, and patient in aduersity with *Iob* and *Dauid*. This lesſon *Paul* learned: *I can be abased* (saith he) *and I can abound* Phil. 4. 12. 13 *ryn here, in all things I am instructed, both to be full, and to be hungrie: and to abound, and to be in want.*

Fourthly, seeing Gods providence disposeth all things, we are taught to gather obseruations of the same, in things both past, and present: that we may learne thereby to be armed against the time to come. Thus *Dauid* when he was to encounter with *Goliah*, gathered hope and confidence to himselfe for the time to come, by the obseruation of Gods providence in the time past: for, saith he, *when I kept my fathers sheepe, I slew a lyon and a beare that deuoured the flocke: now the Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim.* 1. Sam. 17. 37.

Fiftly, because Gods providence disposeth all things, when we make lawfull promises to doe any thing, we must put in, or at the least conceiue this condition [*if the Lord will*] for *S. Iames* saith, that we ought to say, *If the Lord will, and if we liue, we will doe this or that.* This also was *Dauids* practise: for to all the congregation of *Israel* he said, *If it seeme good to you, and if it preceede from the Lord our God, we will send to and fro.* 1. Sam. 13. 2.

Sixtly, seeing Gods providence is manifested in ordinarie meanes, it behoueth every man in his calling to vse them carefully: and when ordinary meanes be at hand, we must not looke for any helpe without them, though the Lord be able to doe what he will without meanes. *Ioab* when many *Aramites*

1. Sam. 10. 12.

Math. 4. 6.

came against him, he hardened his souldiers though they were but few in number, bidding them *be strong and valiant for their people, and for the citties of their God, and then let the Lord doe that which is good in his eyes.* And our Sauour Christ auoucheth it to be flat tempting of God for him to leape downe from the pinnacle of the temple to the ground, whereas there was an ordinary way at hand to descend by staires. Hence it appeares, that such persons, as will vse no meanes whereby they may come to repent and beleue, doe indeede no more repent and beleue, then they can be able to liue which neither eate nor drinke.

Psal. 16. 8.

Gen. 45. 7.

1. Sam. 30. 6.

And thus much of the duties. Now follow the consolations: first, this very point of Gods speciall providence is a great comfort to Gods Church: for the Lord moderateth the rage of the diuell and wicked men, that they shall not hurt the people of God. *David saith, The Lord is at my right hand, therefore I shall not slide.* And when Iosephs brethren were afraid because they had sold him into Egypt, he comforteth them, saying, *that it was God that sent him before them, for their preseruation.* So king David when his owne souldiers were purposed to stone him to death, he was in great sorrow; but it is said, *he comforted himselfe in the Lord his God.* Where we may see, that a man which hath grace to beleue in God, and rely on his providence in all his afflictions and extremities, shall haue wonderfull peace and consolation.

Rom. 11. 32.

Gal. 3. 12.

Before we can proceede to the articles which follow, it is requisite that we should intreate of one of the greatest works of Gods providence that can be; because the opening of it giueth light to all that insueth. And this worke is a *Preparation* of such meanes whereby God will manifest his iustice and mercie. It hath two parts, the iust permission of the fall of man, and the giuing of the Couenant of grace. For so Paul teacheth when he saith, *That God shut vp all vnder vnbelleefe that he might haue mercie vpon all.* And againe, *The Scripture hath concluded all vnder sinne, that the promise by the faith of Christ Iesus should be giuen to them that beleue.*

1. Ioh. 3. 4.

Rom. 3. 20.

& 4. 15. & 5. 13.

Touching the first, that we might rightly conceiue of mans fall, we are to search out the nature and parts of sinne. Sinne is any thing whatsoeuer is against the will and word of God: as S. Iohn saith, *Sinne is the transgression of the law.* And this definition Paul confirmeth when he saith, *that by the law comes the knowledge* of

of sinne: and, where no law is, there is no transgression: and sinne is not imputed where there is no law.

In sinne we must consider three things: the *fault*, the *guilt*, the *punishment*. The *fault* is the anomie or the inobedience it selfe, and it comprehends not onely huge and notorious offences, as idolatrie, blasphemie, theft, treason, adulterie, and all other crimes that the world cries shame on: but euery disordered thought, affection, inclination: yea, euery defect of that which the Law requireth.

The *guilt* of sinne is, whereby a man is guiltie before God, that is, bound and made subiect to punishment. And here two questions must be skanned: where man is bound? and by what? For the first, Man is bound in conscience. And hereupon the conscience of euery sinner sits within his heart as a little iudge to tell him that he is bound before God to punishment. For the second, it is the order of diuine iustice set downe by God which bindes the conscience of the sinner before God: for he is Creator and Lord, and man is a creature, and therefore must either obey his will and commaundement, or suffer punishment. Now then by vertue of Gods law, conscience bindes ouer the creature to beare a punishment for his offence done against God: yea it tells him, that he is in daunger to be iudged and condemned for it. And therefore the conscience is as it were Lords Sergeant to informe the sinner of the bonde and obligation whereby he alwaies standes bound before God.

The third thing which followeth sinne is *punishment*, and that is death. So Paul saith, *the stipend of sinne is death*: where, by death we must vnderstand a double death, both of bodie and soule. Rom. 6. 23. The death of the bodie is a separation of the bodie from the soule. The second death is a separation of the whole man, but especially of the soule from the glorious presence of God. I say not simply from the presence of God, for God is euery where: but onely from the ioyfull presence of Gods glorie. Now these two deaths are the stipends or allowance of sinne: and the least sinne which a man committerh, doth deserue these two punishments. For in euery sinne the infinite iustice of God is violated: for which cause there must needs be inflicted an infinite punishment, that there may be a proportion betweene the punishment and the offence. And therefore that distinction of sinne which Papists make, namely, that some are in theselues veniall, & some

mortall is false, and hereby confuted: otherwise in respect of the diuerse estate and condition of men, sinnes are either veniall or mortall. Veniall they are to the elect, whose sinnes are pardonable in Christ: but to the reprobate all sinnes are mortall.

Neuerthelesse we hold not all sinnes equall, but that they are greater or lesse according to the diuersitie of objects and other circumstances.

Rom. 5. 12.

Thus much of sinne in generall: now wee come to the parts of it. The first sinne of all that euer was in man, is the siane of Adam, which was his disobedience in eating the forbidden fruit. In handling whereof sundrie points are to be opened, but let vs begin with the causes thereof.

The outward efficient cause was the diuell. And though he be not named by Moses in the historie of the fall, yet that is not to trouble vs: for we must not conceiue otherwise of the serpent, then of the instrument and mouth of the diuell. For it is not likely that it beeing a bruit creature should be able to reason & determine of good and euill, of truth and falsehood. Now in this temptation the diuell shewes his malice and his fraud. His malice, in that, whereas he can not ouer-turne God himselfe, yet he labours to disturbe the order which he hath set downe in the creation, and especially the image of God in the most excellent creatures on earth, that they may be in the same miserable condition with himselfe. His fraud, first in that he begins his temptation with the woman beeing the weaker person, and not with the man, which course he still continues: as may appeare by this, that (b) more women are intangled with witchcraft and forcerie then men. Secondly, he shewes his fraud, in that he proceedes very slyly and intangles Eve by certaine steppes and degrees. For first by mouing a question he drawes her to listen to him, and to reason with him of Gods commaundement. Secondly, he brings her to looke vpon the tree and wishly to view the beauty of the fruit. Thirdly, he makes her to doubt of the absolute truth of Gods word and promise, and to beleene his contrarie lies. Fourthly, hauing blinded her minde with his false persuasions, shee desires and lusts after the forbidden fruit and thereupon takes it, eates it, and giues it to her husband.

b Exod 22. 18
a witch named in the feminine gender. Micah 3. 1. phr.

The inward cause, was the will of our first parents, even in the testimonie of their owne consciences, as Salomon saith, *This haue I found that God made man righteous, but they haue found many*

Eccl. 1. 7. 31.

many inventions. But it may be objected, that if Adam were created good, he could not be the cause of his owne fall, because a good tree can not bring forth euill fruit. *Answer.* Freedome of will is foure-fold: first, freedome to euill alone: this is onely in wicked men and angels, and is indeede a bondage: the second is freedome to good alone, and that is in God and the good angels by Gods grace: the third is freedome to good in part, ioyned with some want of libertie by reason of sinne: and this is in the regenerate in this life: the fourth is freedome either to good or to euill indifferently. And this was in Adam before his fall, who though he had no inclination to sinne, but onely to that which was acceptable to God: yet was he not bound by any necessitie, but had his libertie freely to chuse or refuse either good or euill. And this is euident by the very tenour of Gods commandement in which he forbiddes Adam to eate the forbidden fruit: thereby shewing that he being created righteous and not prone to sinne, had power to keepe or not to keepe the commandement: though since the fall both he and we after him can not but sinne. Wherefore Adam beeing allured by Satan, of his owne free accord changed himselfe & fell from God. Now then, as the good tree changed from good to euill brings forth euill fruit: so Adam by his owne inward and free motion changing from good to euill, brings forth euill.

As for God, he is not to be reputed as an author or cause any way of this sinne. For he created Adam and Eve righteous, induced them with righteous wils: and he told them what he would exact at their hands and what they could performe: yea hee added threatnings, that with the feare of danger he might terrifie them from sinne. Some may say, whereas God fore-saw that Adam would abuse the libertie of his will, why would he not prevent it. *Answer.* There is a double grace, (1) the one to bee able to will and doe that which is good, the other to be able to persevere in willing and doing the same. Now God gaue the first to Adam, and not the second. And hee is not to bee blamed of vs, though he confirmed him not with new grace, for he is debter to no man to giue him so much as the least grace; whereas hee had already given a plentifull measure thereof to him. And God did hold backe to conferre any further grace vpon iust cause. I. It was his pleasure that this fact should bee an occasion or way to exercise his mercie in the sauing of the Elect, and his

*Ad-dit Ad-
mo posse perse-
uerare si uellet,
non & posse &
velle.*

iustice in the deserued condemnation of impenitent sinners. And vnlesse Adam had fallen for himselfe and others, there should haue beene found no misery in men, on whome God might take pittie in his Sonne, nor wickednesse which he might condemne; and therefore neither manifestation of iustice, nor mercie. II. Againe, it was the will of God in part to forsake Adam, to make manifest the weakenesse that is in the most excellent creatures, without the speciall and continuall assistance of God. III. There is a double libertie of will, one is to will good or euill: this belongs to the creature in this world, and therefore Adam receiued it. The other, is to will good alone. This hee wanted, because it is reserved to the life to come. And though hee knew no cause of this dealing of God, yet is it one stepp to the feare of God for vs to hold that good and righteous which hee appointeth or willeth: and not to square the workes and iudgements of God by our crooked reason. And yet to come to diuell it selfe, Who can here complaine of God? Can the diuell? but God did not cause him to tempt or deceiue our first parents. Can Adam and Eve? but they fell freely without any motion or instigation from God, and their owne consciences accused them for it. Can the posterity of Adam? but the Elect receiue more in Christ then they lost in Adam: and the reprobate, ouerwhelmed with the burden of their owne sins, and thereupon receiuing nothing but due and deserued damnation can not find fault. But some may further reply and say, he that foreseeeth an euill and doth not preuent it, is a cause of it: but God did foresee the fall of man, and did not preuent it. *Ans.* The rule is generally true in man, that the fore-seer of an euill not preuenting it, is in some sort a doer of it: for it is the sentence of the law of God, to which man was bound from the first creation. But God is aboue all his lawes, and not bound to them: he is an absolute lord and law-giuer, and therefore his actions are not within the compasse of moral lawes, as mens are. Whereupon it followes, that though he did foresee mans defection, yet is he free from all blame in not preuenting of it. For with him there be good causes of permitting euill.

And though God be no cause of mans fall, yet must we not imagine that it came to passe by chance or fortune, whereas the least things that are, come to passe with Gods prouidence. Neither

ther was it by any bare permission without his decree & will; for that is to make an idle prouidence: neither did it happen against the wil of God, he vtterly nilling it: for the it could not haue bin, vnles we deny God to be omnipotent. It remaines therfore that this fal did so proceed of the voluntary motion of *Adam*, as that God did in part ordaine & will the permitting of it, not as it was a sin against his cōmandement, but as it was further in the counfell of God a way to execute his iustice and mercy. Against this which I say, diuers things are obiected. **I.** that if *Adam* did that which God in any respect willed, then he did not sin at al. *Ans.* He that willet & doth that which God willet, for all that sins; vnlesse he will it in the same maner with God and for the same end. Now in the permitting of this fact, God intended the manifesting of his glory: but our first parents intending no such thing, fought not only to be like, but also to be equall with God. **II.** it is alleadged that *Adam* could not but fall necessarily if God did decree it. *Ans.* *Adams* fall that came not to passe without Gods decree, and therefore in that respect was necessarie; was neuertheless in respect of *Adams* free-will contingent and not necessarie: Gods decree not taking away the freedome of will but onely ordering it. Lastly, it is alleadged that Gods will is the cause of *Adams* will, and *Adams* will the cause of his fall, and that therefore Gods will shall bee the cause of the fall. *Ans.* It must bee graunted that Gods will is a moouing cause of the wils of euill men; yet marke how: not as they are euill wils simply, but as they are wils: and therefore when God inclines the euill will of his creature to his good purpose, hee is nothing at all intangled with the defect or euill of his will.

Touching the time of the fall, the receiued opinion in former ages hath bene that our first parents fell the same day in which they were created, and therefore *Augustine* writes that they stood but sixe houres. And though wee cannot determine of the certain time, yet in all likelihood was it very short. For *Moses* presently after that he had set downe the creation of man, without the interposition of any thing else, comes immediately to the fall. And considering the nature of the diuell is without ceasing to shew his malice, no doubt he took the first occasion that possibly might be had to bring man to the same damnation with himselfe. And our Sauour *Christ* saith, that the diuell was a man-slayer from the beginning, namely, frō the beginning not

Gen. 3. 2.

of the creation of the world, or of time, but of man. And Eve saith, *We shall eate of the fruit of the trees of the garden.* it may bee, insinuating that as yet shee had not eaten when the diuel tempted her.

Gen. 3. 4.

Gen. 3. 5.

Touching the greatnes of mans fall, some haue made a small matter of it, because it was the eating of an apple or some such fruit. But we must not measure the greatnesse or the smallnesse of a sinne by the object or matter whereabout it is occupied, but by the commaundement of God, and by the disobedience or offence, of his infinite maiestie. And that this fact of Adam and Eve was no small fault, but a notorious crime and Apostasie in which they withdraw themselves from vnder the power of God, nay reiect and denie him, wil evidently appeare if we take a view of all the particular sinnes that be contained in it. The first is vnbeliefe, in that they doubted and distrusted of the truth of Gods word which he spake to them. The second is contempt of God, in that they beleueed the lyes of the diuell rather then him. For when God saith, *In the day that ye shall eate thereof, ye shall die the death,* it is as nothing with Eve: but when the diuell comes and saith, *Ye shall not die at all,* that shee takes fast hold on. The third, is pride and ambition. For they did eate the forbidden fruit that they might be *as gods*, namely, as the Father, the Sonne, the holy Ghost. The fourth is vnthankfulnesse. God had made them excellent creatures in his owne image: that is, nothing with them to be like vnto him, vnlesse they may be equall vnto him. The fifth is curiositie, whereby they affected greater wisdom then God had giuen them in the creation, and a greater measure of knowledge then God had reuealed to them. The sixth is reproachfull blasphemie, in that they subscribe to the sayings of the diuell, in which he charged God with lying and enuie. The seauenth is murder. For by this meanes they bereaue themselves and their posterity of the fellowship and graces of Gods spirit, and bring vpon their owne heads the eternal wrath of God. The eight is discontentation, in that they sought for an higher condition then that was, in which God had placed them. In a word, in this one single fact is comprised the breach of the whole law of God. And we should often thinke vpon this, that we may learne to wonder at the iust iudgements of God in punishing this fall, and his vnspokeable goodnesse in receiuing men to mercie after the same.

And

And here we must not omit to remember the largenes of *Adams* fall. Sinnes are either personall, or generall. Personall are such, as are peculiar to one or some few persons and make them alone guiltie. Generall, that is common to all men: & such is *Adams* fall. It is a sin not onely of the person of one man, but of the whole nature of man. And *Adam* must be considered not as a priuate man, but as a roote or head bearing in it al mankind; or as a publike person representing all his posteritie, and therefore when he sinned, all his posteritie sinned with him: as in a Parliament whatsoeuer is done by the burgesse for the shiere, is done by every person in the shiere. As *Paul* saith, *By one man sinne entred into the world, and so death went ouer all for as much as all haue sinned.* Rom. 5. 12. And here lies the difference betweene *Adams* fall and the sins of men, as *Cains* murder, which makes not the posterie of *Cain* guiltie, because he was neuer appointed by God to be the roote of his posteritie, as *Adam* was: and therefore his sinne is personall, whereas *Adams* is not. Yet this which I say, must not be vnderstood of all the sinnes of *Adam*, but onely of the first.

From the fall of *Adam*, springeth *originall sinne*, so commonly called not onely as a fruit thereof, but also as a iust punishment of it. And after the foresaid fall, it is in *Adam* and his posteritie, as the mother and roote of all other sinne: yet with this distinction, that actuall sinne was first in *Adam*, and then came originall, but in vs first is originall sinne, and then after followes actuall.

Originall sinne is tearmed diuersly in Scriptures, as the *flesh*, Heb. 12. 1. the *olde man*, because it is in vs before grace: *concupiscence*, sinne that is readie to compasse vs about, the *sinning* sinne: and it is tearmed *originall*, because it hath beene in mans nature euer since the fall, and because it is in every man at the very instant of his conception and birth, as *Dauid* plainly saith, *Behold, I was borne in iniquitie, and in sinne hath my mother conceived me:* not meaning properly his parents sinne (for he was borne in lawfull marriage) but his owne hereditary sinne, whereof he was guilty euen in his mothers wombe. Rom. 7. 13. Psal 51. 5.

But let vs a little search the nature of it. Considering it hath place in man, it must be either the substance of body or soule or the faculties of the substance, or the corruption of the faculties. Now it can not be the substance of man corrupted: for then our Sauiour *Christ* in taking our nature vpon him, should also take vpon him our sinnes, and by that meanes should as well haue

neede of a redeemer as other men: and againe the soules of men should not be immortall. Neither is it any one or all the faculties of man. For euery one of them as namely the vnderstanding, wil, affections, and all other powers of body or soule were in man from the first creation, whereas sinne was not before the fall. Wherefore it remaines that *originall sin* is nothing els but a disorder or euill disposition in all the faculties & inclinations of man, whereby they are all carried inordinately against the law of God.

The subiect or place of this sinne, is not any part of man, but the whole body and soule. For first of all, the naturall appetite to meate & drinke, and the power of nourishing is greatly corrupted as appears by diseases, aches, surfets, but specially by the abuse of meate & drinke. Secondly, the outward senses are as corrupt, and that made *David* to pray that God *would turne his eyes from beholding of vanitie*: and *Saint Iohn* to say, *whatsoeuer is in the world is the lust of the flesh, the lust of the eye, and the pride of life*. Thirdly, touching the vnderstanding, the spirit of God saith, that *the frame of the heart of man is onely euil continually*: so as we are not able of our selues to thinke a good thought. And therefore withal, the wil of man and his affections are answerably corrupt; & hereupō the doctrine of *Christ* is, that we must renounce our owne wills. Lastly, all mans strength in good things is nothing out of *Christ*.

The propagation of this sinne, is the deriuing of it from *Adam* to all his posterity, whereby it runneth as a leprosie ouer all mankind. But in what manner this propagation is made, it is hard to define. The common opinion of Diuines is, that it may be done two waies. The first is this: God when he created *Adam* in the beginning, set downe this appointment and order touching the estate of man, that whatsoeuer *Adam* receiued of God, he should receiue it not onely for himselfe, but for his posterity, and whatsoeuer grace of God he lost, he should loose not onely to himselfe, but to all his posterity. And hereupon *Adam* when he sinned, he depriued first of all himselfe, and then secondly all his posterity of the image of God; because all mankind was in his loynes when he sinned. Now then vpon the former appointmēt, when the soules of men are created & placed in the body, god forsakes thē, not in respect of the substance of the soule or the faculties, but only in respect of his own image, whereof the soules are depriued; after which followes the defect or want of righteousnes, which is original sinne. And God in depriuing man of that which *Adam* lost, is not therefore to be thought to be the author or maintainer of sin, but a iust iudge. For this depriuation of thei-

Psal. 119.
1. Ioh. 2. 16.

Gen. 6. 5.
and 8. 21.
2. Cor 3. 5.

image of God, so far forth as it is inflicted by him vpon mankind; it must be conceiued as a deserued punishment for the sin of *Adam* & all men in him, which punishment they pulled vpon themselves. The second way is, that the corruption of nature is deriued from the parents in generation by the body; for as sweete oyle powred into a fusty vessell, looseth his purenes & is infected by the vessell: so the soule created good, & put into the corrupt body, receiues contagion thence. And this coniunction of the pure soule with the corrupt body, is not against the goodnes of God; because it is a iust punishment of the sin of all men in *Adam*. It may be this which hath bin said will not satisfie the minds of all; yet if any will be curious to search further into this point, let them know that there is another matter which more concerns them to look vnto. When a mans house is on fire, there is no time then to inquire how & which way & whence the fire came, but our duty is with all speed & expedition to vse all good means to stay it. And so considering that our whole natures are really infected & poisoned with the loathsome contagion of original sin, which is a weight sufficient to presse down the soule to the gulfes of hel, it stands vs in hand a 1000. fold more to vse the meanes whereby it may be taken away, then to dispute how it came. Some may alleadge against the propagation of sin, that holy parents beget holy children, which are void of originall sin, because it stands not with reason, that parents should conuey that to their children which they themselves warr, namely, the guilt & the punishment & the fault of sin in part. *Ans.* I. Men are not in this life perfectly holy. For sanctification is but in part, & therefore they can not possibly beget children pure from all sin. Secondly, parents beget children as they are men, & not as they are holy men; & by generation they deriue vnto their children nature with the corruption thereof, & not grace which is aboue nature. Take any corne, yea the finest wheat that euer was, winnow it as cleane as possibly may be: afterward sow it, weede it also when it is sown, & reape it in due time, and carry it to the barne; when it is threshed, you shall finde as much chaffe in it as euer was before: & why? because God hath set this order in the creation that it shal spring & grow so oft as it is sowed with the stalke, eare, blade, and all: so likewise though the parents be neuer so holy, the children as they come of them are conceiued & borne wholly corrupt, because God tooke this order in the creation, that whatsoever euill *Adam* procured, he should bring it not only on himself, but vpon all his posterity: by vertue of which decree, the propagation of sinne is continued without

any interruption, though parents themselues be borne anew by the spirit of God.

And here we must not omit to speake of the quantity or greatnesse of originall sinne, for the opening whereof we must consider three points. The first, that originall sinne is not diuers, but one and the same in kind in euery man, as the generall and common nature of man is one and the same in all men. The second, that this sinne is not in some men more, in some men lesse, but in euery man equally, as all men doe equally from *Adam* participate the nature of man, and are equally the children of wrath. Some, it may be, will say, that this can not be true, because some men are of better natures then others are: some of disposition cruell and seuerer, some againe gentle and milde: some very licentious and disordered, some very ciuill. *Ans^r.* The differences that be in men wanting the feare of God, arise not of this that they haue more or lesse originall corruption, but of the restraint and limitation of mans corruption. For in some God bridleth sinne more then in others, & in them is found ciuility: & again in some lesse, & in such the rebellion of nature breakes forth vnto all misdemeanour. And indeed if God should not keepe the vntoward dispositiōs of men within cōpasse, otherwhiles more, otherwhiles lesse, as it shall seeme good vnto his maiestie: impiety, cruelty, iniustice, and all manner of sinnes would breake out into such a measure that there should be no quiet liuing for men in the world, and no place for Gods Church. And thus it is manifested that although all men be not equall in the practise of wickednes, yet that is no hinderance but they may be equal in the corruptiō of nature it selfe. The third point is, that originall sin is so huge & large euery way, that it may truly be tearmed the roote or seede not of some few sins, but of all sins whatsoever, euen of the very sin against the holy Ghost. We must not imagine it to be an inclination or prones to ~~one~~ one or two faults: but a prones to al & euery sin that is practised in the world; & that in al persōs young and old, high and low, male and female. It is a most horrible villany for a man to kill his father, or his mother, or his child: yet some there be that do so: at the hearing whereof we vse to wonder, & to testifie our dislike by saying, that the doers thereof were wicked & diuelish persons, & it is truly said. Neuertheless we must vnderstād, that although we abstaine frō such hainous practises, yet the very roote of such sinnes, that is, a disposition vnto them,

is found in vs also. Iulian the Apostata both liuing and dying blasphemed Christ. Herod and Pontius Pilate and the wicked Iewes crucified him, and Iudas betrayed him. Men vse to say that if Christ were now aliue, they would not doe so for all the world. But let vs better consider on the matter. The same naturall corruption of heart that was in them, is also in vs, we beeing the children of Adam as well as they: and by the force of this corruption, if Christ were now liuing on earth, thou wouldst, if like occasion were offered, either doe as Iudas did in betraying him, or as Pilate did, deliuer him to bee crucified, or as the souldiers, thrust him through with their speares, or as Iulian, pierce him with all manner of blasphemies, if God withheld his graces from thee, and leaue thee to thy selfe. In a word, let men conceiue in minde the most notorious trespassse that can be, though they doe it not, nor intend to doe it, and neuer doe it: yet the matter, beginning, and seede thereof is in them selues. This made Ieremie say, *The heart of man is deceitfull and wicked aboute all things, who can know it?* It is like a huge sea, the bankes whereof cannot bee seene, nor the bottome searched. In common experience we see it come to passe, that men, Protestants to day, to morrow Papists; of Christians, heretikes; now friends, but presently ascerfoes; this day honest and ciuill men, the next day cruell murderers. Now what is the cause of this difference; surely the hidden corruption of the heart, that will thrust a man forward to any sinne when occasion is offered. This point must be remembered and often thought vpon.

From *originall sinne* springeth *actuell*, which is nothing else but the fruite of the corrupt heart, either in thought, word, or deede.

Thus much touching mans fall into sinne by Gods iust permission: Now followes the good vse which we must make thereof. First by this we learne to acknowledge and bewaile our owne frailty. For Adam in his innocencie beeing created perfectly righteous, when hee was once tempted by the diuell, fell away from God: what shall we doe then in the like case which are by nature sold vnder sinne, and in our selues a thousand times weaker then Adam was? Many men there be that mingle the selues with all companies: tell them of the danger thereof, they will presently reply that they haue such a strong faith that no bad company can hurt them. But alas, silly people. Satan bewitcheth

Psal. 86. 11.

Psal. 51. 10.
Rom. 7. 24.

them, and makes them to beleue falshood to be truth: they know not their miserable estate. If *Adam*, saith Bernard, had a down-fall in Paradise, what should we doe that are cast forth to the dung-hill? Let vs therefore often come to a serious consideration of our owne weakenesse, and follow withall the practise of Dauid, who being priue to himselfe touching his owne corruption, prayeth to God on this manner, *Knit my heart to thee, O Lord, that I may feare thy name.* Secondly, we learne hereby absolutely to submit our selues to the authority of God, and simply to resolue our selues, that whatsoeuer he commands is right and iust, though the reason of it be not knowne to vs. For Eve condescended to listen to the speech of the serpent, and without any calling shee reasoned with it of a most weighty matter, and that in the absence of *Adam* her head and husband, namely, of the truth and glorie of God: and hereby was brought to doubt of Gods word, and so ouer-turned. Thirdly, if all men by *Adams* fall bee shut vp vnder damnation, there is no cause why any of vs should stand vpon his birth, riches, wisdom, learning, or any other such gifts of God: there is nothing in vs that is more able to couer our vilenesse and nakednesse, then figgetree leaues were able to couer the offence of *Adam* from Gods eyes. We are vnder the wrath of God by nature, & cannot attaine to euerlasting life of our selues. Wherefore it doth stand euery one of vs in hand to abase our selues vnder the mighty hand of God, in that we are become by our sinnes the very basest of all the creatures vpon earth, yea vtterly to despaire in respect of our selues, and with bleeding hearts to bewaile our owne cases. There is no danger in this: it is the very way to grace: none can bee a liuely member of Christ till his conscience condemne him, and make him quite out of heart in respect of himselfe. And the want of this is the cause why so fewe perceiue any sweetnesse or comfort in the Gospel: and why is it so little loued and imbraced now a daies. Lastly, if all mankind bee shut vp vnder vnbeliefe, the duty of euery man is, to labour in vling all good meanes whereby we may be deliuered from this bondage, and to pray to God with Dauid, *Create in me a cleane heart, O God, and renew a right spirit within mee.* And cry out with Paul. *O wretched man that I am, who shall deliuer me from this body of death!* And wee must neuer bee at rest till wee haue some assurance in conscience that in Christ wee haue freedome from this bondage, and can with
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the Colossians giue thanks that we are deliuered from the power of darkenesse, and translated into the kingdome of Christ. This should be the affection of every man, because the spirituall thraldome vnder sinne is of all miseries most loathsome & burdenfome. And in this respect the day of death should bee vnto vs most welcome, because it doth vnloose vs from this miserable estate, in which wee doe almost nothing but displease God. For this is the greatest griefe that can bee to such as are indeede the children of God, by their sinnes to offend their merciful father. As for all those which feelee not the weight of their naturall guiltinesse and corruption, but lye slumbering in the security of their owne hearts, they are therefore the more miserable, in that beeing plunged in the gulf of all misery, yet they feelee no misery.

Thus much of the permission of the fall of man: Now wee come to the Couenant of grace. Which is nothing else but a compact made betweene God and man touching reconciliation and life euerlasting by Christ. This couenant was first of all reuealed and deliuered to our first parents in the garden of Eden, immediately after their fall by God himselfe, in these words, *The seede of the woman shall bruiſe the ſerpents head*: and afterward it was continued and renewed with a part of Adams posterity, as with Abraham, Isaac, Iacob, Dauid, &c. but it was most fully reuealed and accomplished at the comming of Christ.

In the Couenant I wil consider two things; the parties reconciled betweene whom the couenant is made, and the foundation thereof. The parties are God and man. God is the principall, and he promisetht rightcouſnes and life eternall in Christ: Man againe bindes himselfe by Gods grace to beleue and to rest vpon the promise. Here it may be demaunded why man is more in the couenant then angels. *Ans.* The will of God in this point, is not reuealed vnles it be because angels fell of themselves, not mooued by any other: but man did fall by them. Again, it may be asked, whether all mankind were euer in the couenant or no? *Ans.* We can not say that all and every man hath bin and now is in the couenant, but only that little part of mankind which in al ages hath bin in the Church of God, and hath by faith imbraced the couenant: as Paul plainly auoucheth, *The scripture (saith hee) hath concluded all vnder sinne, that the promise of the faith*

Heb. 11. 6.

of Iesui Christ should be given [not vnto all men] *but to them that beleeue.* Without faith no man can please God: and therefore God makes no covenant of reconciliation without faith. Again, since the beginning of the world there hath beene alwaies a distinction betweene man and man. This appeares in the very tenour of the words of the covenant made with our first parents, where God saith he will put *difference betweene the seede of the woman and the seede of the serpent*: meaning by the seede of the woman, Christ with all the elect whom the father hath giuen vnto him, who shall bruiſe the serpents head, and tread Satan vnder their feete. And by the seede of the serpent he meaneth wicked men that liue and die in their sinnes, as Saint Iohn saith, *hee that committeth sinne is of the diuell.* And according to this distinction in times following was Abel receiued into the covenant, & Cain reiecte: some were the sonnes of God in the daies of Noe, some the sonnes of men: In Abrahams family, Ismael is cast out, and the covenant establiſhed in Isaac: Iacob is loued, Esau is hated. And this distinction in the families of Abraham, Isaac, and Iacob, Paul approoueth when he maketh some to be the children of the flesh, and some other the children of the promise. And againe, the Iewes a people of God in the covenant, the Gentiles no people. For Paul makes it a priuiledge of the Iewes to haue the adoption, and covenants, and the seruice of God, and the promises belonging vnto them: whereas he saith of the Ephelians that they were aliens from the common-wealth of Israel, and were *strangers from the covenants of promise, and had no hope, and were without Christ and without God in the world.* And the same may be said of the whole body of the Gentiles excepting here and there a man, who were conuerted and became Proselytes. And this is manifest in that they wanted the word and the Sacraments, and teachers. And this saying of the Prophet Ose, *I will call them my people which were not my people: and her beloued, which was not beloued,* is alleadged by Paul to prooue the calling the Gentiles. Some doe alleadged to the contrary, that when the covenant was made with our first parents, it was also in them made with all mankind, not one man excepted: and that the distinction and difference betweene man and man ariseth of their vnbeliefe and contempt of the covenant afterward. *Ans.* Indeed in the estate of innocency Adam by creation receiued grace for himselfe and his posterity: and in his fall he transgressed not onely

Rom. 16. 20.

1. Ioh. 3. 8.

Gen. 6. 3.

Gen. 17. 21.

Rom. 9.

Rom. 9. 3. 4.

Eph. 2. 12.

Rom. 9. 24.

only for himselfe but for all his posterity: but in receiving of the covenant of grace it can not be prooued that he receiued it for himselfe and for all mankind: nay the distinction betweene the seed of the woman and the seed of the serpent, mentioned in the very first giuing of the covenant, shewes the contrary: for, if after the fall, all and euery part of mankinde were receiued into the covenant; then all men without restraint should be the seede of the woman, bruising the serpents head, and the serpent should haue no seed at all. And againe, all men can not be charged with vnbeleefe and contempt in respect of the Euangelicall covenant, but onely such persons as haue knowne it, or at the least heard of it. And therefore sundry heads of the nations may be charged with vnbeleefe, as *Cain, Cham, Iaphet, Ammon, Moab, Ismael, Esau, Madian*, for they being neere to the fathers heard the promises concerning Christ, offered sacrifices, and obserued externall rites of the Church; but afterward fell away from the sincere worship of the true God to idolatry and all manner of wickednesse, and became enemies of God and his people. But we plainly deny, that there was or could be the like vnbeleefe and contempt of Gods grace in their posterity, which for the most part neuer so much as heard of any covenant; their ancestours indeauouring alwaies to bury & extinguish the memory of that which they hated. It is obiected againe, that the covenant was madewith *Abraham* and with all mankind after him, *Because* (saith the Lord) *thou hast obeyed my voice, in thy seede shall all the nations of the earth be blessed.* *Answ.* Paul gives a double answer, first that the place must be vnderstood of many nations: secondly that it must be vnderstood not of all nations in all ages, but of all nations of the last age of the world. For, saith he, *the scripture foreseeing that God would iustifie the Gentiles through faith preached before the Gospell vnto Abraham, saying, in thee shall all the nations be blessed.* Well, to conclude this point, in the making of the covenant there must be a mutuall consent of the parties on both sides, and beside the promise on Gods part, there must be also a restipulation on mans part; otherwise the covenant is not made. Now then, it must needs follow that all vnbeleeuers contemning grace offered in Christ are out of the covenant, as also such as neuer heard of it; for where there is no knowledge, there is no consent: and before the comming of Christ the greatest part of the world neuer knew the *Messias*, nor heard of the covenant: as

Gen. 18. 22.

Rom. 7. 17, 18.

Gal. 3. 8.

Act. 17. 30.

Paul saith to the learned Athenians, the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent.

Malac. 3. 1.
Ma. 49. 8.

The foundation and ground worke of the Couenant is Christ Iesus the Mediatour, in whome all the promises of God are yea and amen, and therefore he is called the *angell of the couenant*, and the *couenant of the people* to be made with all nations in the last age. Now then that we may proceede at large to open the substance of the couenant, we are in the next place to come to that part of the Creed which concernes the second person in trinitie, set downe in these words, *And in Iesus Christ his onely sonne, &c.* from which words to the very end of the Creed, such points onely are laid downe as do notably vnfold the benefits and the matter of the couenant. Now the second person is described to vs by three things; first, his titles; secondly, his incarnation; thirdly, his twofold estate. His titles are in number foure. *I. Iesus. II. Christ. III. his onely sonne. IV. our Lord.* His incarnation and his twofold estate are set downe afterward.

Mat. 16. 16.
1. Ioh. 4. 15.

Act. 10. 43.

Act. 16. 31.

1. Ioh. 4. 2.

To come to his titles, the first is *Iesus*, to which if we adde the clause, *I beleue*, on this manner, *I beleue in Iesus, &c.* the article which we now haue in hand will appeare to be most excellent; because it hath most notable promises annexed to it. When Peter confessed Christ to be the sonne of the liuing God, he answered, *upon this rocke will I build my Church, and the gates of hell shall not preuaile against it.* And againe, *He that confesseith that Christ is the sonne of God, God dwelleth in him, and hee in God.* And againe, *To him giue all the prophete witnesseth that through his name all that beleue in him shall receiue remission of sinnes.* Paul saith, *Beleue in the Lord Iesus and thou shalt be saved and all thy household.* Thus then the confession which we acknowledge that wee beleue in Iesus Christ, hath a promise of fellowship with God and of life euerlasting. But it may be objected, that euery spirit (as S. Iohn saith) which confesseth that Iesus Christ is come in the flesh is of God. Now the diuel and all his angels and vnbeleeuers do thus much: therefore why may not they also haue the benefit of this confession. *Ans.* By spirit in that place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; and it is of god because it is holy and diuine and hath God to be the author of it. As for the diuell and his angels they can indeede confesse that Christ the sonne of god was made man,

man, and a wicked man may teach the same; but vnto the confession whereunto is annexed a promise of eternall life, is required true faith, whereby we doe not only know and acknowledge this or that to be true in Christ, but also rest vpon him: which neither Satan nor wicked men can doe. And therefore by this confession the Church of God is distinguished from all other companies of men in the world which beleeueth not; as Panymys, heretikes, Atheists, Turkes, Iewes, and all other infidels.

This name *Iesuu*, was giuen to the sonne of God by the father, and brought from heauen by an angell vnto Ioseph and Mary: Math. 1. 21.
Luk. 1. 31. and on the day when he was to be circumcised, as the maner was, this name was giuen vnto him by his parents, as they were commanded from the Lord by the Angel *Gabriel*. And therefore the name was not giuen by chance, or by the alone will of the parents, but by the most wise appointment of God himselfe.

The name in Hebrew is *Iehoshua*, and it is changed by the Grecians into *Iesus* which signifieth a *Sauour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect and absolute Sauour, as also the alone Sauour of man, because the work of saluation is wholly and only wrought by him, and no part thereof is reserued to any creature in heauen or in earth. As *Peter* saith, *For among men there is no other name giuen vnder heauen whereby we may be saved but by the name of Iesuu.* Act. 4. 12. And the author to the Hebrues saith, *That he is able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.* Heb. 7. 25. If any shall obiect, that the promises of saluation are made to them which keepe the commandements: the answer is, that the law of God doth exact most absolute and perfect obedience, which can be found in no man but in Christ, who neuer sinned, & therefore it is not giuen vnto vs now that we might by our selues fulfil it, & worke out our own saluation, but that being condemned by it, we might wholly depend on Christ for eternall life. If any further alleadge, that such as walke according to the commaundements of God, though 1. Tim. 4. 8. their obedience be imperfect, yet they haue the promises of this life and of the life to come. The answer is, that they haue so indeede, yet not [for] their workes, but [according to their workes] which are the fruites of their faith, whereby they are ioyned to Christ, for whose merits onely they

i. Per 3. 21.

Heb. 4. 8.

Obcd. v. 21.

1. Tim. 4. 6.

*Thyrræus de
demon. thes.
307. 5. 69.*

stand righteous and are acceptable before God: And whereas it is said by Peter, *that baptisme saueth vs*, his meaning is not to signifie that there is any vertue in the water to wash away our sinnes and to sanctifie vs, but that it serues visibly to represent and confirme vnto vs the inward washing of our soules by the blood of Christ. It may further be said, that others haue bene Sauours beside Christ as Iosuah the sonne of Nun, who for that cause is called by the same name with Christ. *Ans.* Iosuah after the death of Moses was appointed by God to bee a guide to the children of Israel which might defend them from their enemies and bring them to the land of *Canaan*: but this deliuerance was onely temporall, and that onely of one people. Now the sonne of God is called Iesus, not because he deliuereth the people of the Iewes onely, or because he saueth the bodies of men onely, but because hee saueth both body and soule, not onely of the Iewes, but also of the Gentiles, from hell, death, and damnation. And whereas Prophets and ministers of the word are called *Sauours*; it is because they are the instruments of God to publish the doctrine of saluation which is powerfull in mens hearts, not by any vertue of theirs, but onely by the operation of the spirit of Christ. Lastly, it may be objected that the father and the holy Ghost are Sauours, and therefore not onely the Sonne. *Ans.* True it is, that in the work of saluation al the three persons must be ioyned together, and in no wise be seuered: the Father saueth, the Sonne saueth, the holy Ghost saueth: yet must we distinguish them in the manner of sauing: the Father saueth by the Sonne; the Sonne saueth by paying the ransome and price of our saluation; the holy Ghost saueth by a particular applying of the ransome vnto men. Now therefore whereas the Sonne payes the price of our redemption and not the Father or the holy Ghost, therefore in this speciall respect he is called in scriptures and intituled by the name of Iesus and none but he.

By this which hath bene said, the Papists are faulty two waies. First, that they giue too much to the very name of Iesus: for they write in plaine tearmes, that the bare name it selfe being vsed hath great power and doth driue away diuels, though the parties that vse it be void of good affection: whereas indeed it hath no more vertue then other titles of God or Christ. Secondly, they are faulty that they giue too little to the thing signified. For Christ must either bee our alone and whose Sauour

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or no Sauour. Now they make him but halfe a Sauour, & they ioyne others with him as partners in the work of saluation, when they teach, that with Christs merits must beioyned our workes of grace in the matter of iustification, and with Christ satisfaction for the wrath of God, our satisfaction for the temporall punishment; and when they adde to Christs intercession the intercession and patronage of saints, especially of the virgin Mary, whome they calle the queene of heauen, the mother of mercie, with all requesting her, that by the authority of a mother shee would commaund her sonne. If this doctrine of theirs may stand, Christ can not be the onely Sauour of mankind, but euery man in part shall be Iesus to himselfe.

But let vs goe on yet further to search the speciall reason of the name, which is notably set downe by the Angel. *Thou shalt* (saith he) *call his name Iesus, for hee shall saue his people from their sinnes.* In which words we may consider three points. I. Whom the sonne of God shall saue. II. By what? III. From what? For the first, hee shall saue his people, that is, the elect of the Iewes and Gentiles: and therefore he is called the *Sauour of his body.* We must not here imaginethat Christ is a Sauour of all and euery man. For if that were true, then Christ should make satisfaction to Gods iustice for all and euery mans sinnes: and Gods iustice beeing fully satisfied hee could not in iustice condemne any man: nay, all men should be blessed, because satisfaction for sinne and the pardon of sinne depend one vpon another inseparably. Againe, if Christ be an effectuall Sauour of all and euery particular man, why is any man condemned? It will be said, because they will not beleue; belike then mans will must ouer-rule Gods will, whereas the common rule of diuines is, that the first cause ordereth the second.

The meanes of saluation by Christ are two: his merit, and his efficacie. His merit, in that by his obedience to the law and by his passion, he made a satisfaction for our sinnes, freed vs from death, & reconciled vs vnto God. Some may obiekt, that the obedience and the passion of Christ beeing long agoe ended, can not bee able to saue vs now: because that which hee did 1500. yeares agoe may seeme to be vanished and come to nothing at this day. *Ans.* If Christs obedience be considered as an action, and his passion as a bare suffering, they are both ended long agoe: yet the value and price of them before God is euerlasting:

*Offitium B.
Marie reform.
a Pio 5. pontif.*

Mat. 21.

Eph. 5. 23.

*Actus prime
cause ordinar
a. Tom secunda
cause.*

as in Adams fall the action of eating the forbidden fruite is ended, but the *guilt* of his transgression goes ouer all mankind, and continues still euen to this houre, and shall doe to the end of the world in those which shall be borne hereafter. The efficacie of Christ is, in that hee giues his spirit to mortifie the corruption of our natures, that we may die vnto sinne and liue to righteousness, and haue true comfort in terroures of conscience and in the pangs of death.

The euils from which wee are saued are our owne sinnes, in that Christ freeth vs from the guilt and the punishment and fault of them all, when we beleue.

Thus much for the meaning of this title Iesus. Now follow the vses which arise of it. First of all, whereas wee are taught to make confession that the Sonne of God is Iesus, that is, a Sauiour: hence it must needs follow, that we are lost in our selues. And indeed before we can truly acknowledge that Christ is our Sauiour, this confession must needs goe before, that wee are in truth, and therewithall doe feelee our selues to bee miserable sinners vnder the wrath of God, vtterly lost in regard of our selues: for *Christ came to saue that which was lost*. And when hee talked with the woman of Canaan, he checked her and said, he was not sent, but *to the lost sheepe of the house of Israel*. Christ Iesus came to powre oile into our wounds: Christ came to set them at libertie which are in prison: and to place them in freedome that are in bondage. Now a man can not powre oile into a wound, before there be a wound, or before it be opened, and wee feelee the smart of it. And how can wee bee set at libertie by Christ, except wee feelee our selues to bee in bondage, vnder hell, death, and damnation? When the disciples of Christ were vpon the sea in a great tempest, they cried, *Master, saue vs, wee perish*. So no man can heartily say, I beleue Iesus Christ to bee my Sauiour, before hee feelee, that in himselfe hee is vtterly lost and cast away without his helpe. But after that wee perceiue our selues to bee in danger and to bee ouerwhelmed in the sea of the wrath of God, then wee crie out with the disciples, Lord Iesus saue vs wee perish. Many protestants in these daies hold Christ to be their Sauiour, but it is onely formably from the teeth outward, and no further: they were neuer touched with the sense of their spirituall misery that they might say with Daniel, *Shame and confusion belongeth vnto vs*: and with the Publicane, *I am a sinner*,

sinner, Lord bee mercifull to me. And therefore the conclusion is this, that if we will haue Christ to bee our Sauour, wee must first beleue that in our selues we are vtterly lost; and so must that place be vnderstood where Christ saith, he is not sent, but to the lost sheepe of the house of Israel, that is, to those which in their owne sense and feeling are lost in themselves.

Secondly, if Christ be a Sauour, then wee must acknowledge him to be so. But how shall we doe this? *I answer,* Thus: A man is taken to bee a skilfull Physitian by this, that many patients come vnto him, and seeke for helpe at his hands. And so should it be with Christ. But alas, the case is otherwise. Euery man can talke of Christ, but few acknowledge him to bee a Sauour, by seeking to him for their saluation, because they iudge themselves righteous, and feele not themselves to stand in need of the helpe of Christ. Nay which is more, if a man bee knowne that can cure strange diseases, men will seeke to him by sea and land, and sell both goods and lands to get helpe at his hand. Euen so, if men were perswaded that Christ were a perfect Sauour, and that they were sicke and vtterly vnable to be saued without him, they would neuer rest nor bee quiet, but seeke vnto him for his helpe, and crie with Dauid, *O Lord, say vnto my soule that thou*

art my saluation. The woman that was diseased with an issue of blood, came behinde our Sauour Christ, and when shee had but touched him, shee was healed. In the same manner, if wee shall seeke to come to Christ, and doe but touch his pretious body and blood by the hand of faith, the issues and the bleeding woundes of our soules shall bee dried vp. When a man that had bene sicke eight and thirty yeares was come to the poole of Bethesda, hee was faine to lie there vncured; because when the angell troubled the water euermore some slept before him: but if we will seeke to Christ for the saluation of our soules, no man shall preuent vs or steppe before vs. And if we finde our selues to be so laden with the burden of our sinnes that wee can not draw neere vnto him, let vs then doe as the pallee man did:

hee got foure men to carry him on their shoulders to the place where Christ was: and when they could not by reason of the prease of people enter into the house, they opened the rooffe and let him downe in his bedde by cords to Christ that he might be healed. And so let vs vse the helpe of such as be godly, that by their instructions & cōsolations they may as it were put to their

shoulders, and by their prayers as with cords bring vs to Christ, that we may receiue eternall saluation, beeing otherwise dead in sinne and subiect to damnation.

Lastly, whereas Ioseph and Mary gaue this name not at their owne pleasure, but at the appointment of God himselfe; this ministers a good instruction to all parents touching the naming of their children when they are baptised, that they are with care and deliberation to giue conuenient names vnto them which may put them in minde of duties either to God or men. This is worthy of our obseruation, for many care not how they name their children, yea it is at this day and euer hath beene, that some giue such names to them, as that at the very rehearsing thereof laughter ensueth. But this ought not to be so; for the name is giuen vnto children at the time of their baptism in the presence of God, of his Church, and angels, euen then when they are to be entred into the Church of God and that in the name of the Father, the Sonne, and the holy Ghost: therefore though we do not place religion in titles, or names, yet neuerthelesse a wise and godly choise in this matter is to be had, that the names imposed may bee in stead of instructions and admonitions to the parties named: and for this cause in the old Testament names were giuen either by propheticall instinct, or according to the euent of things which came to passe about the time of the birth of children, or they were borrowed from the holy anctours, to put the posterity in minde to follow their steppes.

Luk. i. 59.

And thus much of the duties: Now follow the consolations that Gods Church and people reape from this that the sonne of God is our Sauour. When as all mankind was included vnder sinne and condemnation, then the Lord had mercie vpon vs and gaue vnto man the couenant of grace in which he promised that his owne sonne should be our redeemer. This is a great and vnspeakeable comfort, as may appeare in that the angels so greatly reioyced herein when Christ was borne, *Behold, say they, I bring you tidings of great ioy that shall be to all the people, that is, that vnto you is borne in the citie of David a Saviour which is Christ the Lord.* Now if they reioyce thus exceedingly at Christs birth, who was not their Saviour, because they stood not in need to be redeemed: then much more ought the Church of God to reioyce herein whome it doth principally concerne: and no maruell; for if we had wanted this blessed Saviour, it had bin better to haue bin a
bruit

Luk. 2. 10. 11.

bruit beast or any other creature then a man; for the death of a beast is the end of his woe, but the death of a man without a Saviour is the beginning of endlesse misery. Satan and his angels are fallen and have no Saviour, but when man was fallen, God of his mercy dealt not so with him, but gaue his owne sonne to restore him to a better estate, whereas he might as iustly haue damned all men for the fall of our first parents, as he did the wicked angels for theirs; for God is not bound to any creature: behold then a matter of vnspeakeable ioy: let vs therefore receiue and imbrace Christ our Saviour, flie to him for the pardon of all sinnes, and praise his name therefore.

Now we come to the second title of the sonne of God, whereby he is tearmed *Christ*: which title is as it were the surname of the second person as some doe thinke: yet according to the opinion of some others it is no name at all, but onely a meere appellation, as when in the like case a particular man is called a Duke or a King. It is all one with *Messiah* in Hebrew wherewith the redeemer was named in the old Testament, and both signifie *anointed*. Dan. 9. 25. *Tertull. contra Praxeam.*

Among the Iewes before the comming of Christ three estates or orders of men were anointed with oyle: First of all Kings, as *Saul*, *David*, & the rest of the Kings of Iuda. Secondly the priests that serued in the Tabernacle & Temple before the Lord when they were ordained, and as it were, installed into the priesthood, were anointed with oyle, as first of all *Aaron* and his sonnes, but afterward the high priests alone. Thirdly Prophets were thus anointed, as *Elitha*.

Now this legall anointing was a type & figure of the anointing of Christ: which was not with bodily oyle, but by the spirit, and it was more excellent then all other anointings were. For *David* saith, he was anointed with the oyle of gladnesse aboue all his fellowes, signifying, that neither king, priest, nor prophet, was euer anointed in the same manner as he was. Psal. 45. 7.

Christs anointing is according to both his natures; for in what nature hee is a Mediatour, in the same he is anointed: but according to both his natures ioynly he is a mediator: the godhead is no mediator without the manhood, nor the manhood without the godhead: and therefore his anointing extends it selfe both to his godhead and to his manhood.

Christs anointing hath two parts, both of them figured by the anointing of the Iewes. The first is his consecration where-

by he was set apart to doe the office of a Mediatour betweene God and man: and therefore to be a king, a priest, a prophet: a King, to gather and withall to gouerne his Church and people: a Priest, to make satisfaction and intercession for the sinnes of the elect: a Prophet, to reueale and teach his people the will of God his father. And though it be true that Christ is set a part to the worke of mediation as he is mediatour or as he is man: yet as he is God he doth deligne and set himselfe apart to the same worke. For to deligne the mediatour is a common action of the three persons, the father, the sonne, and the holy ghost: and yet considering the father is first in order, & therefore hath the beginning of the action; for this cause he is said especially to deligne, as when *S. Iohn* saith, *Him hath God the father sealed.*

Ioh. 6. 27.

Isai. 61. 1.

Exod. 3. 2.

The second part of Christs anointing is the powring out of the fulnesse of the spirit or grace into the manhood of Christ: & it was particularly figured by the holy oyle. For first, that oyle had no man but God alone to be the author of it: so the most excellent and vnspeakable graces of the manhood of Christ haue their beginning from the godhead of Christ. Againe, though the same oyle was most pretious, yet was it compounded of earthly substances, as myrrhe, calamus, and Casia, and such like, to signifie, that the spirituall oyle of grace whereof the manhoode of Christ was as it were, a vessell or storehouse, did not consist of the essentiall properties of the godhead, as Eutiches and his followers in these daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwise we should not haue any participation of them. Thirdly, the sweete sauour of the holy oyle figured, that the riches of all grace with the effect thereof in the obedience of Christ, doth take away the noysome sent of our loathsome sinnes from the nostrills of God, and withall doth make our persons and all our actions acceptable vnto him as a sweete perfume, as *Paul* saith, *Wee are vnto god the sweet sauour of Christ, &c.* And Christs death is for this cause tearmed a sacrifice of sweete smelling sauour.

2. Cor. 2. 16.

Ioh. 3. 34.

And we must further vnderstand that these gifts of Christs manhood are not conferred in a small scantling or measure; for *Iohn* saith, *God giueth him the spirit not by measure;* because the graces which are in Christ are farre more both in number and degree, then al men or angels haue or shal haue: though the good angels and the saints of God in heauen are very excellent creatures

tures stored with manifold graces & gifts of God. For this cause Christ is called the *head of man*, because he is every way the most principall and glorious man that euer was. Yet for all this are not the gifts of Christs manhood infinite any way; because it is a creature and finite in nature, and therefore not capable of that which is infinite. 1. Cor. 11. 4.

By Christs anointing the people of God reape great benefit and comfort, because they are to be partakers thereof. For this cause the oyle wherewith he was annointed is called the *oyle of gladnesse*, because the sweete sauour of it gladdeth the hearts of all his members, and brings the peace of God which passeth all vnderstanding. The holy oyle poured vpon *Aarons* head came downe to his beard, and to the very skirts of his garments: and it signified that the spirituall oyle of grace was first of all poured vpon our head Christ Iesus, and from thence consequently deriued to all his members, that by that meanes he might be not only annointed himselfe, but also our annointer. Psal. 45. 7.
Psal. 133. 3.

Now the benefits which we receiue by his anointing are two. The first is, that al the elect when they are called to the profession of the Gospell of Christ, are in and by him set a part and made spirituall kings, priests, and prophets, as Saint Iohn saith, *He hath made vs kings and priests vnto his Father.* And Saint Peter out of *Ioel*, *I will poure (saith the Lord) my spirit vpon all flesh, and your sonnes and daughters shall prophesie.* Apoc. 1. 6.
Act. 2. 17.

The second benefit is, that al the faithful receiue the same oyle, that is, the same spirit of God in some little and conuenient measure which he receiued aboue measure, as Saint Iohn saith, *The anointing which ye haue receiued of him dwelleth in you and teacheth you all things:* where by anointing is meant the holy Ghost. And hence it is, that men are called *Christians* of the name of Christ, that is, annointed with the same oyle wherewith Christ was annointed. And the holy oyle might not be giuen to a stranger, to signifie, that to haue the spirit of Christ, and to be guided by it, is peculiar to the that are Christs. Now the let vs al lay these things to our hearts, & extol the vspeakable goodnes of God that hath aduanced vs to the dignity of kings, priests, prophets, before him, and hath giuen his spirit vnto vs to inable vs to be so indeede. 1. Ioh. 2. 27.
Psal. 105. 15.
Exod. 30. 33.

Now follow the duties which are to be learned hence. And first, whereas all Christians receiue anointing from the holy one Christ Iesus, to become prophets in a sort, we must doe our

The title, Christ.

An Exposition

Hebr. 5. 12.

Psalm 141. 5.

Ila. 40. 3.

1. Pet. 2. 5.

endeauours, that the word of God may dwell plentifully in vs, and for that cause we must search the scriptures, euen as hunters seeke for the game, and as men seeke for gold in the very mines of the earth. There is nothing more vnbecoming a man, then grosse ignorance a Christian. Therefore the author of the Epistle to the Hebrewes reprooues them, that whereas for the time they ought to haue bin teachers, they had neede againe to bee taught the first principles of the word of God.

Againe, that portion of knowledge which wee haue receiued of God is further to bee applied to the benefit and good of others: this is that most pretious baulme that on our parts should neuer be wanting to the heads of men. And here euery man that is set ouer others must remember within the compasse of his calling and charge to instruct those that bee vnder him so farre forth as possibly hee can. Gouvernours of families must teach their children and seruants and their whole household the doctrine of true religion, that they may know the true God and walke in all his waies in doing righteousnesse and iudgement. If householders would make conscience of this their dutie, and in some sort and measure prepare their families against they come to the publike congregation, the ministers of the Gospell with greater comfort, and farre more ease should performe their dutie: and see farre more fruit of their ministerie then now they do. But whereas they neglect their dutie, falsly perswading themselves that it doth not belong to them at all to instruct others; it is the cause of ignorance both in townes and families, in masters themselves, in seruants and children and all. Lastly, by this we are admonished to take all occasions that possibly can be offered, mutually to edifie each other in knowledge, saying among our selues (as it was fore-told of these times) *Come, let vs goe vp to the mountaine of the Lord to the house of the God of Iacob, and hee will teach vs his waies, and wee will walke in his paths: and withall, wee should confirme each others, as Christ saith to Peter, When thou art conuerted confirme thy brethren; and bee readie at all times to render an account of our faith and religion euen before our enemies when we ere iustly called so to doe.*

Secondly, because we are set apart in Christ, to become spirituall priests vnto God, we must therefore offer spirituall sacrifices acceptable vnto him: and they be in number seauen. The first is an affiance whereby we rest vpon God, as Dauid saith
Offer,

Offer the sacrifice of righteousness and trust in the Lord. The second is wholly to subiect our selues to the ministerie of the Gospell, that we may be changed and conuerted by it, as Paul saith, *That he ministred the Gospell to the Gentiles, that the offering vp of them might be acceptable, being sanctified by the holy Ghost.* The third is, all manner of praier and supplications made vnto God. *Let my prayer, saith Dauid, be directed in thy sight as incense, and the lifting vp of mine hands as an euening sacrifice.* The fourth is praising and thanksgiuing vnto God. *Let vs by him offer the sacrifice of praise alwaies to God, that is, the fruit of the lippes which confesse his name.* And in the Reuelation the golden vials full of odours are the praier of the Saints. The fifth is the reliefe of our poore brethren according to our abilitie, as Paul saith, *I was euen filled after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice pleasant and acceptable to God.* The sixth is the deniall of our selues with a contrite and broken heart. The seauenth is, to resigne our selues, bodies, and soules wholly to the seruice of God: *Set your (selues (saith Paul) to God, as they that are alieue from the dead: and your members as weapons of righteousness vnto God.* In which words he alludes to the manner of the old Testament: when a man offered any sacrifice for himselfe, he brought the beast into the temple or tabernacle and set it before the altar, in token that hee did resigne it vnto God: and so wee for our parts must not giue our bodies and soules to become the instruments of sinne and Satan, but wee must haue them alwaies in readines, freely presenting them vnto God that hee may haue the whole disposition of them according to his good pleasure, to the honour and glorie of his name. Againe, in the whole burnt offering all was consumed & turned to smoake, no man hauing benefite of it, to signifie, that wee must giue our selues not in part but wholly to the seruice of god, euen to death if neede be. If this bee so, miserable is the practise of such that giue vp their bodies and soules to liue in licentious wantonnes, in the pleasures of their beastly sinnes, in idlenes. For they offer them selues a sacrifice not to God, but to the diuell.

Thirdly, considering we are annointed to be spirituall kings euen in this life, wee must walke worthy so great a calling. That this may be so, first of all such as are gouernours set ouer others, must rule not according to their wills and pleasures, but in the Lord: withall, doing homage to their head and king Christ

The title, Christ.

An Exposition

Hebr. 5. 12.

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Ia. 2. 3.

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Iesus himselfe. Secondly, we must euery one of vs rule and beare sway euen as kings ouer ourowne thoughts, wils, affections, ouermastering them asmuch as we possibly can by Gods word & spirit: withall, maintaining & proclaiming continuall warre against our corrupt natures, the diuell, & the world. And truly he which can beare rule ouer his owne heart, is a right king indeede: and hauing receiued some measure of grace to raigne ouer himselfe in this life, hee shall raigne for euer with Christ in the life to come. As for such as are carried away with the swing of their corruptions, hauing blindnes and ignorance to raigne in their mindes, rebellion in their wills and affections, loosenes in their whole liues, they may carrie the outward forme and shew of Christians as long as they will, but indeede they are no spirituall kings but very bondmen: the strong man Satan keepes as yet the holde of their hearts, and as Lord and King holdes vp his scepter there.

Lastly, seeing Christ is annointed with the most pretious baulme that euer was, and that for our sakes, he must be sweete and sauorie vnto vs, and all other things must bee as vnsauorie drosse and dung in regard of him. Wee must in this case indeauour to say as the spouse of Christ doth: *Because of the sauour of the good oyntments, thy name is an oyntment powred out: therefore the virgins loue thee.* O that we could *saour in the feare of God*, that we might feele *how all his garments smell of myrrhe, aloes, and cassia, comming forth of his inuicible palaces vnto vs.* And because the holy oyntment of Christ is powred forth vpon all his members to make them sauorie and sweete in the presence of God, let vs make conscience of all manner of sinne, least by the poison and stinke thereof, wee infect not onely our selues, but all the creatures of God which wee vse, yea heauen and earth it selfe. It stands not with equitie that after we haue been embaulmed and sweetned by the pretious merits of Christ, that wee should make our selues two footed swine, to returne to the mire of our olde sinnes.

The coupling and combining of these two former titles together, contains the principall question of the whole Bible, which is, whether Iesus the sonne of Marie be Christ or no; as S. Iohn saith, *These things are written, that ye might beleue that Iesus is the Christ the Sonne of God; and that in beleeuing, ye might haue life euermore.* This conclusion was denied by the Iewes, but

Cant. 1. 3.

Isa. 11. 3.

Psal. 45. 8.

Ioh. 20. 31.

but auouched and confirmed both by Christ and by his Apostles; and their principall argument was framed thus: Hee which hath the true notes of Christ is the Messias or Christ indeede: but Iesus the Sonne of Marie hath the true notes of Christ: therefore Iesus is Christ. The proposition is opened at large in the propheties of the old testament: the assumption is confirmed in the writings of the new testament: and the principall reasons of the confirmation are couched in the articles which concerne the second person. The conclusion followes, and is set downe as I haue said, in the knitting together of the titles, Iesus and Christ.

Thus much of the second title: now followes the third, *his onely Sonne*: that is, the onely sonne of the first person of the Father. In this title we must consider two things: the first, that hee is the sonne of God: the second, that hee is the onely Sonne of God. Touching the first, Christ is called the Sonne of God, because he was begotten of the father. Now for the opening of this eternall generation, we must consider three points: the thing begotten, the maner of begetting, & the time. For the thing it selfe, it is Christ; who must be considered two waies, as hee is a sonne, & as he is God. As he is a sonne, he is not of himselfe, but the Son of the father begotten of him: neuertheless as he is God, he is of himselfe neither begotten nor proceeding, for the essence or godhead of the father is of it selfe without all beginning: but the Godhead of the sonne is one and the same with the godhead of the father: because by what godhead the father is God, by the same and no other the sonne is God: therefore the sonne, as he is God, he is God of himselfe without beginning euen as the father. Whereupon it followes, that the sonne is begotten of the father as hee is a sonne, but not as he is God.

The manner of this generation is this: The sonne is begotten of the substance of the father not by any *fluxe*, as when water is deriued from the head of the spring to the channell: nor by *division*, as when a thing is cut in pieces: nor by *propagation*, as when a grist is transplanted into a new stocke: but by an vnspokeable *communication* of the whole essence or Godhead from the father to the sonne; in receiuing whereof the sonne doth no more diminish the maiestie or godhead of the father, the light of one candle doth the light of the other from which it is taken. Whereupon the Council of Nicene hath said well,

that the sonne is of the father as light of light not proceeding but begotten.

The time of this generation hath neither beginning, middle, or ende: and therefore it is eternall before all worlds: and it is a thing to be wondered at, that the father begetting, and the Son begotten are coeternall, and therefore equall in time. Wisdome in the Prouerbs (which with one consent of all diuines is said to be Christ) affirmeth that she was before the world was created, that is, from eternitie: for before the world was made there was nothing but eternitie. But it may be alleadged to the contrarie, that the saying of the father, *This day haue I begotten thee*, is expounded by Paul of the time of Christs resurrection. Answer. We must distinguish betweene generation it selfe, and the manifestation of it: and of the second must the place be vnderstood, which was indeede accomplished at the time of Christs resurrection in which hee was mightily declared to bee the sonne of God, and though this be so, yet the generation it selfe may be eternall. If any man alleadged further that the person begotten, the answer is, that there is a double *prioritie*; one of order, the other of time: now in the generation of creatures there is priority both of order and time: but in the generation of the second person in trinitie there is priority of order alone: the father beeing first, the sonne second, without priority of time: because they both in that respect are equall, and neither is before or after other: because the beeing or subsisting of the persons is not measured by time.

Phil. 2. 6.
Ioh. 16. 15.
Numb. 14. 26.
27.
1. Cor. 10. 9.
Psal. 102. 17.
cum Ioh. 1. 3.
1. Ioh. 5. 20.
Ioh. 1. 1. & 8.
58.
Math. 18. 20.
& 26.

Ioh. 5. 19.

Hence it followeth necessarily, that Iesus Christ is true God: and the whole renour of the Scriptures confirme it sufficiently. I. he is made equall to God the father, who *beeing in the forme of God thought it no robbery to bee equall with God*: againe, *All things that the father hath are mine*. The children of Israel are said to haue tempted Iehoua: and Paul saith, that he whom they tempted was Christ. Iehoua founded the earth, and the same is said of Christ. II. Christ the sonne of God is by name called God *Iesu Christ is very God & life eternall*. III. The properties of the god-head are ascribed vnto him. He is eternall, because he was then when there was no creature. *In the beginning was the Word: and, before Abraham was I am*. He is omnipresent, *Where two or three are gathered together in my name, there am I in the midst amongst them*. Lastly, he is omnipotent; *What soeuer things the father doth, the same*

same doth the sonne also. IV. The works of creation and preservation are as well ascribed to the sonne as to the father. By him the father made the world, & he beareth vp all things by his mighty power: and miracles, which are workes either aboue or against the order of nature peculiar to God, were done by Christ. V. Diuine worship is giuen to him: for he is adored, inuocated, and beleeued in, as God the father. To him is giuen a name, at which euery knee doth bow, of things in heauen, and things in earth, and things vnderneath the earth. Phil. 2. 10.

As for the reasons which be alleadged to the contrarie, they are of no moment. *IObiect.* The word of God can not be God; the sonne is the word of the father: therefore he is not God. *Ans.* The word is taken two waies: first for a *sonding word* standing of letters and syllables vttered either by God or by the creatures: now on this manner Christ is not the word of God. Secondly there is a *substantiall word*, which is of the substance of him whose word it is. And thus Christ is the word of God the father. And he is so tearmed, I. in respect of the father: for as reason & speech hath his beginning from the minde without any passion in the mind, so hath he beginning from the father. And as the speech is in the minde and the minde in the speech, so the father is in the sonne, and the sonne in the father. II. In respect of all creatures. *Ioh. 1. 1.* The father doth all things by the sonne; by whose powerfull word the world was made, is now preserved and shall be abolished. *Heb. 1. 2.* *Ioh. 1. 25.* *2. Cor. 13. 3.* *Ioh. 17.* III. In respect of the Church. For the father by him speaks vnto vs both in the outward ministerie of the word, and by the inward operation of the spirit: and againe we by him speake to the father.

II. It may be objected thus, God hath no beginning from any other; Christ hath beginning from the father: therefore he is not God. *Ans.* Christ must be considered both in regard of his godhead and in regard of his person: in regard of his godhead he came not of any but is of himselfe, as well as the father is: yet in regard of his person he is from the father, who is a beginning to the rest of the persons, both in respect of order (for the Scripture saith not; the holy Ghost, the Sonne, the Father: but the Father, *Math. 28.* the Son, the holy Ghost) as also in respect of the communicatio *principium* of the Godhead. And whereas it is said that God is of himselfe *ordina & cri-* if the name God, be taken for the Godhead it selfe absolutely *gini.* considered, it is true: but if it be taken for any particular person

Ioh. 14.

1. Cor. 1. 30.

1. Cor. 11. 3.

1. Cor. 15. 24.

verse 28.

Rom 8. 29.
Col 1. 15.

in the godhead, it is false. III. *Obiect.* None is greater then God: but the father is greater then Christ, for so he saith, *the father is greater then I.* *Ans.* Christ there speaks of himselfe as he was a man abased in the forme of a seruant: in which respect he is lesse then the father, who neuer was incarnate and abased in our nature. And though Christ in respect of his nature assumed be inferiour to the father, yet doth it not hinder but that he may be equall to him, as he is the second person in trinity, or as he is God by one and the same Godhead with the father. IV. *Obiect.* He that is made of God this or that, is not God: but Christ is made of God, as *Paul* saith, *Christ is made vnto vs wisdom, righteousness, &c.* *Ans.* Christ is said to be made, not because there was any beginning of his godhead, or any change or alteration in his person: but because in the eternall counsell of the father, he was set apart before all times to exequute the office of a Mediatour, and was withall in time called, and as it were consecrated and ordained thereunto in his baptisme: he is made therefore in respect of his office, but not in respect of his person, or nature. V. *Obiect.* God hath no head, Christ hath an head, as *Paul* saith, *God is Christs head.* *Ans.* God, that is, the father, is head of Christ, not as he is God simply, but as he is *God incarnate*, or made manifest in the flesh, and in respect of the office to which he willingly abased himselfe. VI. *Obiect.* He which giues vp his kingdome is not God, Christ giues vp his kingdome. *Thm.* saith *Paul*, *shall be the end, when he hath deliuered vp the kingdome to God euen the father.* *Ans.* Christ is king two waies, as he is God, and as he is Mediatour: as he is God, he raignes eternally with the father and the holy Ghost: but as he is Mediatour, in the end of the world when all the company of the elect are gathered, his kingdome shall cease not simply but in respect of the outward manner of administration: for the exequution of ciuill and ecclesiasticall functions shall cease. And whereas in the same place, it is said that Christ shall be subiect vnto God eternally after the end, it must be vnderstood partly in regard of the assumed manhood, partly in respect of his mysticall bodie the Church most neerely ioyned vnto him in heauen. VII. *Obiect.* The first borne of euery creature, and of many brethren, is a creature and not God: but Christ is the first borne of euery creature, and of many brethren. *Ans.* He is called the first borne by resemblance or allusion to the first borne in the old testament: for as they were principall

cipall heires hauing double portions, allowed them; and the chiefe or gouernours of the family: so Christ is made heire of the world, and the head of Gods family which is his Church elected & adopted in him. And againe he is called the first borne of euery creature, because he was begotten of the substance of his father before any creature was made, and therefore it is not here said that he was first created, but first begotten. Gen. 49. 3.
Deut. 21. 17.

By the reasons which haue beene alleadged, as also by the insufficiency of the contrary arguments, it is more then manifest against all heretikes that Christ is very God. Yet to stoppe the mouths of all Arheists, and to satisfie all wauering and doubting minds, I will adde one reason further. The gospel of S. Iohn was chiefly penned for this end, to prooue the deitie of Christ: and among other arguments alleadged, this is one, that Christ gaue a resolute and a constant testimonie of himselfe, that he was the sonne of God, and very God. Now if any man shall say, that sundry persons since the beginning of the world haue taken vpon them and that fallily, to be gods: I answer, that neuer any creature tooke this title and honour vpon him to be called *God*, but the fearefull iudgements of God were vpon him for it. In the estate of mans innocencie the diuell tolde our first parents that by eating the fruit of the tree of knowledge of good and euill, they should be as gods knowing good and euill: now, they beleued him, and affected diuine honour, but what came of it? surely Adam with all his posteritie is shut vp for this very cause vnder eternall damnation. Herod likewise araied in royall apparel, and sitting on the iudgment seat, made an oration to the men of Tyre and Sidon, who gaue a shout, saying, *the voice of God, and not of man*. Now because he tooke the glorie of God to himselfe, and did not returne it to him to whome it was due, immediatly the angell of the Lord smote him. And so, if Christ had bin but a meere man, & not very God, as he auouched, vndoubtedly the hand of God would haue bin vpon him likewise for his confusion: but when he suffered for vs, and bare the punishment due for our sinnes, he most triumphed. And the iudgements of God were vpon Herod, Pontius Pilate, Caiaphas, and vpon all those that were enemies to him, & to his Church afterward, and that partly in life & partly in death. Wherefore considering God cannot abide that his glory should be given to any creature, & seeing for that cause he takes reuenge on all those that exalt themselues to be gods,

it remaines that the testimonie which Christ gaue of himselfe that he was God, is vnfallibly true, and without all question to be beleueed of vs. And to conclude, I would haue all the diuels in hell with the curled order of Lucians, Porphyrians, and Atheists whatsoeuer to answer this one point, how it could come to passe, that Christ by publishing the doctrine of the Gospell that is as contrarie to mans reason, will, and affections, as water to fire, should winne almost the whole world to become his disciples, and to giue their liues for him, vnlesse he were God indeed, as he professed himselfe to be.

Isa. 43. 11.
Osc 13. 4.

There be sundrie speciall reasons wherefore it was necessarie that Christ should be God. **I.** There is none which can bee a Sauour of bodie and soule but God. *I euen I am the Lord, and besides mee there is no Saviour.* And, *I am the Lord the God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.* **II.** There must bee a proportion betweene the sinne of man and the punishment of sinne: now the sinne of man in respect of the offence of the maiestie of God is infinite, in that he is infinitely displeased with man for the breach of his law: therefore the punishment of sinne must be infinite: and hence it followeth, that he which suffereth the punishment beeing man, must withall bee God, that the manhood by the power of the Godhead may bee supported, that in suffering it may vanquish death, and make a sufficient satisfaction. **III.** He that must be a Sauour, must be able first to deliuer men from the bondage of their spirituall enemies, namely, sinne and Satan: secondly, to restore the image of God lost by the fall of Adam, and to conferre righteousness and life euerlasting: thirdly, to defend them from hel, death, damnation, the flesh, the diuel, the world: fourthly, to giue them full redemption from all their miseries both in body and soule, and to place them in eternall happines: al which none can doe, but hee which is very God. **IV.** It was the pleasure of God, to shew his incomprehensible goodness in this, that his grace should not onely bee equall to our sinne, but also by many degrees goe beyond it. And therefore the first Adam beeing but a meere man, the second Adam must be both God and man: that as the second was more excellent then the first, so our comfort might bee greater in our redemption by the second, then our miserie and discomfort was by the fall of the first.

Hitherto wee haue shewed how Christ is the sonne of God:

now

now let vs come to the second point, namely, that he is the *only sonne of God*. And he is so tearmed because he is the sonne of the father, in a speciall manner, so as nothing can bee the sonne of God as hee is. Angels indeede are tearmed the sonnes of God, but that is onely in respect of their creation: and all that beleue in Christ are the sonnes of God by adoption, being receiued into the family of god which is his church by the merit of Christ, whereas by nature they were the children of wrath. Christ also as hee is man (I say not his manhood which is a nature and no person) is the sonne of God by the grace of personall vnion, & not by nature or by adoption. Lastly, Christ as he is the second person in trinitie, the eternall word of the father, coeternall and cōsubstantiall with him, is also the son of God. But how? neither by creation, nor adoption, nor by the vertue of personall vnion, but by nature; as he was begotten of the very substance of the father before all worlds: and therefore hee is called the *proper* and *only begotten* sonne of God. It may be objected on this manner: If the father beget the sonne, he doth it either willingly, or against his will: if willingly, then the sonne is begotten by the free-will of the father, and no sonne by nature. *Ans.* The father did communicate to the sonne his whole Godhead *willingly* without constraint, yet not by his will: and therefore he is the sonne of the father by nature, *not by will*. It may bee further said, that if Christ be the sonne of God by nature, as he is the essentiall word of the father, and by personall vnion as he is man, then is he not one but two sonnes. *Ans.* As he is but one person, so is he but one sonne: yet not in one but in two respects: two respects make not two things, whereas one and the same thing not altered, but still remaining one may admit fundrie respects.

Thus much of the meaning of the third title: now follow the comforts which may be gathered hence. Whereas Christ Iesus is the sonne of God, it serues as a meanes to make miserable and wretched sinners that are by nature the children of wrath and damnation, to be the sonnes of God by adoption: as S. Iohn testifieth. Now what a benefit is this to be the childe of God, no tongue can expresse. Christ saith, *Blessed are the peace-makers*: but why are they blessed? *for* saith he, *they shall be called the sonnes of God*. Whereby hee testifieth that the right of adoption is a most excellent priuledge; and not without cause. For he which is the childe of God, is spiritually allied to Christ, and to all the

Rom. 8. 17.

Saints and seruants of God both in heauen & earth, hauing his owne redeemer for his elder brother, and all his members as his brethren and sisters: yea if wee bee Gods adopted children, wee are also heires, euen heires of God, and heires annexed with Christ. Wel, how great soeuer this prerogatiue is, yer fewe there be that rightly way it and consider of it. Children of noble men and Princes heires are had in account and reputation of al men, they are the very speech and wonder of the world. But it is a matter of no account to be the sonne of God and fellow-heire with Christ. The dearest seruants of God haue bin esteemed but as the offscourings of the world. And no meruaile, for they which are after the flesh, sauour the things of the flesh. Fewe men haue their vnderstandings inlightened to discerne of such spirituall things as these are, and therefore are they litle or nothing regarded. A blinde man neuer seeing the sunne, is not brought to wonder at it: and earthly minded men neither seeing nor feeling what an excellent thing it is to be the childe of God, can not bee brought to seeke after it. But let all such as feare God enter into a serious consideration of the vnspeakeable goodnesse of God, comforting themselves in this, that God the father hath vouchsafed by his owne sonne to make them of the vassals of Satan, to be his owne deere children.

Now follow the duties which are two. First, wee beleue that Iesus Christ who was to be the Sauour of mankind, must needs be God: what is the reason hereof? surely because no creature, no not all the creatures in heauen and earth were able to saue one man: so vile, wretched, and miserable is our estate by Adams fall. And therefore the sonne of God himselfe pittied our estate, and being king of heauen and earth, was faine to come from heauen, and lay downe his crowne and become a seruant, and taking vpon him our nature, was also faine to take vpon him our case and condition, and suffer death for our sinnes, which otherwise euery one of vs should haue suffered both in body and soule world without end. To make this more plaine, let vs suppose that some one hath committed an offence against a prince; and the trespasse to bee so grieuous, that no man can appease the kings wrath, saue onely the kings onely sonne; and which is more, the kings sonne himselfe cannot release him, vnlesse hee suffer the punishment for him in his owne person, which is due vnto the malefactor. Now what is to bee thought of this mans estate?

estate? surely all men will say that he is in a most miserable taking, and that his trespass is notorious: and so it is with every one of vs by nature, whatsoeuer we are. No man could saue our soules, no not all the angels in heauen, vnlesse the king of heauen and earth the onely sonne of God had come downe from heauen and suffered for vs, bearing our punishment. Now the consideration of this must humble vs and make vs to cast downe our selues vnder the hand of God for our sinnes, and pray continually that the Lord would send some Moses or other which might smite the rocks of our hearts, that some teares of sorrow and repentance might gush out for this our woefull miserie.

Secondly, whereas God the father of Christ gaue his onely sonne to be our Sauour, as we must be thankfull to God for all things, so especially for this great & vnspeakable benefite. Common blessings of God, as meate, drinke, health, wealth, and libertie; must at all times mooue vs to be thankfull; but this, that Christ Iesus the onely sonne of God, redeemed vs beeing vtterly lost, this I say, must be the maine point of all our thankfulness: but alas, mens hearts are so frozen in the dregges of their sinnes, that this duty comes little in practise now adaies. When our Sauour Christ clesed ten lepers, there was but one of them that returned to giue him thanks: and this is as true in the leprosie of the soule, for though saluation by Christ be offered vnto vs daily by Gods ministers, yet not one of tenne, nay scarce one of a thousand giues praise and thanks to God for it, because men take no delight in things which concerne the kingdome of heauen, they thinke not that they haue neede of saluation, neither doe they feele any want of a Sauour. But we for our parts must learne to say with David, *What shall I render vnto the Lord for all his benefites?* Psal. 116. 12. yea we are to practise that which Salomon saith, *My sonne giue me thy heart:* for we should giue vnto God both bodie and soule in token of our thankfulness for this wonderfull blessing that he hath giuen his onely sonne to be our Sauour; and we are to hold this for truth, that they which are not thankfull for it, let them say what they will, they haue no foundnes of grace or power of religion at the heart.

And thus much of the third title. The fourth and last title is in these words, *our Lord*. Christ Iesus the onely sonne of God is our Lord three waies: first by creation, in that he made vs of nothing, when we were not: secondly he is our Lord in the right of

redemption. In former times the custome hath bin that when one is taken prisoner in the field, he that paies his ranfome shall become alwaies after his lord: so Christ when wee were bondslaves vnder hell, death, and condemnation, paid the ranfome of our redemption, and freed vs from the bondage of sin and Satan, and therefore in that respect he is our Lord. Thirdly, he is the head of the Church (as the husband is the wifes head;) to rule and gouerne the same by his word and spirit. And therefore in that respect also Christ is our Lord.

And thus much for the meaning. Now followes the duties. And first of all, if Christ be our soueraigne Lord, we must performe absolute obedience vnto him, that is, whatsoeuer he commands vs, that must we doe. And I say absolute obedience, because Magistrates, Masters, Rulers, and fathers may command, and must be obeyed, yet not simply, but so farre forth as that which they commaund doth agree with the word and commandement of God: but Christs will and word is righteousness it selfe, and therefore it is a rule and direction of all our actions whatsoeuer: and for this cause he must bee absolutely obeyed. Thus he requires the obedience of the morall law: but why? because *he is the Lord our God*. And in Malachie he saith, *If I be your Lord, where is my feare?* And againe, we must religne both body and soule, heart, minde, will, affections, and the course of our whole liues to be ruled by the will of Christ. He is Lord not onely of the body, but of the spirit and soule of man: he must therefore haue homage of both. As we adore him by the knee of the bodie, so must the thoughts & the affections of our hearts haue their knees also to worshippe him, and to shew their subiection to his commaundements. As for such as doe hold him for their Lord in word, but in the meane season will not indeauour to shew their loyaltie in all manner of obedience, they are indeede no better then starke rebells. Secondly, when by the hand of Christ strange iudgements shall come to passe, as it is vsuall in all places continually; we must stay our selues without murmuring or finding fault, because he is an absolute Lord ouer all his creatures: all things are in his hands, and he may doe with his owne whatsoeuer he will; and therefore we must rather feare & tremble whensoeuer we see or heare of them: so Dauid saith, *I was dumbe and opened not my mouth because thou didst it*. And againe, *My flesh trembled for feare of thee, and I am afraid of thy iudgements*.

Thirdly,

Exod. 10.
Mal. 1. 6.

Psalm. 110.

Thirdly, before we vse any of Gods creatures or ordinances, we must sanctifie them by the direction of his word and by praiſe: the reason is this, because he is Lord ouer all, and therefore from his word we must fetch direction to teach vs whether we may vse them or not, & when & how they are to be vsed: and secondly we must pray to him, that he would giue vs libertie and grace to vse them aright in holy manner. Also we are so to vse the creatures & ordinances of God, as being alwaies readie to giue an account of our doings at the day of iudgement: for we vse that which is the Lords, not our owne; we are but stewards ouer them, and we must come to a reckoning for the stewardship. Hast thou learning? then imploy it to the glorie of God, and the good of the Church: boast not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisdom, strength, riches, honour, fauour, or what soeuer; then looke thou vse it so, as thou maiest be alwaies readie to make a good account thereof vnto Christ. Lastly, euery one must in such manner lead his life in this world, that at the day of death he may with chearefulnes surrender and giue vp his soule into the hands of his Lord, and say with Steuen, *Lord Iesus receiue my soule*. For consider this with thy selfe, that thy soule is none of thine owne, but his who hath bought it with a price, and therefore thou must so order and keepe it, as that thou maiest in good manner restore it into the hands of God at the end of thy life. If a man should borrow a thing of his neighbour, and afterward hurt it & make a spoile of it, he would be ashamed to bring it againe to the owner in that manner, and if he doe, the owner himselfe will not receiue it. Vngodly men in this life doe so staine their soules with sinne, that they can neuer be able willingly to giue them vp into the hands of God at the day of death: and if they would, yet God accepts them not, but casts them quite away. We must therefore labour so to liue in the world, that with a ioyfull heart at the day of death we may commend our soules into the hands of our Lord Christ Iesus, who gaue them vnto vs. This is a hard thing to be done, and he that will doe it truely, must first be assured of the pardon of his owne sinnes, which a man can neuer haue without true and vnfained faith and repentance: wherefore while we haue time, let vs purge and cleanse our soules and bodies, that they may come home againe to God in good plight.

And here all gouernours must be put in mind that they haue

R

an

Eph. 6. 9.

an higher Lord, that they may not oppresse or deale hardly with their inferiours. This is Pauls reason, *Ye masters (saith he) doe the same things vnto your seruants. putting away threatening: and know that euen your master is also in heauen, neither is there respect of persons with him.* Inferiours againe must remember to submit themselves to the authority of their governours, especially of magistrates. For they are set ouer vs by our soueraigne Lord & King Christ Iesus: as Paul saith, *Let every soule be subiect to the higher powers. For there is no power but of God, and the powers that be ordained are of God.* And againe, *Seruants be obedient to your masters according to the flesh, with feare and trembling, in singlenes of your hearts, as vnto Christ.*

Rom. 13. 1.

Eph. 6. 5.

The comfort which Gods Church may reape hence, is very great: for if Christ be the Lord of lords, and our Lord especially whom he hath created and redeemed, we need not to feare what the diuell or wicked men can do vnto vs. If Christ be on our side, who can be against vs? we neede not feare them that can destroy the body and doe no more: but we must cast our feare on him that is Lord of body and soule, and can cast both to hell.

Math. 10. 28.

Thus much of the fourth title. Now followes Christs incarnation, in these words, *Conceined by the holy Ghost, borne of the Virgin Marie.* And they containe in them one of the most principal points of the doctrine of godlines, as Paul saith, *Without controversie great is the mysterie of godlines, which is, God is made manifest in the flesh, iustified in the spirit, &c.* And that we may proceede in order, in handling them, I will first speake of the incarnation generally, and then after come to the parts thereof. In generall we are to propound five questions, the answering whereof will be very needfull to the better vnderstanding of the doctrine following.

1. Tim. 3. 16.

The first question is, who was incarnate, or, made man? *Answ.* The second person in Trinity, the sonne of God alone, as it is set downe in this article according to the Scripture. S. Iohn saith, *The Word was made flesh:* and the angel saith, *The holy one which shall be borne of thee, shall be called the sonne of the most high.* And Paul saith, *that Christ Iesus our Lord was made of the seede of Abraham according to the flesh.* And there be sundry reasons, why the second person should rather be incarnate then any other. **I.** By whom the father created all things, and man especially; by him man being fallen is to be redeemed, and as I may say, recreated: now man was at the first created of the father by the sonne: and there-

Ioh. 1. 14.

Luk. 1. 35.

Rom. 1. 3.

therefore to be redeemed by him. II. It was most conuenient, that he which is the essentiall image of the father, should take mans nature that he might restore the image of God lost and defaced in man, but the second person is the essentiall image of the father, and therefore he alone must take mans nature. III. It was requisite that that person which was by nature the son of God, should be made the sonne of man, that we which are the sonnes of men, yea the sonnes of wrath, should againe by grace be made the sonnes of God: now the second person alone is the sonne of God by nature, not the father, nor the holy Ghost.

Heb. 1.3.
Coloss. 1.

As for the father, he could not be incarnate. For to take flesh is to be sent of an other, but the father cannot be sent of any persō, because he is from none. Again, if the father were incarnate, he should be father to him which is by nature God, and the son of a creature, namely the Virgin Mary, which things can not wel stand.

And the holy Ghost could not be incarnate: for then there should be more sonnes then one in the Trinity, namely the second person the sonne of the father, and the third person the holy Ghost, the sonne of the Virgin Marie.

It may be objected to the contrarie on this manner, The whole diuine essence is incarnate, every person in Trinity is the whole diuine essence, therefore every person is incarnate. *Ans.* The whole Godhead indeede is incarnate, yet not as it is *absolutely* considered, but so farre forth as it is restrained and limited to the person of the sonne; and to speake properly, the godhead it selfe is not incarnate, but the very person of the sonne subsisting in the Godhead. And though all the persons be one and the same essence, yet doe they really differ each from other in regard of the peculiar manner of subsisting: and therefore mans nature may be assumed of the second person, and be not assumed either of the father or of the holy Ghost; as in the like case the soule of man is wholly in the head and wholly in the feete, yea wholly in every part: and yet the soule can not be said to vse reason in the feete or in any other part, but onely in the head.

Again it may be alleaged, that the incarnation beeing an outward action of God to the creature, is not proper to the son. For the rule is, that all outward actions of God are common to all the persons in Trinity equally. *Ans.* (b) The incarnation stands of two actions, the first is the framing & creating of that manhood which was to be assumed by the Sonne, or Word of the father: (b) *Incarnatio est communis, et minime non: sic scholasticè.*

Aug. in Eneb.
ad Laur. c. 38.

and this action is common to all the three persons equally: the second is the limiting or the receiuing of it into the vnitie of any person, and in respect of this action, the worke of incarnation is peculiar to the Sonne. To this purpose Augustine speaketh, *That creature (saith he) which the Virgin conceived and brought forth, though it appertaine to the person of the sonne alone, yet was it made by the whole Trinity: as when three men weaue one and the same garment, and the second onely weares it.*

• In vno indi-
viduo.

• Ignorantia
meræ privatio-
nis non prauæ
dispositionis.

The second question is, what manner of man the sonne of God was made? *Ans^r.* He was made a proper or particular man, and a perfect or a very man. I say that he was a particular man, to shew that he tooke not vnto him the generall forme or idea of mans nature conceiued onely in minde, nor the common nature of man as it is existing in euery man: but the whole nature of man, that is, both a bodie and a reasonable soule, existing in (c) one particular subiect. I say further that he was and is a true and perfect man, beeing in euery thing that concernes mans nature like to Adam, Abraham, David, and all other men, sauing onely in sinne. For first of all he had the substance of a true body and of a reasonable soule: secondly, the properties of bodie and soule: in the bodie, length, breadth, thickeesse, circumscription, &c. in the soule, the faculties of vnderstanding both simple and compound: will, affections, as loue, hatred, desire, ioy, feare, &c. the powers also of hearing, feeling, seeing, smelling, tasting, moouing, growing, eating, digesting, sleeping, &c. Thirdly, he tooke vnto him the infirmities of mans nature, which are certaine naturall defects or passions in body or mind, as to be hungry, thirstie, weary, sadde and sorrowfull, (d) ignorant of some things, angry, to increase in stature, and wisdom, and knowledge, &c. yet this which I say must be vnderstood with two caueats. The first is, that infirmities be either certain vnblameable passions, or else such defects as are sins in themselues: now Christ takes the first onely, and not the second. Secondly, infirmities be either generall, or personall; generall, which appertaine to the whole nature of man, and are to be found in euery man that comes of Adam: as to be borne vnlearned, and subiect to naturall affections, as sorrow, anger, &c. Personall, are such as appertaine to some particular men, and not to all, and arise of some priuate causes and particular iudgements of God, as are to be borne a foole, to be sicke of an ague, consumption, dropsie, pleurisie and such like diseases.

diseases. Now the first sort be in Christ, and not the second: for as he tooke not the person of any man, but onely mans nature, so was it sufficient for him to take vnto him the infirmities of mans nature, though he tooke not the priuate infirmities of any mans person. And the reason why Christ would put on not onely the substance and faculties of a true man, but also his infirmities, was that hee might shew himselfe to be very man indeede, also that hee might suffer for vs both in body & soule, and that he might giue vs an example of patience in bearing all manner of euill for Gods glory and the good of our neighbour.

Now the things which may be alleadged to the contrary for the infringing of the truth of Christs manhood, are of no moment. As first, because Christ appeared in the forme of a man in the old Testament, being no man: therefore he did so at his coming in the new testament: but the reason is not like. For Christ in the old Testament as the angell of his father in some speciall affaires, tooke vnto him the body of a man for some space of time; but he did not receiue it into the vnitie of his person; but laid it downe when the businesse which he enterprised with men was ended. Now in the fulnesse of time he came from heauen, as the angell of the couenant, and for that cause he was to vnite into his owne person the nature of man, which thing was neuer done before. And when as *Paul* saith that Christ *came in the similitude of sinnefull flesh*, his meaning is not to signifie, that he was a man onely in resemblance and shew; but to testifie, that being a true man which was indeede void of sinne, he was content to abase himselfe to that condition in which he became like to a miserable sinner in bearing the punishment for our sinne. For *Paul* doth not say that he tooke vpon him the similitude of flesh simply as it is flesh, but of the flesh of sinne or sinnefull flesh.

Rom. 8. 3.

The third question is, why the sonne of God must become man? *Ans.* There be sundry reasons of this point, and the most principall are these: First of all it is a thing that great stands with the iustice of God, that in that nature in which God was offended, in the same should a satisfaction be made to God for sinne: now sinne was committed in mans nature: Adam sinned first and in him al his posterity: therefore it is very necessary that in mans nature there should be a satisfaction made to Gods iustice, and for this cause the sonne of God must needs abase himselfe and become man for our sakes. Secondly, by the right of creation

every man is bound in conscience to fulfill ouen the very rigour and extremitie of the morall law. But considering man is now fallen from his first estate and condition, therefore it was requisite that the sonne of God should become man, that in mans nature hee might fulfill all righteousnesse which the law doth exact at our hands. Thirdly, hee that is our redeemer must die for our sinnes; for there is no remission of sinnes without shedding of blood: but Christ as he is God cannot die. For no passion can befall the godhead. Therefore it was needfull that he should become man, that in mans nature hee might die and fully satisfie Gods iustice for mans offence. Lastly he that must make reconciliation betweene God and man, must bee such an one as may make request or speake both to God and man. For a Mediatour is as it were a middle person making intercession between two other persons, the one offended the other offending. Therefore it is necessary that Christ should not onely bee God, to speake vnto the father for vs, and to present our praiers vnto him; but also man, that God might speake to vs, and we to God by Christ. For howsoeuer before the fall, man could speake to God euen face to face, yet since the fall, such feare possesseth mans corrupt nature that he can not abide the presence of God, but flyeth from it.

*August. de A-
gone Christi.*

Now whereas I say that it was necessarie that the Son of God for the causes before alleadged must become man; the necessity must bee vnderstood in respect of Gods will, and not in respect of his absolute power. For if it had so pleased God, hee was able to haue laid downe an other kinde of way of mans redemption, then by the incarnation of the sonne of God: and he appointed no other way, because he would not.

2 Pet. 1. 4.

Thus much of the Incarnation in general. Now follow the duties which arise of it. And first wee are taught hereby to come to Christ by faith, & with all our hearts to cleaue vnto him. Great is the deadnes & sluggishnes of mans nature: for skarse one of a thousand care for him, or seeke vnto him for righteousnes and life euerlasting. But wee should excite our selues every way to draw neere to him as much as possibly we may: for when he was incarnate, he came neere vnto vs by taking our nature vpon him, that we againe whatsoeuer we are, might come neere vnto him by taking vnto vs his *diuine nature*. Again, when Christ was incarnate, he was made bone of our bone, & flesh of our flesh; and therefore

therefore proportionally we must labour to become bone of his bone, & flesh of his flesh: which we shall be, when we are mystically vnted vnto him by faith, & borne anew by his spirit. Moreover Christ by his incarnation came downe from heauen to vs, that we being partakers of his grace might ascend vp to heauen by him. And thus we see how the meditation of Christs incarnation should be a spur to pricke vs forward still more and more to come to Christ.

Secondly, Christs incarnation must be a patterne vnto vs of a most wonderfull and strange humilitie. For as Paul saith, *Being in the forme of God and thinking it no robbery to be equall with God, made himselfe of no reputation, & tooke on him the forme of a seruant: and humbled himselfe and became obedient to death, euen to the death of the crosse.* Yea so farre forth abased he himselfe, that (as Dauid saith) *he was a worme and no man.* And this teacheth vs to

Phil. 2. 6. 7.

Psal. 12.

lay aside all selfe-loue and pride of heart, and to practise the duties of humility, as the Apostle exhorts the Philippians in the same place: and that shall wee doe when wee beginne to cast off that high opinion which euery man by nature conceiue of himselfe, and become vile and base in our owne eyes. Secure and drowsie protestants thinke themselves blessed, and say in their hearts as the Angell of the Church of Laodicea said, *I am rich and increased with goods, and haue neede of nothing;* whereas indeed they are most miserable and wretched, and poore, and naked, and blinde. And the same fond opinion possesseth the mindes of our ignorant people, who chaunt it in the very same tune, saying, that God loues them; and that they loue God with all their hearts, and their neighbours as themselves: that they haue perfect faith in Christ, and euer had, not once so much as doubting of their saluation: that all is well with them, and that they are past all danger whatsoever in the matter of their saluation, and therefore neede not take so much care for it. Thus ye may see how men are commonly carried away with vaine and fond conceits of their owne excellencie. And truly so long as this o.uerweening of our owne righteousnesse raignes in our hearts, let Preachers speake and say what they will, wee can neuer become followers of Christ in the practise of humility. Some will say peraduenture, that they neuer had any such opinion of their owne righteousnesse; but I answer againe, that there was neuer yet any man descending of Adam, saue Christ; but hee

Reu. 3. 17.

had this proude phantasie ruling and rainging in him, till such time as God gaue grace to chaunge and altar his heart: and this inward pride the lesse we discerne it the more it is: & the more we discerne it the lesse it is. Therefore though as yet thou see it not in thy selfe, yet labour both to see it and to feele it, and to strue against it, casting downe thy selfe for thine owne misery after Christs owne example, who being God abased himselfe to the condition of a miserable man. For thou shalt neuer be filled with the good things of God, till thou be emptied of selfe loue and selfe-liking. For this cause let vs purge and empty our selues of all conceit of our owne righteousnesse that God may fill our hearts with his grace.

Gen. 49. 10.
P. Galatin, de
occultis cathol.
veritas. l. 4. c. 4

Furthermore, the Incarnation of Christ is the ground and foundation of all our comfort, as the names of Christ seruing to expresse the same doe testifie. Iaakob in his last Testament saith, that *the scepter shall not depart from Iudah till Shilo, that is, the Messias come.* Now the name *Shilo* signifieth the tunicle or skinne that lappeth the infant in the mothers wombe, called by the Philistions *the Secundine*: and by a kind of figure it is put for the Sonne of God in the wombe of the virgine, made man. And Iob to comfort himselfe in his affliction saith, *I know that my redeemer liueth.* Now the word which he vseth to signifie his redeemer by, is very emphaticall, for it signifieth a kinsman neare allied vnto him of his owne flesh that will restore him to life. And the Lord by the Prophet Esai calleth Christ *Immanuel*, that is, *God with vs*: which name importeth very much, namely, that whereas by nature we haue lost our fellowship with God, because our sinnes are a wall of partition seuering vs from him: yet neuertheless the same is restored to all that beleue by the Mediatour Christ Iesus: because his diuine nature is coupled to mans nature, and so the word is made flesh. And this strait coniunction of two natures into one person, ioynes God to men and men to God: yea by Christ we are brought to God and haue free access vnto him, and againe in him we apprehend God and are made one with him.

Geel.

Isa. 59. 2.
Coloss. 1. 21.

Heb. 3. 17.

And further whereas Christ beside our nature tooke our infirmities also, it is a wonderfull comfort vnto Gods Church: for it shewes, that he is not onely a Saviour, but also a very compassionate and pitifull Saviour. As the holy Ghost saith, *In all things it became Christ to be like vnto his brethren that he might be mercifull*
and

anda faithfull high priest in things concerning God. Let a man be sick of a grievous disease, and let a friend come that hath bene troubled with the very same disease, he will presently shew more compassion then twenty others: and so Christ having felt in his owne soule and body the anguish and the manifold perplexities that we feele in our temptations and afflictions, hath his bowels as it were yearning towards vs, euermore being prest and ready to relieue vs in all our miseries. In the daies of his flesh he wept ouer Ierusalem when hee saw it a farre off, because she continued in her old sinnes, and did not know the time of her visitation: and no doubt, though now he be exalted in glory in heauen, yet his compassion to his poore members vpon earth is no whit diminished.

Now we come to speake of the Incarnation more particularly: and the Creede yet further expresseth it by two parts; the first is the conception of Christ in these wordes, *Conceined by the Holy Ghost*: the second is his birth, in the words following, *Borne of the virgin Mary*.

The conception of Christ is set downe with his efficient cause, the holy Ghost; as the Angell said to Ioseph, Feare not to take Mary for thy wife, *for that which is conceived in her is of the holy ghost*. Here it may be demaunded why the conception of Christ should be ascribed to the Holy Ghost alone, which is common to all the persons in Trinity, as all other such actions are. *Ans.* It is not done to exclude the Father or the Sonne himselfe from this worke: but to signifie that it comes of the free gift and grace of God (which commonly is tearmed by the holy Ghost) that the manhood of Christ being but a creature, should be aduanced to this dignity, that it should become a part of the sonne of God. And againe, the Holy Ghost is the author of this conception in a speciall manner: for the father and the sonne did cause it by the holy Ghost but the holy Ghost: did cause it from them both immediatly.

Math. I. 20.

August. ench.
cap 37. 39.

1

2

In the conception of Christ wee must obserue and consider three things. The framing of the manhood, the sanctifying of it, and the personall vnion of the manhood with the godhead. And howsoever I distinguish these three for orders sake, yet must we know and remember, that they are all wrought at one and the same instant of time. For when the holy Ghost frames and sanctifies the manhood in the wombe of the virgine: at the very

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same

same moment it is receiued into the vnity of the second person.

In the framing of Christs manhood two things must be considered, the *matter* and the *manner*. The matter of his body was the very flesh and blood of the virgine Mary; otherwise he could not haue beene the sonne of Dauid, of Abraham, and Adam according to the flesh. As for his soule, it was not deriued from the soule of the virgine Mary as a part thereof, but it was made as the soules of all other men be, that is, of nothing, by the very power of God, and placed in the body: both of them from the first moment of their being, hauing their subsistence in the person of the son. And here we must take heede of two opinions: the first is of the Anabaptists, which hold, that the flesh of Christ came downe from heauen, and passed through the virgine Mary as through a pipe, without taking any substance from her: the places which they alleadge for the purpose are manifestly abused. For whereas Christ saith of himselfe that he *descended from heauen*, his speech must be vnderstood in respect of his godhead, which may be said in some sort to descend, in that it was made manifest in the manhood here vpon earth. And whereas Paul calleth him *heauenly and the Lord from heauen*, it is not in respect of the substance of his body, but in respect of the glorious qualities which he receiued after his resurrection. The other opinion is of the Papists, that holde the bread in the sacrament to be turned substantially into the body of Christ: which thing if it be true, then the body of Christ is made of bread kneaded and tempered by the hand of the baker, and not of the substance of the virgine Mary.

As for the manner of the making and framing of the humane nature of Christ, it was miraculous not by generation according to the ordinary course of nature, but by extraordinary operation of the holy Ghost aboue nature: and for this cause, it is not within the compasse of mans reason either to conceiue or to expresse the manner and order of this conception. The Angell ascribes two actions to the holy Ghost in this great worke; the one to come vpon the virgine Mary; the other, to *ouershadou her*: by the first is signified the extraordinarie worke of the holy Ghost in fashioning the humane nature of Christ, for so much the phrase *(b)* elsewhere importeth. The second signifieth, that the holy Ghost did as it were *(c)* cast a cloude ouer her, to teach vs, that

wee

Ioh. 3. 13.

1. Cor. 15.

Luk. 1. 35.

(b) Iud. 14. 6.

c Act. 1. 8.

Luk. 24. 49.

wee should not search ouer much into the mystery of the Incarnation.

It may be obiected against this which hath beene said, that if Christ be in this manner conceiued by the holy ghost, then the holy Ghost shall be father to Christ, and Christ his sonne. *Answer.* The reason is not good. For he that is a father is not a bare efficient cause, but one which in the effecting of any thing conferres the matter vnto it from himselfe, whereof it shall be made. Now the holy ghost did not minister any matter vnto Christ from his owne substance; but did onely as it were, take the masse and lump of mans nature from the body of the virgine Mary, and without ordinary generation made it the body of Christ: as Basil saith, *Christ was conceiued not of the substance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghost.*

*Serm. de S.
nativitat.*

The second point in the conception is the sanctifying of that masse or lump which was to be the manhood of Christ. And that was done vpon speciall cause: first, that it might be ioyned to the person of the Sonne, which could not haue beene if it had beene defiled with sinne. Secondly, Christ was a Sauour as he is both God and man: now then being man, if he had bin sinnefull himselfe, he could not haue saued others, but should haue stood in neede of a Sauour for himselfe.

This sanctification hath two parts: the first is, the stay & stoppage of the propagation of originall sinne, and of the guilt of Adams sinne, which was on this manner. God in the beginning set downe this order touching man, that what euill or defect soeuer he brought vpon himselfe, he should deriue the same to every one of his posterity begotten of him: and hereupon when any father begets his child, he is in the roome of Adam, and conueies vnto it beside the nature of man the very guilt and corruption of nature. Now for the preuenting of this euill in Christ, God in great wisdom appointed that he should be conceiued by the holy Ghost without any manner of generation by man. And by this meanes he takes substance from the virgin without the guilt and corruption of the substance. But it may further be obiected thus. All that be in Adam haue sinned in him: but Christ was in Adam as he is man: therefore he sinned in him. *Answer.* The proposition is false, vnlesse it be expounded on this manner: All that were in Adam haue sinned in him

Rom. 5. 12.

so be it they come of him by generation. Paul saith not out of one man, but, *by one man sinne entred into the world*, to shew, that man propagates his corruption to no more then he begets. Againe, Christ is in Adam not simply as other men are, but in some part: namely in respect of substance which he tooke from him, and not in respect of the propagation of the substance by ordinary generation: other men are both *from Adam* and *by Adam*, but Christ is from him alone and not by him as a begetter or procreant cause. The second part of sanctification is the infusion of all purenesse and holinesse into the manhood of Christ, so farre forth as was meete for the nature of a redeemer.

1. Ioh. 3. 3.

The duties to be learned hence are these: First, whereas Christ was sanctified in the wombe of the virgine Mary, we likewise must labour to be sanctified in our selues, following the commandement of God, *Be ye holy as I am holy*. S. Iohn saith, that *he which hath hope to be with Christ in glory in heauen, purifieth himselfe euen as he is pure*: no doubt setting before himselfe the example of Christ as a pattern to follow in all his waies. And because our hearts are as it were seas of corruptions, wee must daily cleanse our selues of them by little and little, following the practise of the poore begger that is alwaies peeing and mending, & day by day pulles away some ragges and puts better cloath in the roome. And if we shall continually indeauour our selues to cast off the remnants of corruption that hang so fast on, & make a supply thereof by some new portions of Gods heavenly grace; we shall be vessels of honour sanctified and meete for the Lord, and prepared vnto euery good worke. Christ could not haue bene a fitte Sauour for vs vnlesse he had first of all bene sanctified: neither can we be fitte members vnto him, vnlesse we be purged of our sinnes and in some measure truely sanctified.

The comfort which Gods people may reape of the sanctification of Christs manhood is great. For why was he sanctified? Surely if we mark it well, we shal find it was for the good & benefit of his elect. For Adam and Christ be two rootes as hath been shewed. Adam by creation, first receiued Gods image, and after lost the same for himselfe and his posterity. Now Christ to remouue the sinne of man is made the second Adam, and the roote and very head of all the elect. His manhood was filled with holinesse aboue measure: that from thence as from a store-house it might

might be deriued to all his members. And therefore by his most holy conception, our sinneful birth and conception is sanctified, and his holiness serueth as a couer to hide our manifold corruptions from the eyes of God. Yea it serueth as a buckler to a ward the temptations of the diuell: for when he shall say to our hearts on this maner; no vncleane thing can enter into the kingdome of heauen; but thou by reason of the remnants of originall sinne are vncleane: therefore thou canst not enter into the kingdome of heauen: we returne our answer, saying, that Christs righteousness is our righteousness seruing to make vs stand without blame or spotte before God. And as Iacob put on Esau garments that he might get his fathers blessing: so if by faith we do put on the white garment of righteousness of our elder brother Christ Iesus, and present our selues in it vnto our heavenly father, we shall obtaine his blessing which is eternall happinesse.

Now remaines the third & last part of the conception, which is the Vnion of the godhead and the manhood: concerning which, many points are particularly to be handled. The first is, what kinde of Vnion this is? *Ans.* In the Trinity there be two sorts of vnions: vnion in nature, and vnion in person. Vnion in nature is, when two or moe things are ioyned and vnited into one nature, as the Father, the Sonne, the Holy Ghost beeing and remaining three distinct persons, are one and the same in nature or godhead. Vnion in person is, when two things are in that manner vnited, that they make but one person or substance: as a body created by God and a reasonable soule ioyned both together make one particular man, as *Peter, Paul, Iohn, &c.* And this second, is the vnion whereof we intreate in this place: by which the second person in Trinity the sonne of God did vnite vnto himselfe the humane nature; that is the body & soule of man: so as the godhead of the sonne and the manhood concurring together make but one person.

The second point is, in what thing this vnion doth consist? *Ans.* It consisteth in this, that the second person, the sonne of God doth assume vnto it a manhood in such order, that it being void of all personall beeing in it selfe, doth wholly and only subsist in the same person. As the plant called *Missell* or *Missel*: hauing *Vitis Mar-*
tialis. no roote of his owne both growes and liues in the stocke or body of the Oke or some other tree: so the humane nature hauing no proper subsistence, is, as it were ingrafted into the person of

A. 17. 23.

the sonne, and is wholly supported and sustained by it so as it should not be at all, if it were not sustained in that manner. And for the better vnderstanding of this point, wee must consider, that there bee foure degrees of the presence of God in his creatures. The first is his generall presence, and it may be called the *presence of his providence*, whereby hee preferueth the substances of all creatures, and giueth vnto them to liue, mooue, and haue beeing: and this extendeth it selfe to all creatures good and bad. The second degree is the *presence of grace*, whereby hee doth not onely preferue the substance of his creature, but also giueth grace vnto it: and this agreeth to the Church and people of God vpon earth. The third degree is the *presence of glorie* peculiar to the Saints and angels in heauen: and this stands in three things, for God not onely preferues their substances, and giues them plentie of his grace, but also admittes them into his glorious presence, so as they may behold his maiestie face to face. The fourth and last is that, whereby the godhead of the sonne is present and dwelles with and in the manhood giuing vnto it in some part his owne substance. Whereby it comes to passe that this manhood assumed is proper to the sonne, and can not be the manhood of the father, or of the holy Ghost, or of any creature whatsoeuer. And this is a thing so admirable and so vnspeakable, that among all the workes of God there can not be found another example hereof in all the world.

Hence it followes necessarily that the manhood of Christ consisting of body and reasonable soule, is *a nature* onely and not *a person*: because it doth not subliste alone as other men, Peter, Paul, Iohn doe; but wholly depends on the person of the word, into the vnity whereof it is receiued.

The third point is, in what order the diuine & humane nature of Christ are vnited together. *Ans.* The common consent of diuines is, that, albeit all the parts of the manhood & the godhead of Christ be vnited at one instant: yet in respect of order hee vnites vnto himself first & immediatly the soule, and by the soule the body. And it seemes vnmeet that God being a most simple essence should immediatly be ioyned to a compound body: & therefore it may wel be said that he is vnited vnto it by the more simple part of man, which is the soule. Again, the manhood of Christ is first and immediatly ioyned to the person of the Son himselfe, and by the person to the godhead of the sonne.

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The fourth point is, whether there remaine any difference or diuersity of the two natures after that the vnion is made. *Ans.* The two natures concurring make not the person of the sonne to be compounded properly, but onely by analogie: for as body and soule make one man, so God and man make one Christ: neither are they turned one into another, the godhead into the manhood or the manhood into the godhead, as water was turned into wine at Cana in Galile: neither are they confused and mingled together as meates in the stomacke: but they now are, and so remaine without composition, conuersion, or confusion, really distinct and that in three respects. First in regard of essence. For the godhead of Christ is the godhead and can not bee the manhood: and againe, the manhood of Christ is the manhood and not the godhead. Secondly they are distinguished in proprieties: the godhead is most wise, iust, mercifull, omnipotent: yea wisdom, iustice, mercie, and power it selfe: and so is not the madhood, neither can it be. Againe, Christ as he is God hath his will eternall and vncreated, which is all one with the will of the father and the holy Ghost. And as he is man he hath another will created in time, and placed in his reasonable soule: and this Christ signifieth when he saith, *Not my will but thy will be done.* Thirdly, they are distinct in their actions or operations, which though they go together inseparably in the work of redemption: yet they must in no wise be confounded but distinguished as the natures themselves are. Christ saith of himselfe, *I haue power to lay downe my life, and I haue power to take it vp* Ioh. 10. 18. againe: and hereby hee shewes the distinction of operations in his two natures. For to lay down his life is an action of the manhood, because the godhead can not die: and to take it vp againe is the worke of the godhead alone, which reunites the soule to the body after death.

The fifth and last point is, what ariseth of this vnion? *Ans.* By reason of this hypostaticall vnion, though the godhead receiue nothing from the manhood, yet the manhood it selfe, which is assumed, is thereby perfected and enriched with vnspokeable dignitie. For first of all it is exalted aboue all creatures whatsoeuer, euen angels themselves, in that it hath substance in the second person in Trinity. Secondly, together with the godhead of the Sonne, it is adored & worshipped with diuine honor, as in like case the honour done to the king himselfe, redounds

A.C. 17. 23.

the sonne, and is wholly supported and sustained by it so as it should not be at all, if it were not sustained in that manner. And for the better vnderstanding of this point, wee must consider, that there bee foure degrees of the presence of God in his creatures. The first is his generall presence, and it may be called the *presence of his providence*, whereby hee preferueth the substances of all creatures, and giueth vnto them to liue, mooue, and haue being: and this extendeth it selfe to all creatures good and bad. The second degree is the *presence of grace*, whereby hee doth not onely preferue the substance of his creature, but also giueth grace vnto it: and this agreeth to the Church and people of God vpon earth. The third degree is the *presence of glorie* peculiar to the Saints and angels in heaven: and this stands in three things, for God not onely preferues their substances, and giues them plentie of his grace, but also admittes them into his glorious presence, so as they may behold his maiestie face to face. The fourth and last is that, whereby the godhead of the sonne is present and dwelles with and in the manhood giuing vnto it in some part his owne subsistence. Whereby it comes to passe that this manhood assumed is proper to the sonne, and can not be the manhood of the father, or of the holy Ghost, or of any creature whatsoeuer. And this is a thing so admirable and so vnspeakeable, that among all the workes of God there can not be found another example hereof in all the world.

Hence it followes necessarily that the manhood of Christ consisting of body and reasonable soule, is a *nature* onely and not a *person*: because it doth not subsist alone as other men, Peter, Paul, Iohn doe; but wholly depends on the person of the word, into the vnity whereof it is receiued.

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to the crowne on his head. Thirdly by reason of this vnion, the godhead of Christ workes all things in the matter of our redemption, in and by the manhood. And hereupon the flesh of Christ though it profit nothing of it selfe, yet by the vertue which it receiueth from that person to which it is ioyned: it is *quickening flesh* and the *bread of life*.

Act. 10. 28.
1 Cor. 2. 8.
Ioh. 3. 13.

Againe from this vnion of two natures into one person ariseth a kinde of speech or phraze peculiar to the scriptures, called the *communication of proprieties* when the propertie of one nature is attributed to the whole person or to the other nature, as when Paul saith, that *God shedde his blood*, that the *Lord of glorie was crucified*. And when Christ saith that he talking with Nichodemus *was then in heauen*.

The vse of the personall vnion is three-fold. First it serues to shew the heinousnesse of our sinnes, and the greatnesse of our misery. For it had not beene possible to make a satisfaction to Gods iustice in mans nature for the least offence, vnlesse the same nature had first of all bin neerely ioyned to the godhead of the sonne; that thereby it might be so farre forth supported and sustained that it might ouercome the wrath of god. Secondly it sets forth vnto vs the endlesse loue of God to man. For whereas by reason of Adams fall wee were become the vilest of all creatures, except the diuell and his angels: by his mysticall coniunction, our nature is exalted to such an estate and condition as is farre aboue all creatures euen the angels themselues. Thirdly it is as it were the keye of all our comfort: for all sound comfort stands in happinesse, all happinesse is in fellowship with God, all fellowship with God is by Christ, who for this cause being very God, became very man, that hee might reconcile man to God and God to man.

Luk. 2. 6.

Thus much of the conception of Christ: now followes his birth: whereby in the ordinarie time of trauell according to the course of nature he was brought forth into the world by the virgine Marie. And it was the will of God, that Christ should not onely be conceiued, but also borne, and that after the manner of men, that he might be knowne to bee very man indeede. In the birth we may consider foure things; the time, the place, the manner, the manifestation of it.

Isa. 2. 2.
Dan. 9. 24.

The time was in *the last daies*, toward the end of the 70. weekes of Daniel, which are to be accounted from the end of the capti-
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uity of Babylon, and make in all 490. yeares: or more plainly 3900. yeares and more from the beginning of the world, and as Paul saith *in the fulnesse of time*. And the Euangelists haue noted of purpose the time to haue beene, when *Augustus* Cæsar taxed the Iewes and all nations vnder his dominions; to signifie that Christ was borne at the very time foretold by Iacob, when the crowne and scepter was taken from Iuda: and withal, to shew that his kingdome was not of this world. And it was the good pleasure of God that Christ should not be borne either later or sooner, but so many ages from the beginning of the world. And this consideration of the very time it selfe serues greatly for the confirmation of our faith. For thus may wee reason with our selues. If God who in the beginning made a promise to our first parents concerning the seede of the woman, deferred it almost 4000. yeares, and yet at length accomplished the same to the very full: then no doubt God hauing promised the resurrection of the dead and life euerlasting, will in his good time bring them to passe, though as yet wee see them not. And thus by the accomplishment of all things past, should we confirme our hope concerning things to come.

Gal. 4. 4.

Luk. 2. 1.

Mat. 3. 23. 1.
al. 3968.

The place was not Ierusalem nor Nazareth, nor any other citie, but onely a village of Iuda called *Bethleem*, that the prophesie of Micheas might be fulfilled, *Thou Bethleem Ephrata art little to be among the thousands of Iuda, yet out of thee shall he come forth vnto me, that shall be the ruler in Israel*. And here we may obserue a memorable example of gods prouidence which ouerruleth the proceedings of cruell tyrants, to the accomplishing of his owne will, they themselues for their parts intending nothing lesse. *Augustus* not so much as dreaming of the birth of the Messias, gaue commandement that euery man should goe to his owne citie to be taxed: and hereupon Ioseph and Mary take their iourney from Nazareth to Bethleem: which iourney God him-himselfe appointed and disposed to this end, that the Messias might be borne in the place which hee preordained and foretold by his prophet.

The manner of Christs birth was very base and poore: for the place where hee was borne was a stable, and the cradle where hee lay was a cratch. And he willingly tooke vpon him this poeerty for sundry causes. I. That the scripture might be fulfilled, which saith, that he should be the *same and contempt of the people*: *Psal. 11. 5.*

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Iſa. 53. 2.

and that he shall grow vp *as a roote out of a drie ground and haue neither form: nor beauty.* II. That he might afterward from this base condition be exalted euen in his manhood to the rich and glorious estate in which he should manifest himselfe to be Lord of heauen and earth. III. He was borne in exceeding pouerty that he might shame the wise men of this world, who exceedingly esteeme of their riches, power, and glory, perswading themselves that without such meanes no good thing can be done. And yet for all this they can not so much as reconcile one man to God by all their might and wealth: whereas Christ himselfe hath done the same both in pouerty and weakenesse, and can enlarge and preserue his kingdome without earthly helpes. When he hung vpon the crosse the souldiers stript him of his gariments: and being naked he brought that to passe, which all the monarches of the earth in all their roialties could neuer haue performed. And whether Christ lie in the manger betweene the Oxe & the Aſſe, or in the pallace of the king, it matters not in regard of our saluation. IV. He came in this manner, that there might be a difference betweene his first comming in the flesh and his last comming to iudgement. In the first he came onely for this end, not to make any outward alterations in the world, but to change the conscience and to put in execution the worke of our spirituall redemption: and therefore he hath reserued the ouerturning of all earthly estates with the manifestation of his owne glory to the latter. V. Lastly he was borne in a poore estate that he might procure true riches for vs in heauen: and withall, sanctifie vnto vs our pouerty vpon earth. As Paul saith, *Ye know the grace of our Lord Iesus Christ, that he being rich for your sakes became poore, that ye through his pouerty might be made rich.* He was content to lie in the manger that we might rest in heauen.

2. Cor. 8. 9.

This serues to teach vs to be cōtent to beare any meane condition that the Lord shall send vpon vs: for this is the very estate of the sonne of God himselfe. And if for our cause he did not refuse the basest condition that euer was, why should we murmur at the same: for what is the best of vs but miserable sinners, and therefore vtterly vnworthy either to goe or lie vpon the bare earth? and though wee fare and lie better then our Lord himselfe, yet such is our daintinesse, we are not pleased therewith: whereas he for his part disdained not the manger of the Oxe. And if the Lord of heauen and earth comming into the world
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find so little entertainment or fauour, wee for our parts being his members, should willingly prepare our selues to take as hard measure at the hands of men.

The last point is the manifestation of Christs birth that it Luk. 2. might be knowne to the world. Where consider two circumstances, the first, to whom? namely to poore shepheards tending their flockes by night, and not to great or mighty men, louers of this world, nor to the priests of Ierusalem contemners of Gods grace, and that for two causes: one, because the shepheards were the fittest persons to publish the same at Bethlehem: the other, it was Gods pleasure to manifest that in the birth of Christ which Paul saith, *Not many wise men after the flesh, not many mightie, not many noble are called: but God hath chosen the foolish things of the world to confound the wise.* The second is, by whome? by the angels of the Lord appearing in great glory vnto the shepheards. For the priests of Ierusalem and the rulers of the synagogues, to whome this office did belong, held their peace: being blinded in their manifold errors and wicked waies.

The duties to be learned of the birth of Christ are these. First we are aduised hereby to magnifie and praise the name of God, saying with Mary, *My soule doth magnifie the Lord, and my spirit reioyceth in God my saviour.* And with Zachary, *Blessed be the Lord God of Israel: for hee hath visited and redeemed his people.* And with the Angels of heauen, *Glory to God in the highest heauens.* For in this birth is made manifest the wisdom, the truth, the iustice and mercy, and goodnesse of God towards vs, more then euer it was before: yea as Christ God and man, is more excellent then the first Adam created according to Gods owne Image, and as the spirituall life is better then the naturall life, and as the eternall and most holy marriage of Christ the husband & his spouse the Church rising as it were out of the blood that trickled out of his side, is more wonderfull then the creation of Eue of the rib of Adam: lastly, as it is a farre greater matter by death to overcome death, and to turne it into eternall life, then to command that to exist and be, which was not before: so is the worke of redemption begunne in the birth of Christ more vnspeakable and admirable then the first creation of man. Hereupon not 6. cherubims as in the vision of Isaiah, not 24. elders as in the Apocalyps, but a great multitude of Angels like armies were heard to praise God at the birth of Christ: and no doubt the like

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sight was not seene since the beginning of the world. And the angels by their example put vs in minde to consider aright of this benefite, and to praise God for it. But alas, this practise is very rare in this fruitlesse and barren age of the world; where sinne & iniquitie abounds, as may be seene by experience; for an old custome we retaine still in the Church the feast of the natiuity of Christ, so commonly called: which neuerthelesse is not spent in praising the name of God who hath sent his sonne from his owne bosome to be our redeemer, but contrariwise in risling, dicing, carding, masking, mumming, and in all licentious liberty for the most part, as though it were some heathen feast of Ceres or Bacchus.

Secondly Christ was conceiued and borne in bodily manner, that there might be a spirituall conception and birth of him in our hearts, as Paul saith, *My little children of whome I trauell till Christ be formed in you:* and that is, when we are made new creatures by Christ and performe obedience to our creatour. When the people said to Christ that his mother & his brethren sought him, he answered, *He that doth the will of God is my brother, my sister and mother.* Therefore let vs goe with the shepheards to Beth-lehem, and finding our blessed Sauour swaddled and lying in the cratch, let vs bring him thence and make our owne hearts to be his cradle: that we may be able to say that we liue not, but Christ liues in vs: and let vs present vnto him our selues, our bodies and soules as the best golde, myrrhe, and frankincense that may be: & thus conceiuing him by faith, he remaining without change, we shall be changed into him and made bone of his bone and flesh of his flesh. The world, I know, neuer so much as dreameth of this kind of conception and birth, for as Dauid saith, *Men trauell with wickednesse, conceiue mischief, and bring forth a lye.* And Saint James saith, *Men are drawne away by their owne concupiscence, which when it hath conceived bringeth forth sume.* And these are the ougly and monstrous birthes of these daies. But let vs, I pray you contrariwise waile and mourne for the barrennes of our hearts that doe so little conceiue the grace of Christ in heart, and bring it forth in action. The mother of Christ vndoubtedly was a blessed woman: but if she had not as well conceiued Christ in her heart as she did in her wombe, she had not bene saued: and no more can we, vnlesse we doe the same.

The birth of Christ to them that haue touched hearts, is the comfort

comfort of comforts, and the sweetest balme or confection that euer was. Behold say the angels to the shepherds, *wee bring tidings of great ioy that shall be to all people*: but wherein stands the ioy? they adde further, *vnto you this day is borne in the citie of David a Saviour, which is Christ the Lord.* And no maruell: for in that birth is manifested the good will of God to man, and by it wee haue peace; first with God, secondly with our selues in conscience, thirdly with the good angels of God, forthly with our enemies: lastly with all the creatures. For this cause the angels sang, *Peace on earth, good will towards men.* Luk. 2. 10.

In the last place the Creede notes vnto vs the parent or mother of Christ, the *virgine Marie*. And here at the very first it may be demanded, how he could haue either father or mother; because he was figured by Melchisedech who had neither father nor mother. *Ans.* Melchisedech is said to be without father and mother, not because he had none at all. For according to the ancient and receiued opinion, it is very likely that he was Sem the sonne of Noe: but because where hee is mentioned vnder this name of Melchisedech in the 14. chapter of Genes. there is no mention made of father or mother: and so Christ in some sort is without father or mother: *as hee is man he hath no father, as he is God he hath no mother.* And whereas Christ is called the Sonne of Ioseph, it was not because he was begotten of him, but because Ioseph was his reputed father: or, which is more; Because he was a legal father, namely, according to the Iewes lawes: in that (as sundrie diuines thinke) he was the next of his kinne, and therefore to succede him as his lawfull heire. Heb. 7. 3.
Hier. epist. ad Euzg.
Math. 13. 55.
Job. 1. 45.
& 6. 52.
Luk. 4. 22.

Mary became the mother of Christ by a kind of calling thereto which was by an extraordinary message of an angell concerning the conception and birth of Christ in and by her: to which calling and message shee condescended, saying, *Behold the handmaid of the Lord, be it vnto me according to thy word.* And hereupon shee conceived by the holy Ghost. This being so, it is more then senselesse folly to turne the salutation of the angell, *Hailie freely beloued,* &c. into a prayer. For it is as much as if wee should still call her to become a mother of Christ.

And she must be held to be the mother of whole Christ God and man: and therefore the ancient Church hath called her the *mother of God*. yet not the mother of the godhead.

Furthermore the mother of Christ is described by her quality,

Iſa. 7. 13.

lity, a *virgine*, and by her name *Mary*. She was a *virgine*, first that Christ might be conceived without sinne and be a perfect Saviour: secondly, that the saying of the prophet Esay might be fulfilled, *Behold a virgine shall conceive and beare a sonne*: according as it was fore-told by God in the first giuing of the promise, the *seede of the woman*, not the seede of the man, shall bruiſe the serpents head. Now the Iewes, to elude the most pregnant testimony of the prophet, say, that *Alma* signifies not a virgin, but a yong woman which hath knowne a man. But this is indeede a forgery. For Esay there speaks of an extraordinary work of God aboute nature, whereas for a woman hauing knowne man to conceive, is no wonder. And the word *Alma*, through the whole Bible is taken for a *virgine*, as by a particular search will appeare.

Gen. 14.
Exod. 2.

Ioh. 19. 27.

Epistol. 1. 2. 10m.
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As Marie conceived a virgin, so it may be well thought that shee continued a virgin to the ende, though wee make it no article of our faith. When Christ was vpon the crosse, he commended his mother to the custodie of Iohn; which probably argueth, that shee had no childe to whose care and keeping she might bee commended. And though Christ be called her first borne, yet doth it not follow that shee had any childe after him: for as that is called last after which there is none, so that is called the first, before which there was none. And as for Ioseph, when he was espoused to Marie, he was a man of eightie yeares olde.

And here we haue occasion to praise the wisdom of God, in the forming of man. The first man Adam was borne of no man; but immediately created of God: the second, that is Eve, is formed not of a woman, but of a man alone: the third and after all, begotten both of woman and man: the fourth, that is Christ, God and man, not of no man as Adam, not of no woman as Eve; not of man and woman as we: but after a new manner, of a woman without a man he is conceived and borne.

Luk. 1. 48.

And here upon our dutie is not to despise, but highly to reuerence the *virgine Marie*, as beeing the mother of the sonne of God, (6) a prophetisse vpon earth, a Saint in heauen. And we do willingly condescend to giue her honour threewaies, first by thanksgiuing to God for her, secondly by a reuerent estimation of her, thirdly by imitation of her excellent vertues: yet far be it from vs to adore her with diuine honour, by prayer to call vpon her, as though she knew our hearts, and heard our requests, and to place her in heauen as a queene aboute the sonne of God.

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The name of the mother of Christ is added, to shew that hee came of the lineage of Dauid, and that therefore he was the true Messias before spokē of. It may be objected, that both Matthew and Luke sets downe the genealogie of Ioseph, of whom Christ was not. *Ans.* Matthew sets downe indeede in Christs genealogie, the naturall descent of Ioseph, the husband of Marie, hauing Iacob for his naturall father: but Luke taking another course, propounds the naturall descent of Marie the mother of Christ: and when he saith that Ioseph was the sonne of Eli, he means of a legall sonne. For sonnes and daughters in law are called sonnes and daughters to their fathers and mothers in law: Marie her selfe and not Ioseph, being the natural daughter of Eli. And whereas Luke doth not plainly say, that Marie was the daughter of Eli, but puts Ioseph the sonne in law in her roome, the reason hereof may bee, because it was the manner of the Iewes to account and continue their genealogies, in the male & not in the female sexe, the man beeing the head of the familie, and not the woman. And though Ruth, and Rahab, and other women be mentioned by Matthew, yet that is onely by the way: for they make no degrees herein. Again it may be further demanded, how Christ could come of Dauid by Salomon, as Matthew saith, and by Nathan as Luke saith; they twaine beeing two distinct sonnes of Dauid. *Ans.* By vertue of the law, whereby the brother was bound to raise vp seed to his brother: there was a double descent in vse among the Iewes, the one was naturall, the other legall. Natural, when one man descended of another by generation, as the childe from the naturall father. Legall, when a man not begotten of another, yet did succeed him in his inheritance; and thus Salathiel is the naturall sonne of Neri, and the legall sonne of Iechonias. Now Saint Luke sets downe the naturall descent of Christ from Dauid by Nathan: and Saint Matthew the other descent, which is legall, by Salomon; whome Christ succeeded in the right of the kingdome, beeing borne the king of the Iewes: none that could possibly be named, hauing more right to it then he.

By this descent of Christ we haue occasion to consider, that Christ was euen in his birth the most excellent and noble man that euer was, descending of the eternall father as he is the sonne of God, and as he is man, descending of the Patriarks, and of the renowned kings of Iudah. And this his nobilitie hee conuayes

*Aphric. apud
Euf. b. Damasc.
l. 4. c. 35.*

Deut. 25.

*Math. 1. 12.
& Luk. 3. 27.*

in part to his members, in that he makes them the sonnes of god, a royall priesthood, and a peculiar people to himselfe: enriching them also with the reuenues of the whole world, and with the title and right to the kingdome of glorie in heauen, as their inheritance.

And withall, Christ beeing the liuely patterne of true nobility, by his example men of blood are taught not to stand so much on their pedigree, and their ancerours, as though nobilitie stood in this, that man descends of man: but to labour with all, that they may be the sonnes & daughters of God by regeneration in Christ. This in deede is the ornament of the blood, the best part in the noble mans skutchin, and the finest flowre in his garland. And though a man be neuer so noble or great an estate, yet if he be not a repentant sinner, he is base and vile, and his nobilitie stinkes in the nostrils of God. Christ in his genealogie doth not so much as vouchsafe to name those his ancerours that ruled wickedly; and hereupon Saint Matthew omitteth three kings of Iudah, Achaziah, Ioas, and Amaziah: whereas neuertheless hatnous offendours that repented are mentioned, as Ruth, and Thamar, and Bathshabe.

Thus much of the incarnation of Christ: now followeth the third and last point which is to be considered in the description of Christ, namely, the estate of Christ after his birth, which is two-fold, the estate of humiliation, and the estate of exaltation.

The estate of humiliation, is the condition of Christ the Mediatour, in which hee abased himselfe euen to the death of the crosse, that by that meanes hee might performe the office of a priest in making satisfaction to the iustice of his father.

This estate agrees to the whole person of Christ according to both natures. For first of all his manhood was abased and humbled, in that it was made subiect to the infirmities of mans nature, as also to the miseries and punishments which were due vnto man for sinne. Secondly, his Godhead was abased; not as it is considered in it self. For so it admits no alteration or change. But in respect of the flesh or manhood assumed, vnder the which as vnder a vail, the Godhead lay hidde from the first moment of the incarnation to the time of his resurrection, without any great manifestation of his power and maiestie therein.

The order of these two estates must be marked. First is the estate of humiliation, and then in the second place followes the estate

estate of exaltation. As Christ saith of himselfe, *O fooles, and slow of heart to beleene: &c. ought not Christ to haue suffered these things and to enter into his glorie.* And here wee for our part must learne a lesſon. The ſame which was true in Chriſt the head, muſt be verified in all his members; they muſt alſo haue their two-fold eſtate: firſt in this life the eſtate of humiliation: ſecondly after this life the eſtate of glorie. And as Chriſt firſt entered into the ſtate of his humiliation, and then into glorie: ſo it is with his members, firſt they muſt be abaſed in this life, and ſecondly exalted in the world to come. He that will raigene with Chriſt and be exalted, muſt firſt ſuffer with him, and be humbled: he that will weare the crowne of glorie, muſt weare firſt a crowne of thornes: they that wil haue al teares wiped from their eyes, muſt here firſt in this life ſhedde them. And the children of God before they can ſing the ſong of Moſes, & of the ſeruants of God, and of the lambe, muſt firſt ſwimme through the ſea of burning glaſſe: whereby it is ſignified, that thoſe which after this life would ſing ſongs of praifes to Chriſt, muſt in this life be caſt into a ſea of miſerie. And if this be true, then we may heare learne, that it is a wretched caſe for a man in this life to haue perpetuall eaſe, reſt, and quietneſſe both in bodie and ſoule, goods, & good name: for we ſee by Chriſts example, that through aduerſitie we muſt come to happineſſe: and if a man would haue reſt & peace in the life to come, then in this life he muſt looke for trouble, perſecution, and ſorrow. Indee de in the iudgement of the world, they are bleſſed that alwaies liue at reſt; but before God they are moſt miſerable, and (as oxen which are made fatte in the beſt paſture) readie for the ſlaughterhouſe every day. Secondly, here is an excellent conſolation for thoſe which profeſſe the Goſpell of Chriſt; in the time of trouble and perſecution they muſt reioyce, becauſe the ſtate of humiliation in this life is a ſigne that they are in the plaine and right way to ſaluation and glorie. A man is to take his iourney into a farre country, and inquiring for the way, it is told him that there are many plaine waies; but the ſtraight and right way is by woods, and hills, and mountaines, & great daungers: now when he is trauailing, and comes into thoſe places, he gathereth certainly that he is in the right way: ſo the child of God that is going to the kingdome of heauen, though there be many waies to walke in, yet he knowes that there is but one right way, which is very ſtraight and narrow, full of trouble,
V
ſorrow,

Luk. 24. 26.

Reu. 15. 3.

Act. 14. 22.

sorrow, and persecution: full of all manner of crosses and afflictions: and when in this life he is persecuted and afflicted for good causes, whether in bodie or in minde, if he be content to beare his crosse, it argueth plainly that he is in the right way vnto saluation: for *through many afflictions we must enter into the kingdome of heauen.*

Act. 2. 23.

The humiliation of Christ is first of all set downe in the Creede generally, and secondly by his parts or degrees. Generally, in these words, *Suffered vnder Pontius Pilate.* Where we must consider two things; the Passion it selfe, and vnder whome it was. For the first, that we may the better conceiue the passion in his owne nature, seuen speciall points must be opened. I. The cause efficient. The principall cause of the passion, as it is the price of our redemption, was the decree and prouidence of God; as Peter saith expressely that Christ was deliuered by the determinate counsell and foreknowledge of God. The impullieue cause that moued God to worke our saluation by this meanes, was nothing in man (for all mankind was shut vp vnder vnbelleefe, and therefore vnable to procure the least fauour at Gods hand) but the will and good pleasure of God within himselfe. The instruments which the Lord vsed in this businesse, were the wicked Iewes and Gentiles, and the diuel himselfe; by whom he brought to passe the most admirable worke of redemption, even then when they according to their kinde did nothing els but practise wickednesse and malice against Christ. II. The matter of the passion, is the whole malediction or curse of the Law, containing in it all manner of aduersities and miseries both of body and minde. All which may be reduced to three heads; the temptations of Christ, his ignominies and slanders, his manifold sorrowes and griefes, especially those which stand in the apprehension of the vnsupportable wrath of God. III. The forme of the passion, is that excellent and meritorious satisfaction which in suffering Christ made vnto his father for mans sinne. We doe not rightly consider of the passion, if we conceiue it to be a bare and naked suffering of punishment, but withall we must conceiue it as a propitiation or a meanes satisfactorie to Gods iustice. The passion considered as a passion, ministers no comfort: but al our ioy and reioycing stands in this, that by faith we apprehend it as it is a satisfaction or a meanes of reconciliation for our offences. In this very point stands the dignity of the passiō, wherby it differs from

from all other sufferings of men whatsoeuer. Therefore most damnable and wicked is the opinion of the Papists, who besides the alone passion of Christ, maintaine workes of satisfaction, partly of their owne, and partly of the Saints departed: which they adde to the passion as an appendance thereof. I V. The end of the passion is, that God might bring to passe a worke in which he might more fully manifest his iustice and mercie, then he did in the creation, and that is the reconciliation betweene God and man. And here remember with the passion to ioyne the actiue obedience of Christ in fulfilling the law: for Christ in suffering obeyed, and in obeying suffered. And they must be ioyntly conceiued together for this cause. In reconciliation with God, two things are required: the remoouing of sin in regard of the guilt, of the fault, and the punishment, and the conferring or giuing of righteousness. Now the passion of Christ considered apart from his legall obedience, onely takes away the guilt and punishment, ^{1. Non peccator} frees man from death, and makes him of a sinner to be no sinner: and that he may be fully reconciled to God, and accepted as ^{2. Iustus.} righteous to life euerlasting, the legall obedience of Christ must also be imputed. And therefore in the Scriptures, where all our redemption is ascribed to the death and passion of Christ, this very obedience which stands in the perfect loue of God & man must be included and not excluded. V. The time of the passion was from the very birth of Christ to his resurrection: yet so, as the beginnings onely of his sufferings were in the course of his life, and the accomplishment thereof to the very full, vpon the crosse. VI. The person that suffered was the sonne of God himselfe: concerning whome in this case two questions must be resolved. The first, how it can stand with Gods iustice, to lay punishment vpon the most righteous man that euer was, and that for grieuous sinners: considering that tyrants themselves will not do so. *Ans.* In the passion, Christ must not be considered as a priuate person: for then it could not stand with equitie that he should be plagued and punished for our offences; but as one in the eternall counsell of God set apart to be a publike *suretie* or *pledge* for vs, to suffer and performe those things which we in our owne persons should haue suffered and performed. For this cause God the father is said to giue his sonne vnto vs, and the sonne againe to giue his life for his friends. The second question is, how by the short and temporarie death

Heb. 7. 22.

Ioh. 3. 16.
& 15. 23.

of the sonne of God, any man can possibly be freed from eternall death and damnation, which is due vnto him for the least sinne. *Answe.* When wee say that the sonne of God suffered, it must bee vnderstood with distinction of the natures of Christ; not in respect of the Godhead, but in respect of the assumed manhood: yet neuerthelesse the passion is to be ascribed to the whole person of Christ God and man: and from the dignitie of the person which suffered, ariseth the dignitie and excellencie of the passion, whereby it is made in value and price, to counteruaile euerlasting damnation. For when as the sonne of God suffered the curse for a short time, it is more then if all men and angels had suffered the same for euer. VII. The difference of the passion of Christ, and the sufferings of Martyrs: and that stands in two things. First, Christs passion was a cursed punishment; the sufferings of the Martyrs are no curses, but either chastisements or trials. Secondly, the passion of Christ is meritorious for vs euen before God, because he became our Mediatour and suretie in the couenant of grace, but the sufferings of Martyrs are not of value to merit for vs at Gods hand: because in suffering they were but *private men*, and therefore they nothing appertaine to vs. By this it appeares, that the Treasurie of the Church of Rome which is as it were a common chest, containing the ouerplus of the merits of Saints, mingled with the merits of Christ, kept and disposed by the Pope himselfe, is nothing else but a sensles dotage of mans braine. And whereas they say that Christ by his death did merit that Saints might merit both for themselves and others, it is as much as if they should say, the sonne of God became Iesus, to make every one of vs Iesus. And it is a manifest vnto truth which they say. For the very manhood of Christ considered apart from the Godhead, cannot merit properly: considering whatsoeuer it is, hath, or doth; it is, hath, and doth the same, wholly and onely by grace: whereas therefore Christ meriteth for vs, it is by reason he is both God and man in one person. For this cause it is not possible that one *mere man* should merit for another.

Aud. Gran.

The vse of the passion followeth. It is the manner of Friars and Iesuits in the Church of Rome to vse the consideration of the passion of Christ, as a meanes to stirre vp compassion in themselves, partly towards Christ, who suffered grievous torments, and partly towards the virgine Marie, who for the
torments

torments of her deere sonne was exceedingly troubled: and withal to kindle in their hearts a n indignation towards the Iewes, that put Christ to death. But indeede this kinde of vse is meere humane, and may in like manner bee made by reading of any humane historie. But the proper and the speciall vse of the passion in deede is this: first of all we must set it before our eyes as a looking glasse, in which wee may clearly behold the horriblenesse of our sinnes, that could not be pardoned without the passion of the sonne of God: and the vnspeakeable loue of Christ, that died for vs, and therefore loued his owne enemies more then his owne selfe: and lastly our endlesse peace with God and happpines; in that, considering the person of our redeemer, who suffered the pangs of hell, we may after a sort finde our paradise euen in the midst of hell.

Secondly, the meditation of Christs passion serues as a most worthie meanes to begin and to confirme grace, specially when it is mingled with faith; and that two waies. For first, it serues to breede in our hearts a godly sorrow for our sinnes past, when we doe seriously with our selues consider, that our owne sinnes were the cause of all the paines and sorrowes and calamities which he Lev. 4.4.19. suffered in life and death. When any man had sinned vnder the Law, he brought vnto the temple or tabernacle some kinde of beast for an offering, according as he was prescribed, laying his hand vpon the head of it, and afterward slaying it before the Lord. Now by the ceremonie of laying on the hand, he testified that he for his part had deserued death, and not the beast; and that it beeing slaine and sacrificed, was a signe vnto him of the sacrifice of Christ offered vpon the crosse for his sinnes. And hereby we are taught, that so oft as we remember the passion of Christ, we should lay our hands as it were vpon our owne heads, vterly accusing and condemning our selues, euermore keeping this in his heart, that Christ suffered not for himselfe, but for our offences, which were the proper cause of all his woe and miserie. And as Christs passion was grieuous and bitter vnto him, so should our sinnes likewise be grieuous and bitter vnto vs: let vs alwaies remember this; otherwise wee shall neuer reape any sound benefit by the passion of Christ.

Againe, the passion of Christ is a notable meanes to stirre vp in our hearts a purpose and a care to reforme our selues, and liue in holinesse and newnes of life; on this manner: Hath the sonne

of God so mercifully dealt with me, as to suffer the curse of the whole law for my manifold iniquities, and to deliuer mee from iust and deserued damnation? yea, no doubt, hee hath, I am resolved of it: if I should goe on in mine old course, I should bee the most ingratefull of all creatures to this my louing Sauiour: I will therefore by his grace returne, and reforme my life. And in this very point of reformation, the passion of Christ is set before vs as a most liuely patterne and example to follow. *For as much* (saith Saint Peter) *as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne.* Where he teacheth, that there must bee in vs a spirituall passion answerable to the passion of Christ. For as his enemies did lade him with miseries euen to the death of the crosse: so should we lade our own flesh, that is, the corruption of our natures, with all such meanes as may subdue and weaken, crucifie and kill it. To the doing of this, three thing especially are required. First, we must consider that the corruption of our rebellious natures is like the great and mightie Goliath, and the grace of God which wee receiue like young and little Dauid: and therefore if we desire that grace should preuaile against corruption, we must disarm the strong man, and stripp him of all his weapons: which is done, by giuing all the members of our bodies to be instruments of the seruice of God in righteousness and holinesse. Secondly, we must endeavour to keepe in the corruption of nature as it were choaking and smothering it in the heart; that by it neither the world nor the diuell preuaile against vs. And this must be done by hauing a narrow regard vnto all the powers and faculties of bodie and soule, setting a watch before our eyes, eares, lippes, and all other parts of the bodie, that are in any action the instruments of the soule; and aboue all, as Salomon saith, *by countergarding the heart with all diligence.* By the outward senses of the bodie, as through open windowes the diuell creepes into the heart; and therefore our dutie is, to stoppeal such waies of entrance. Thirdly, when original corruption begins to rebell either in the mind, will, or any of the affections, then must we draw out the sword of the spirit which is the word of God, and incounter with that hideous gyant, laying load vpon him by the iudgments & threatening of the law, and as it were beating him downe with clubbes, as Paul speaketh. And if it fall out that concupiscence begin to
conceiue

2. Pet. 4. 1.

Psal. 119. 37.

Iob. 31. 1.

Prou. 4. 23.

1. Cor. 9. 8.

conceiue & bring forth any sinne, wee must crucifie it in the head, and dash it against the ground, as a bird in the shell, least it grow vp to our vtter confusion. These are the duties which we should learne by the passion of Christ. But lamentable are our daies, in which all for the most part goes contrarie: for commonly men are so farre from killing and subduing the rebellion of the naturall concupiscence, that all their study and care is, how they may feede and cherish it, and make it stronger then the mightie Goliath. But let vs for our parts bee conformable to Christ in his passion, suffering in our flesh as he suffered in bodie and soule for vs. And let vs daily more and more by the hand of faith apprehend and applie to our hearts and consciences the passion of Christ, that it may as a fretting corallie eate out the poison of our sinnefull natures and consume it.

Now followeth the second point concerning the passion of Christ, which is, vnder whome he suffered, namely, vnder *Pontius Pilate*. And Christ may bee said to suffer vnder him in two respects. First, because he was then the President of Iurie. For a little before the birth of Christ the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Province, and *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputie. And this circumstance is noted in the historie of the Gospell, and here specified in the Creede; to shew that the Messias was exhibited in the time foretold by the Prophets. Iacob foretold that *Shilo* must be borne after the scepter is remooued from Iudah. *Isaiah* saith, that the familie of *Isai* shall be worne as it were to the root before Christ, as a branch shall spring out of it. Again, Christ suffered vnder *Pontius Pilate* as he was a iudge: whereby we are giuen to vnderstand of a wonder, namely, that Christ the sonne of God, King of heauen & earth, was arraigned at the bar of an earthly iudge, & there condemned. For thus much the words in meaning import, that *Pontius Pilate* sate as iudge vpon Christ, to examine him, to arraigne him, and giue sentence against him. Wherefore before we come to speak of the degrees of the passion of Christ, we must needs intreate of his arraignment vpon earth. In handling whereof wee must generally consider these points: First, that when hee was arraigned before *Pilate* hee was not as a private man, but as a *pledge* and *suretie* that stood in the place, and stead of vs miserable sinners, as the Prophet *Isaiah* saith,

Luk. 3. 1.

Gen. 49. 10.

Isa. 53. 1.

Heb. 7. 26.

Isa. 53. 4.

Iſa. 52. 4.

He bare our infirmities, and carried our sorrowes: and withall in him was mankinde arraigned before God. Secondly, this arraignment was made not priuately in a corner, but openly in the publicke court, and that in a great feast of the Iewes, as it were in the hearing of the whole world. Thirdly, though Pilate in citing, examining, and condemning Christ, intended not to worke any part of mans redemption, yet was this wholly set downe in the counsell and good pleasure of God, in whose roome Pilate sate, and whose iudgement he exercised.

2. Cor. 19. 6.

The generall vse of Christs arraignment, is two-fold. First, it is a terrour to all impenitent sinners: for there is no freedome or protection from the iudgement of God, but by the arraignment of Christ: and therefore such as in this life receiue him not by faith, must at the ende of this world be brought out to the most terrible barre of the last iudgement, there to be arraigned before the King of heauen and earth. And marke the equitie hereof. Christ himselfe could not haue beene our Sauour and redeemer, vnlesse he had beene brought out to the barre of an earthly iudge, and arraigned as a guiltie malefactor: and therefore there is no man vpon earth that liues & dies out of Christ, but he must whether he wil or no, hold vp his hand at the barre of the great iudge of all mankinde, where he shall see hell vnderneath him burning redde hot, and opening it selfe wide to swallow him vp: and on the right hand of God standing all the Prophets, Apostles, and Saints of God giuing iudgement against him: on the left hand, the diuell and all his angels accusing him; and within him a guilty conscience condemning him. And thus one day shall the arraignment of all those persons be, that with full purpose of heart cleaue not to Christ: and yet, alas, huge and infinite is the number of those which make more account of transitorie and earthly matters, euen of their pigges with the *Gaderens*, then of him and his benefits: and such persons should rather be pittied then despised of vs all, considering their estate is such, that euery day they are going as traitours pinnioned to their owne iudgement, that they may go thence to eternall exequution.

Secondly, Christs arraignment is a comfort to the godly. For he was arraigned before *Pilate*, that all such as truly beleue in him, might not be arraigned before God at the day of the last iudgement: he was accused before an earthly iudge, that they might

might be cleared and excused before the heavenly iudge: lastly he was here condemned on earth, that we might receive the sentence of absolution and be eternally saved in heaven.

The arraignment of Christ hath three parts: his apprehension, his accusation, his condemnation. In the apprehension, we must consider two things: the dealing of Christ, and the dealing of Iudas and the Iewes. The dealing & proceeding of Christ was this: when he saw that the time of his apprehension & death was neere, he solemnly prepared himselfe thereto. And his example must teach euery one of vs, who know not the shortnes of our daies, euery houre to prepare our selues against the day of death, that then we may be found readie of the Lord. What shall the Sonne of God himselfe make preparation to his owne death, and shall not we most miserable sinners doe the same, who stand in neede of a thousand preparations more then he? wherefore let vs continually thinke with our selues that euery present day is the last day of our life, that so we may addresse our selues to death againe the next day.

The first thing which Christ doth in this preparation, is to make choice of the place, in which he was to be apprehended, as will appeare by conferring the Euangelists together. S. Matthew *Math. 16. 35.* saith, *he went to the place called Gethseman:* S. Luke saith, *he went to the mount of Olues as he was accustomed.* *Luk. 22. 39.* And that we might not imagine that Christ did this that he might escape and hide himselfe from the Iewes, S. Iohn saith, *that Iudas which betrayed him knew the place, because oftentimes he resorted thither with his disciples:* *Ioh. 18. 2.* whereas if he had feared apprehension he would haue rather gone aside to some other secret and vnwonted place. This then is the first point to be considered, that Christ knowing the time of his owne death to be at hand, doth willingly of his owne accord resort to such a place in which his enemies in all likelihood might easily finde him, and haue fit opportunitie to attach him. For if he should haue still remained in Ierusalem, the Scribes and Pharisees durst not haue enterprised his apprehension, because of the people whome they feared: but out of the citie in the garden all occasion of feare is cutte off. By this it is manifest, that Christ yielded himselfe to death willingly, and not of constraint: and vnlesse his sufferings had bene

voluntarie on his part, they could neuer haue bin a satisfaction to Gods iustice for our sinnes. Here a question offereth it selfe to be considered, whether a man may lawfully flie in daunger and persecution, seeing Christ himselfe doth not. *Ans^r.* When good meanes of flying and iust occasion is offered, it is lawfull to flie. When the Iewes sought to kill Paul at Damascus, the Disciples tooke him by night, and put him through the wall, and let him downe in a basket to escape their hands. When Moses was called by God to deliuer the Israelites, after he had slaine the Egyptian, and the fact was knowne, and Pharaos sought to kill him for it, he fledde to the land of Madian. And our Sauour Christ sundrie times when he was to be stoned, and otherwaies hurt by the Iewes, withdrew himselfe from among them. It is lawfull then to flie in persecution, these caueats obserued. First, if a man find not himselfe sufficiently strengthened to beare the crosse. Secondly, his departure must be agreeable to the generall calling of a Christian, seruing to the glorie of God and the good of his brethren, and the hurt of none. Thirdly, there must be freedom at the least for a time from the bond of a mans particular calling. If he be a Magistrate, he must be freed from ruling; if a Minister, from preaching and teaching, otherwaies he may not flie. And in this respect Christ, who did withdraw himselfe at other times, would not flie at this time; because the houre of his suffering was come, wherein he intended most willingly to submitte himselfe to the good pleasure and will of his father.

Ioh. 18. 4.

The second part of the preparation, is the praier which Christ made vnto his father in the garden. And herein his example doth teach vs earnestly to pray vnto God against the daunger of imminent death, and the temptations which are to come. And if Christ, who was without sinne, and had the spirit aboue measure had neede to pray, then much more haue we neede to be watchfull in all kinde of praiers, who are laden with the burden of sinne, and compassed about with manifold impediments and dangerous enemies.

In this praier fundrie points worthy our marking are to be considered. The first, who prayed? *Ans^r.* Christ the Sonne of God: but still we must remember the distinction of natures and of their operations in one and the same Christ; he praith not in his Godhead, but according to his manhood. The second is, for whome

whome hee prayeth. *Answer.* Some haue thought that this and all other his prayers were made for his mytticall bodie the Church; but the truth is, hee now praies for himselfe, yet not as hee was God, for the Godhead feelles no want: but as he was a man abased to the forme of a seruant; and that for two causes. First, in that he was a man, hee was a creature and in that respect was to performe homage to God the Creator. Secondly, as he was man, hee put on the infirmities of our nature, and thereupon prayed that he might haue strength and power in his manhood to support him in bearing the whole brunt of the passion to come.

The third point is, to whome hee prayed? *Answer.* To the father: neither must this trouble vs, as though Christ in praying to the father, should pray to himselfe, because hee is one and the same God with him. For though in essence they admit no distinction, yet in person or in the proper manner of subsisting they do. The father is one person, the sonne another: *In personis non est aliud & aliud; sed tamen a-* therefore as the father saying from heauen, *This is my well-beloued Sonne*, spake not to himselfe, but to the Sonne: so againe the Sonne when hee prayeth, hee prayes not to himselfe, but to the father. *lium & aliud.*

The fourth point, what was the particular cause of his prayer.

Answer. His agonie in which his soule was heauie vnto death; not because hee feared bodily death, but because the malediction of the Law, euen the very heate of the furie & indignation of God was powred forth vpon him, wherewith he was affected & troubled, as if it had bin defiled with the sinnes of the whole world. And this appeares, first by the words whereby the Euangelists expresse the agonie of Christ, which signifie exceeding great sorrow and griefe: secondly, by his dolefull complaint to his disciples in the garden, *My soule is heauie vnto the death*: thirdly, by his feruent prayer thrise repeated, full of dolefull passions: fourthly, by the comming of an Angell to comfort him: fifthly, by his bloodie sweate, the like whereof was neuer heard. And herein lies the difference betweene Christs agonie, & the death of martyrs: he put on the guilt of all our sins, they in death are freed from the same: he was left to himselfe void of comfort, they in the midst of their affliction feelee the vnspeakable comfort of the holy Ghost: and therefore we neede not meruaile why Christ should pray against death, which neuertheless his mem-

Math. 26. 37.

bers haue receiued and borne most ioyfully. • Againē, this most bitter agonie of Christ is the ground of al our reioycing, and the cause why Paul biddes all the faithfull in the person of the Philippians, to reioyce alwaies in the Lord, and againe to reioyce. And here we are further taught, that when we are plunged into a sea of most grievous afflictions, and ouerwhelmed with the gulfes of most dreadfull temptations, euen then, then I say, wee should not be discouraged, but lift vp our hearts by feruent prayer to God. Thus did Christ when in the garden he was about to drinke the cuppe of the wrath of God; and to sicke vp the very dregges of it: and Dauid saith, that *out of the deepes* he called on the name of the Lord and was heard.

Psal. 130.

The fifth point, what is the matter and forme of this prayer? *Answer.* Christ praies to be deliuered from the death and passion which was to come, saying on this manner, *Father, let this cuppe passe from me:* yet with two clauses added thereto, *If it bee possible, and, Not my will, but thy will bee done.* But it may bee demanded, how it could be that Christ knowing that it was his Fathers will and counsell that hee should suffer death for man, and also comming into the world for that ende, should make such a request to his Father without sinne. *Answer.* The request proceedes onely of a weakenesse or infirmitie in Christs manhood without sinne, which appeareth thus: Wee must still consider that when hee made this prayer to his father, the whole wrath of God and the very dolours and pangs of hell seized vpon him: whereby the senses and powers of his mind were astonished, and wholly bent to relecue nature in this agonie. For as when the heart is smitten with griefe, al the blood in the body flowes thither to comfort it: so when Christ was in this astonishment, the vnderstanding and memorie, and all the parts of his humane nature (as it were for a time suspending their owne proper actions) concurred to sustaine and support the spirit and life of Christ, as much as possibly might be. Now Christ beeing in the midst of this perplexed estate, prayeth on this manner, *Father, if it be possible let this cuppe passe.* And these words proceed not from any siane or disobedience to his Fathers will, but onely frome a meere perturbation of minde, caused onely by an outward meanes; namely, the apprehension of Gods anger; which neither blinded his vnderstanding, nor tooke away his memorie, so as he forgot his fathers will, but onely stopped
and

Ioh. 12. 27.

and staied the acte of reasoning and remembring for a little time: euen as in the most perfect clocke that is the motion may be staied by the ayre, or by a mans hand, or by some outward cause without any defect or breach, made in any part of it. It may bee objected that Christ's will is flatte contrarie to the will of his father. *Answer.* Christ's will as he is man and the will of his father in this agonie, were not contrarie, but onely diuerse, and that without any contradiction or contrarietie. Now a man may will a diuerse thing from that which God willeth, and that without sinne. Paul desired to preach the word of God in *Asia* Act. 16. 6, 7. and *Bithynia*, but he was hindered by the spirit. For all this, there is no contrarietie betweene Paul and the spirit of God; but in the shew of discord great consent. For that which Paul willeth well, the spirit of God willeth not, by a better will: though the reason hereof be secret, and the reason of Paul's will manifest. Againe, the minister in charitie reputed the whole congregation to be elect, in holy manner seeketh and willeth the saluation of euery one, which neuertheless the Lord in his eternall counsell willeth not. Now betweene both these wills there may be and is a difference without contrarietie. For one good thing as it is good may differ from another; but it can not be contrarie to it. It may further be alleadged, that in this prayer there seemes to be a combate and fight in the minde, will, & affections of Christ, and therefore sinne. *Answer.* There are three kinde of combates: the one betweene reason and appetite, and this fight is alwaies sinnefull, and was not in Christ: the second is betweene the flesh and the spirit, and this may bee in Gods childe who is but in part regenerate; but it did not befall Christ who was perfectly holy. The third is a combate of diuers desires, vpon sundrie respects drawing a man to and fro. This may bee in mans nature without fault: and was in Christ, in whome the desire of doing his Fathers will struiuing and struggling with another desire, wherby nature seekes to preserue it selfe, caused him to pray in this manner.

The sixth point is, in what manner Christ prayed. *Answer.* Hee prayed to his Father partly kneeling, partly lying on his face, and that with strong cries and teares, sweating water and blood: and all this hee did for our sinnes. Here then behold the agonie of Christ as a cleare chrystall, in which wee may fully see the exceeding greatnesse of our sinnes, as also the hardnesse

of our hearts. Wee goe vaunting with our heads to heauen as though it were nothing to sinne against God, whereas the horrour of the wrath of God for our rebellions, brought downe euen the sonne of God himselfe, and laid him groueling vpon the earth. And wee cannot so much almost as shedde one teare for our iniquities, whereas he sweates blood for vs. Oh let vs therefore learne to abase our selues, and to carrie about vs contrite and bleeding hearts, and bee confounded in our selues for our sinnes past.

Hebr. 5.7.

The last point is the euent of the prayer, which is to be heard, as the author of the Hebrewes saith, *Christ Iesus in the daies of the flesh, did offer vp vnto his father prayers, and supplications, with strong cries and teares, vnto him that was able to saue him: and was also heard in that thing which hee feared.* But some will say, how was Christ heard, seeing he suffered death and bare the pangs of hell, and the full wrath of God? if he had beene heard, he should haue bin deliuered from all this. *Ans.* We must know that God heares our prayers two waies: I. when he directly graunts our request. II. when knowing what is good for vs, he giues not vs our requests directly, but a thing answerable thereunto. And thus was Christ heard: for he was not deliuered from suffering: but yet hee had strength and power giuen him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the same manner God heareth the prayers of his seruants vpon earth. Paul prayed to bee deliuered from the angell Satan that buffeted him: but the Lord answered that it should not so be, because his grace whereby he was inabled to resist his temptation was sufficient: and Paul finding the fruit of his prayers on this manner, protests hereupon that he wil reioyce in his infirmities. Others pray for temporal blessings, as health, life, liberrie, &c. which notwithstanding God holds back, & giues in stead thereof spirituall graces, patience, faith, contentation of minde. *Augustine* saith, God heares not our prayers alwaies according to our wills and desires, but according as the things asked shall bee for our saluation. Hee is like the Physitian, who goes on to launch the wound and heares not the patient though hee crie neuer so, till the cure be ended.

2. Cor. 12.9.

Andi: ad salutem: non audi: ad voluntatem.

Now followeth the second thing to bee considered in Christs apprehension, namely, the dealing of the Iewes: wherein wee must consider foure things. I. how they consult together concerning

cerning Christs apprehension. II. how they came to the place and mette him. III. how they laid hands on him. IV. how they bound him and tooke him away. For the first: before they enterprised this matter, they did wisely & warily lay their heads together, to consult of the time and place: and also of the maner of apprehending him. So Saint Matthew saith, *There assembled together the chiefe priests, and the Scribes, and the elders of the people into the hall of the chiefe priest called Caiaphas: and consulted how they might take Iesus by subtiltie.* Whence we learne two good instructions: first, the Iewes hauing a quarrell against Christ, could neuer be at rest till they had his blood: and therefore they consult how they might take him: but God did so order the matter, and dispose of their purposes and consultations, that euen thereby he did confound them and their whole nation. For by reason of this hainous sinne against Christ, came the iust wrath of God vpon them, and so remaineth vnto this day. Whereby wee see, that the Lord will ouerthrow such in their owne wisdom, that will bee wise without the direction of Gods word, and against Christ. And thus it was with Achitophel, who for wisdom was as the oracle of God: yet because he rebelled against the Lords annointed, God confounded him in his owne wisdom. For when his counsell which he gaue against Dauid was not followed, he thought himselfe despised as the text saith, *and saddled his asse, and arose and went home into his cittie, and puts his household in order and hanged himselfe:* and in this action hee shewed himselfe more senselesse then a bruite beast. And in our daies the Leaguers that haue bound themselues by othe to roote out the Church of God; by his most wonderfull prouidence turne their swords against themselues and destroy each other. Therefore if wee would be wise, we must learne to bee wise in Christ: for else our counsell will be our owne confusion. Secondly, hence we learne, that if any shal liue in stubbornnesse & rebellion against Christ, the Lord will so carrie and order those men, or that people, that in the ende they shall be the very causes of their owne perdition. This we see most plainly in the example of these Iewes: for they euermore enuyed Christ, & now they goe on to take counsell against him: but God so disposed thereof, that euen by this meanes they brought destruction vpon the selues and their countrey. This must reach thee to take hee le how thou liest in thy sinnes: for if thou doe so, the Lord hath many waies to work

Mar. 26. 3. 45

2. Sam. 17. 23.

thy confusion: as, thy conscience to condemne thee; thy friends to forsake thee; the diuell and his angels to torment and molest thee; and his creatures to annoy thee. Yea, the Lord can leaue all these, and make thine owne selfe to be the direct meanes of working thine owne confusion, both in body and soule eternally: and that euen then, when thou art most wary and wise in thine owne behalfe: and this is the reward of all those that walke on in their euill waies without any true conuersion.

Having consulted, in the next place they come to the garden, where Christ was to be apprehended. And here we are to consider who they were that came, namely the Scribes, and Pharises, the high priests, and their seruants; a band of souldiers, and the seruants of Pontius Pilate, and the Elders of the Iewes: all which came with one consent to the place where Christ was, that they might attach him. Where we learne a good lesſon, that all sorts of wicked men disagreeing among themselves, can agree against Christ. The Scribes and Pharises were two contrary sects, and at discord one with another in matters of religion: and Iudas was one of Christs disciples: the Elders differed from them all: the souldiers were Gentiles: all these were at variance among themselves, and could not one brooke another. So also we read that Herod and Pontius Pilate were not friends: but as the same time when Christ was apprehended, Pilate sent him to Herod, & they were made friends. Now as these wicked men did all conspire against Christ: so doe the wicked ones of this world in all countries and kingdomes band themselves against the Church of Christ at this day. And howsoeuer such be at discord among themselves, yet they doe all ioyne hand in hand to persecute Christ in his members. And the reason is plaine; because Christ and his religion is as flatte opposite to the corrupt disposition of all men, as light is to darkenesse.

Again, whereas we see so many sorts of men so amiably consenting to take Christ: we may note how all men naturally do hate & abhor him, & his religion. And looke as then it was with Christ, so hath it bin with all his members, and will be to the end of the world. They are accounted as the offscouring of the world, men not worthy to liue on the face of the earth: as Christ told his disciples saying, *Yee shall be hated of all nations for my names sake.*

Let vs also marke how all these came furnished to apprehend Christ: the text saith, *they came with clubs and staves as vnto a thiefe.*

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All the whole nation of the Iewes knew right well that Christ was no man of violence, but meeke and lowly: and yet they came armed to apprehend him; as though he had beene some mighty potentate that would not haue beene apprehended, but haue resisted them. Where we see the property of an euill conscience, which is to feare where there is no cause at all. This causeth some to be afraid of their owne shadowes: and if they see but a worme peepe out of the ground, they are at their wittes end: and as Salomon saith, *The wicked flee when none pursueth* Prou. 18. 1. *them.*

After that they are now come to Christ, wee are to consider two things in their meeting. I. Christs communication with them. II. The treason of Iudas. Concerning their conference, it is said, *Iesus knowing all things that should come vnto him, went forth, & said vnto them, Whom seeke yee?* they answered him, *Iesus of Nazareth: Iesus answered, I am he.* Now so soone as he had said, *I am he*, the stoutest of them fell to the ground, as being astonied at the maiestie of his word. Where note, that the word of God is a word of power. The same power was in his word when he raised vp Lazarus: for when hee had lyen in the graue, and had entred into some degrees of corruption, he did no more, but said *Lazarus come forth*; and he that was dead came forth. And hence wee may also marke what a wonderfull might and power is in the word preached: for it is the very word of Christ, and therefore being preached by his ministers lawfully called by him thereunto; hath the same power and force in it which Christ himselfe shewed when he spake on earth. It is the sauour of life vnto life to saue those that heere it: or the sauour of death vnto death. It is like to a vapour or perfume in the aire, which in some mens nostrills is sauoury and pleasant, and doth reuiue them: and others againe it striketh dead. And therefore euery one that either now, or heretofore hath heard this word preached, shall find it to be vnto them either a word of power to saue their soules, or through their corruption the ministry of death and condemnation. Againe, if a word spoken by Christ, being in a base and low estate, be able to ouerthrow his enemies, then at the last day when he shall come in his glory, & power, and maiestie to iudge both the quicke and the dead; what power shall his words haue, *Goe you cursed of my father into euermlasting fire which was prepared for the diuell and his angels.*

angels. The consideration of this, that the word of Christ shall euen be as powerfull at that day, must be a motiue to every one of vs to cause vs to come vnto him: and while wee haue time in these daies of grace and mercy, to seeke to bee reconciled vnto him for all our sinnes, lest at the last day we heare that dreadfull voice of Christ sounding against vs, *Goe ye cursed into everlasting fire, &c.*

Mar. 14. 44.
Ioh. 6. 70.

And thus much for the communication, Now followeth Iudas his treason: wherein we are to obserue these things: I, the qualities and conditions of the man that did the treason. He was by calling a disciple chosen to be an Apostle which is the chiefest in Ecclesiasticall callings and among the disciples hee was in some account; because he was as it were a steward in Christs family, and bare the bagge: but yet he was a traitour, and did more against Christ then all the Iewes did. For hee brought them to the place where they might apprehend him: and when they were come did point him out vnto them, & deliuered him vnto their hands: nay he gaue them a signe and token, saying, *Whom I kisse, he it is, take him and lead him away warily.* Here we see the cause why Christ called Iudas a diuell; for he said, *Haue I not chosen you twelue, and one of you is a diuell.* He became to be a diuell & a traitour by nourishing a wicked and a couetous heart. And here we are taught that the ministers of the word, if they make no conscience of sinne, by the iust iudgement of God do prooue diuels incarnate: this example of Iudas doth manifest the same: and the reason is plaine, for the more knowledge a man hath, the more wicked he is, if he want grace. They are like in this case vnto a man that hath meate and drinke enough, but no stomacke to digest meate: wherby the more he eateth, the more it turneth to his hurt. This I speake not to deface the callings of ministers, but that those which preach Gods word, should not doe it with impenitent hearts, liuing in their owne sinnes. For it is a fearefull thing for a man to speake vnto the people for the pardon of their sinne, and yet himselfe not to apprehend the same by faith.

Ier. 15. 19.

A lumpe of waxe if you keepe it from heate, or from the fire, it keepes his owne forme still, but if it bee held to the fire, it meltes and runnes abroad: so ministers who by reason of their callings come neare God, if they be lumpes of iniquitie and liue in their sinnes, they shall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore every one that

is designed to this calling, must first purge himselfe of his owne finnes, or else Gods iudgements shall fall vpon him, as they did on Iudas that betrayed Christ. Isai. 6. 5.
Act. 20. 28.

Secondly, let vs consider what mooued Iudas to betray his master; namely, the desire of wealth and gaine: and this couetousnesse, which is an insatiable desire of money, is the roote of all sin: not that all sins came of it, but because where it is, there all other finnes are preserved, and doe get strength. The desire of thirty pieces of siluer cauted Iudas to make an agreement with the Iewes to betray his master. Some man will happely say that this practise of Iudas was very strange, and no man now liuing would do the like for any money. *Ans.* Iudas is dead indeed, but his practise is yet aliue: for in the high and weighty calling of the ministry, he that hath charge of soules, and either can not reach and feede his flocke, or else will not, though he betray not Christ in his own person, yet he betraies the members of Christ vnto the diuell. If a nource should take a mans child to bring vp, and yet seldome or neuer giue it milke, in so much that the child pineth away for very hunger: is not shee the the very cause of the death of it? yes verily. And so it is with him that taketh vpo him the charge of Gods people, and neuer feedes them with the milke of Gods word, or else so seldome that their soules doe famish: he is the murderor of them, & hath betrayed them into the hands of their enemy: and shall be condemned for them as a traitour vnto God vnlesse he repent. Besides, those that liue by traffique in buying and selling, make gaine by lying, swearing, and breaking the Lords Sabbath: and they are also very Iudaifes: for they choppe away their soules with the diuell for a little gaine. And more lamentable is their case, because it is hard to find one of an hundred in the world that makes conscience of a lye, or of any badde dealing, if any gaine at all may come thereby. Men vse to cry out on Iudas for betraying Christ: and they doe well; yet they themselves for a little worldly pelfe betray their owne soules. If such would not be counted Iudaifes, they must leaue off to sinne and keepe a good conscience in Gods worship, & the workes of their callings.

Thirdly, let vs consider what course Iudas tooke in betraying Christ: he was very submisfe, saying, *Haile, Master, and kiss'd him.* Why did he so? Herein he played the most palpable hypocrite: for hauing gotten a peece of money, he thought that neither

neither Christ, nor any of his fellow disciples shold haue known of it (though Christ knew it well enough) and therefore he comes in this manner to him, thinking that Christ would haue conueyed himselfe from amongst them all at the very pinch, as he had done sometimes before. And this practise also of Iudas is common in the world: Iudas an enemy vnto Christ speakes him faire, and salutes him, and so doe most of our secure and drowisie Protestants in England: they salute Christ, both by hearing his word, and receiuing his sacraments: and as the Prophet saith, *they honour God with their lippes, but their hearts are farre from him.* We may see daily experience of this: euery man will say, Lord, Lord, but in their liues and conuersations, few there be that deny him not, both in the duties which they owe vnto God, as also in duties towards their brethren. Many come to heare Gods word because they are compelled by the Magistrates lawes: but when they are come, they worship not God in their hearts: which is plainly seene by the breach of Gods holy Sabbath in euery place: and that they make more account of a melle of portage with Esau, then of their birth-right: and of thirtie pecies of siluer then of Christ himselfe.

The third point to bee handled in Christs apprehension is, that they lay hold on him: wherein we must consider two things. I. the resistance made by Christs disciples. II. their flight. For the first, Christs disciples resisted, and specially Peter drawing his sword, stroke one of the high priests seruants, and cut off his eare. This fact our Sauour Christ reprocues: and that for these causes: I. because his disciples were priuar men: & they that came to apprehend him were magistrates. Secõdly, he was to work the worke of mans redemption: now Peter by this fact did what he could to hinder him. And from this practise of Peter wee may learne, that nothing in the world is so hard to a man, as to take vp his crosse and follow Christ. One would thinke it should bee a hard matter for him to encounter with enemies, especially they beeing stronger then hee: but Peter stoutly resisting makes nothing of it: whereas a little before when Christ tolde him and the rest concerning his passion, they were so heauie with griefe, that they could not hold vp their heads: so hard a thing it is to beare the crosse; and for this very cause afterward when Christ reprooued him for striking, both he and all the rest of the disciples fledde away. Secondly, Peter in all mans reason

was

was to be commended, because hee stroke in the defence of his master: but Christ reprooves him for it. Whence wee learne, that if a man be zealous for Christ; he must bee zealous within the compasse of his calling: and not be zealous first, and then looke for a calling, but first looke for a calling, and then be zealous. Which thing if Peter had marked hee had not dealt so rashly: for beeing without the compasse of his calling hee could not but doe amisse. Here it may be demaunded, whether Christ and his religion may not be maintained by the sword? *Answer*, That the Magistrate which is the vicegerent of the Lord, is the keeper of both tables: and therefore is to maintaine religion with the sword: and so may put to death Atheists, which holde there is no God, of which sort there are many in these daies; and heretiques, which maliciously maintaine, and hold any thing that ouerthrowes the foundation of religion in the Churches whereof they were members. But some object, that in the parable of the field, the seruants are commaunded not to plucke vp the teares from the wheat, but to suffer both to grow till haruest; and that therefore there must be no separation of heretiques, and true Christians before the last day of iudgment. *Ans*. The scope of that place is not to forbid the execution of heretiques: but it speakes only of the finall separation which must be in the end of the world. For there the master of a familie doth signifie God himselfe, & the field, the Church militant spread ouer the face of the whole earth; and by tares is meant not only heretiques; but also al those that are forth of the Church: the seruants are Gods holy angels, & the haruest is the last iudgement. Here further it may be demanded who may vse the sword? *Ans*. Al men may vse the sword to strike and to kil, into whose hands God putteth the sword. Now god putteth it into the hād first & principally of the publicke magistrate, who when iust occasion serues may draw it out. And again it is put into a priuat mans hand sometime. A priuat man when he is assailed of his enemy, may take the sword in way of his own defence, and may kil his enemy therewith (if there be no helpe) not doing it vpon malice, but because he can not otherwise escape, and saue his owne life: and so for want of a magistrate, he is a magistrate vnto himselfe.

In the flight of the disciples wee may consider two things, the time; & the quality of the persons. The time was at the apprehension of our Lord & Sauour. And this came to passe not without the

the speciall providence of God: that it might be knowne, that Christ had no helper or fellow in the accomplishment of the worke of our redemption: and that, whereas we for our sinnes deserved to be forsaken of all creatures, he being our pledge and surety, might be forsaken for vs. As for the qualitie of the persons that flie, they were the chosen disciples of Christ such as had beleueed in him, confessed him, and preached in his name. And this serueth to teach vs that God will otherwhiles forsake his owne children and seruants and leaue them to themselves in some part; that they may feelee their wants and miseries, & their weaknesse in themselves, & by that means be humbled thoroughly, and betouched with an hungering desire after Christ. As a mother sets downe her child and hides her selfe, suffering it to cry, fall, and breake the face, not because she hates it, but that she may teach it to depend vpon her, and loue her: so God giueth grace to his children, and yet againe sometime he doth in part withdraw it from them, and then they faile in their duties sundry waies: and this he doth to make them ashamed of themselves, & to cause them to put all their confidence out of themselves in the merits of Christ.

Ioh. 18. 12.

The fourth thing to be considered in Christs apprehension, is their binding of him. In which action of theirs we are to obserue first of all the circumstance of time, when this binding was. When our Saviour Christ had said vnto them, *I am he*. they being astonished fell to the ground: and withal, when Peter had smitten off Malchus eare with his sword, Christ healed the same miraculously. Yet after all this, though they had seene his wonderfull power both in word and deede, they proceede in malice against him, and lay hands on him, and binde him as a malefactor. In this we note what a fearefull sinne hardnesse of heart is: the danger whereof appeareth in this, that if a man be ouertaken with it, there is nothing that can stay or daunt him in his wicked proceedings: no not the powerfull words and deeds of Christ himselfe. And in deede among Gods iudgements there is none more fearefull then this: and yet (how fearefull soeuer it be) it is a rife sinne amongst vs in these our daies. For it is very euident by common experience, that the more men are taught the doctrine of the law, and of the Gospell, the more hard and senselesse are their hearts: like vnto the stithy, which, the more it is beaten vpon with the iron hammer, the harder it is. And againe, it is hard

to find men that sorrow for their sinnes, and feelee the want of Christ: which argueth the exceeding deadnesse of spirit. And let vs be resolu'd that it is a most terrible iudgement of God, tho rather to be feared, because it is like a pleasant sleepe, into which when a man is fallen, he feeles neither paine nor grieve. And therefore we for our parts must looke vnto it with feare and trembling, least it take such hold of vs, that we be past all hope of recovery.

Furthermore, this binding of Christ was prefigured vnto vs in the sacrifices of the old testament: for the beast that was to be sacrificed, was tyed with cords and bound, and so brought to the altar. And whereas Christ was bound, we must not consider him in his owne person; but as he standing in our roome and stead beares the person of all sinners: and therefore whereas he is thus taken captiue by his enemies, to be brought before a mortall iudge, there to be arraigned for vs: hence we leare two good instructions. First here is a comfort to al the people of God: Christ was bound by his enemies, that they might be vnloosed from the bondage of Satan, sinne, & their owne corruptions (vnder which they lie bound by nature) and might haue free liberty in and by him. Secondly all impenitent sinners are taught hereby to reforme and amend their hearts and liues. For what exceeding madnes is this, that they by Christs bonds being set at liberty, will yet liue and die in their sinnes, and take pleasure to lie bound hand and foote vnder the power of sinne and Sathan? And indeede this sheweth vnto vs the fearefull and dangerous estate of all those that goe on still in their sinnes. For what can they say for themselves at the day of iudgement, when as now they haue freedome offered and will not accept of it?

Thus much of Christs apprehension: Now followeth the inditement. For they proceede against him iudicially, after the custome of the Iewes. Christs inditement was twofold. One before Caiaphas the high priest in the great counsell at Ierusalem; the second before the ciuill Iudge Pontius Pilate, as is plainly set forth by all the Euangelists. And Christs arraignment before Caiaphas was a preparation to the second before Pontius Pilate, that the Iewes might thoroughly proceede against him. In the first we are to consider these points. I. the time in which Christ was indited. II. the end of his inditement. III. the whole tenour and proceeding thereof. For the first: Christ was indited early

Mat. 26. 57.

Math. 26. 58.

Luk. 22. 66.

Ioh. 18. 19.

in the morning at the breake of the day: for he was apprehended in the night, and withall haft brought into Caiaphas hall, where they kept him all night: and at the breake of the day Caiaphas the high priest, and the Elders with the Scribes and Pharisees, held a solemne councill against him: and there they receiued accusations and condemned him before morning, at which time they sent him to the common hall, as S. Matthew saith, *When the morning was come, all the chiefe Priests and Elders of the people tooke councill against Iesui to put him to death: and led him away bound, and deliuered him to Pontius Pilate.* In which action of theirs we are to marke two points. First the diligence of vngodly men and the quicknesse of their nature to practise sinne and wickednesse: as it was said of the old Iewes, their feete runne to euill, and they make hast to shed blood. When the Israelites would sacrifice to the golden calfe which they had made; it is said, *they rose up early in the morning.* Hence it appeares; that if God leauevs to our selues, we are as readie to practise any mischiefe as the fire is to burne without delay and that with much violence. Now the consideration of this must moue euery one of vs to take heede of all occasions and prouocations to sinne whatsoeuer they be, that the corruption of our nature breake not forth any way. Secondly in the circumstance of time of this councill, we may marke the rashnes of this solemne assembly in iudiciall proceedings: whereas they examine him both of his doctrine, and also of his disciples, omitting such circumstances as should haue beene vsed; as the serious examining of witnesses, & the weying of his contrary answers: for he is taken and brought before the iudge and condemned on a sudden. Now as this was the practise of this councill, so on the contrary the common complaint of these times is of the slow dispatch of matters in law, and of the long delay: insomuch that some be almost vndone before their suites be ended: whereas iudiciall proceedings were ordained by God not for mens vndoing, but for the maintaining of the common peace, and liberty, and wealth. And therefore iustice ought to be dispatched with such speede, as men thereby might be furthered, and not hindered.

Mar. 26. 59.

Math. 14. 55.

The end of Christs Inditement was directly to kill him, and to put him to death. Here is no indifferēt proceeding to be looked for, but plotting on euery hand for the very blood of Christ. Where note, that in the hearts of all wicked men, there is an ingrafted

grafted hatred of Christ, and as it were bred in the bone: and the same affection the world carrieth to the members of Christ. This hatred is manifested in the first giuing of the promise, *I will put enmitie betweene thee and the woman, betweene thy seede and her seed.* It appeares in the hatred that Cain bare to his brother Abel, Isaac towards Isaac, Esau towards Jacob: and the Gentiles that were without the couenant, towards the Church of God at all times. And to come neere to our selues, this ingrafted hatred that is in the heart of the wicked against Christ and his members, is as plentifull and as euident as euer it was, euen in these our daies. For among all men none are more maligned and hated those that professe Christ: and for none other cause, but because they professe Christ. And hereupon the very profession of religion is laden with nicknames and reprochfull tearmes by all sorts of men.

And thus much of the end and intent of their counsell. The proceeding in iudgement stands in these points. I. they examine Christ. II. they bring witnesses against him. III. they adiure him to tell them who he is: of these in order. First, they examine our Sauour Christ of his doctrine suspecting him to be a false prophet: secondly of his disciples, as suspecting him seditiously to raise vp a new sect vnto himselfe, to make a faction among the Iewes. Now to this examination let vs marke Christs answer; in which he saith nothing at all concerning his disciples: whereas notwithstanding he might haue said, that one of them betrayed him, another denyed him, and the rest fled away: whereby we note, that it is not our duty at all times, and in all places, to speake of the faults and wants that we know by others. Secondly, the answer which he makes is onely concerning his doctrine: whereby the ministers of God and all men else are taught, that being called before their enemies, to giue reason of their doctrine: they are (as S. Peter saith) to *be alwaies readie to giue an account of the hope that is in them.* And further we are to consider the wisdom that Christ vseth in answering; for he saith nothing of his doctrine in particular, but said, *I spake openly to the world, I euer taught in the synagoge, and in the temple whether the Iewes resorted, in secret haue I taught nothing: aske them therefore what I said which heard me: Behold, they can tell you what I said.* Now the reason why he answereth thus sparingly in generall tearmes is, because their examination serued only to intangle him: and out of his words

Ioh. 18. 19.

1. Pet. 3. 15.

Ioh. 18. 19, 20.

together matter of accusation. After whose example we may learne, that being called to make answer of our faith and doctrine before our enemies, we are to doe it so, as thereby we doe not intangle our selues; nor giue any aduantage vnto our enemies: & hereof we haue a notable example in the Apostle *Paul*, *Act. 23. 6.* Again, in the words of Christs answer we must obserue two things. First, that the place where Christ taught was publike. Now hence it may be demaunded, whether ministers may handle the word of God priuately or no? *Answ.* The state of Gods Church is twofold: peaceable or troublesome. In the time of peace ministers must preach the word publicly: but in time of persecution, for the safety & preferuation of the Church of God, they may with good warrant preach priuately: and indeede at such times the assemblies of the Church make private places publike. And hence we learne, that in time of peace, all those that are called to the office of the ministry, must (if it be possible) spend their labour publicly, so as they may doe most good. Secondly whereas Christ saith, he preached in their synagogues and temple, which at that time were places full of disorder; in so much as he called the Temple *a den of theenes*: and the Scribes & Pharisees had corrupted the doctrine of the Law, *transgressing the commandments of God by their owne traditions*: and they taught iustificacion by the workes of the law, as Paul saith, *they being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse which is by workes, haue not submitted themselves to the righteousnesse of God.* Besides all this, they were loose and wicked men in their liues and conuersations: and therefore Christ commanded the people that they should obserue, & doe whatsoeuer the Scribes and Pharisees bidde them, sitting in *Mosess chaire*: but after their workes they must not doe, because they say and do not. Now although these corruptions and deformities were in the Iewish Church, yet our Sauour Christ made no separation from it, but came & preached both in their temple and synagogues, where these seducers and false teachers were. And hence we gather that the practise of all those men in our Church, which separate themselves from all assemblies for the wants thereof, holding that our Church is no Church, that the grace which is wrought by the preaching of the word among vs is nothing els but a *sathanicall illusion*, that our Sacraments are no Sacraments, I say, this their practise is condemned by our Sa-
uiour

Act. 12. 12.

Math. 21. 13.

Mark. 15. 3.

Rom. 10. 3.

Mat. 23. 2. 3.

uiour Christs conuerſing among the Iewes. For if Chriſt ſhould haue followed their opiniõ, he ought to haue fled from amongſt the Iewes, and not ſo much as once to come into the temple, or taught in their ſynagogues; but contrariwiſe he ioyned himſelfe with them: and therefore we can not in good conſcience diſioyne our ſelues from the Church of England. The ſecond thing to be obſerued in Christs anſwer is, that he deferres Caiaphas to the iudgement of his hearers, being reſolued of the truth of his owne doctrine, though ſundry of them were his vtter enemies. Behold then a good example for all the miniſters of Gods word to follow; teaching them to deliuer Gods word ſo purely and ſyncerely, that if they be called into queſtion about the ſame, they may be bold to appeale to the conſciences of their hearers, although they be wicked men.

Now after this anſwer, one of the ſeruants of Caiaphas ſmites Chriſt with a rod: in whom the ſaying is verified, *Like maſter, like ſeruant*: that is, if the maſter be wicked, ſeruants commonly will be wicked alſo: if the maſter be an enemy to Chriſt, his ſeruant will be Christs enemy alſo. And this is the cauſe why there are ſo many lewd apprentiſes and ſeruants, becauſe there are ſo many lewd maſters. Many maſters complaine of ſeruants now adaies; but there is more cauſe why they ſhould complaine of themſelues: for vſually ſeruants wil not become obedient to their maſters, till their maſters firſt become obedient vnto Chriſt: therefore let maſters learne to obey God, and then their ſeruants will obey them alſo.

Further, Chriſt being ſmitten, makes this anſwer: *If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmiſteſt thou me?* making complaint of an iniury done vnto him. Now hereupon ſcoffing Iulian the Apoſtata ſaith, Chriſt keepeſ not his owne lawes, but goeth againſt his owne precept; when as he ſaid, *If one ſtrike thee on the one cheeke, turne to him the other alſo*. But we muſt know, that in theſe words Christs meaning is, that a man muſt rather ſuffer a double wrong, then ſeek a priuate reuenge. And before Chriſt ſpake in his owne defence, which a man may lawfully doe, and not ſeek any reuenge: for it is one thing to defend his owne cauſe, and another to ſeek reuenge.

Now followes the ſecond point in their proceeding, which is, the producing of falſe witneſſes againſt him; as S. Matthew ſaith, *The whole Councell ſought falſe witneſſe againſt him, and though*

Tertull. Apol.
contra gent.

Mar. 14. 58.

Ioh. 2. 19.
verf. 21.

many came, yet found they none: for they could not agree together, because: they alledged false things against him, which they could not prooue. And thus the members of Christ haue often such enemies as make no bones shamefully to auouch that against them, which they can not be able to iustifie. The ten persecutions which were in the first 300. yeares after Christ, arose oftentimes of shamelesse reports that men gaue out, which said that Christians liued of mans flesh: and therefore slew their owne children: 2. that they liued on raw flesh. 3. that they committed incest one with another in their assemblies: 4. that they worshipped the head of an asse: 5. that they worshipped the sunne and moone: 6. that they were traytours and sought to vndermine the Romane Empire: and lastly, wherefoeuer was thunder or earthquakes, seditions or tumults, or any disquietnes or trouble, Christians were accused as the Authors thereof. Such enemies haue they had in all ages: and in these our daies the same is practised, and will be to the worlds end. Now when the first witnesses could not agree among themselues, then two other false witnesses came forth, which auouched that Christ said, *I will destroy this temple made with hands, and within three daies will build another made without hands.* Indeed Christ said some such words: for saith he, *Destroy this temple, and within three daies I will build it up againe.* But he spake this of the temple of his bodie: whereas they maliciously did interpret him to haue spoken of the temple in Ierusalem. And againe they change the words, for Christ said, *Destroy this temple, &c.* but these witnesses affirme he said, *I will destroy this temple made with hands, &c.* And thus they change both words and meaning: and therefore the holy Ghost calleth them *false witnesses*. By this we must be aduertised to take heede how we report mens words: for if wee change the meaning, though in part we retaine the words, we may soone become slaundersers & false witnesses: and as this duty must be performed towards all men (so especially towards the ministers of the Gospell: and the neglect of this duty procureth many slaunders to them in this our Church: whereof indeede the reporters are the cause, and not the ministers themselues.

Now at this false accusation Christ was silent, so as Caiaphas asked him why hee answered nothing. Herein wee are to consider many things: I. why Christ was silent. The causes be two: first he was to shew himselfe a patterne of true humilitie & patience, there-

therefore even then would he be silent, when hee was most falsly accused of his aduersaries. Secondly, hee is silent, that standing before the iudge to be condemned, the sentence might proceed against him, and he might suffer the death appointed, which was due vnto vs, and so become our redeemer. And in Christs example we must note, that it is a speciall duty to know when to speake, and when to bee silent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peraduenture aske what rule we haue to direct vs herein? *Ans^w.* The generall rule for the ordering of the tongue, is the law of God. We are commanded to seeke the glorie of God in the first table; and in the second the good of our neighbour: when thy speech therefore will serue either for Gods glorie, or the good of thy neighbour, then thou must speake: if it serue for neither, then be silent. Againe, if thy silence be either for Gods glorie, or the good of thy neighbour, then bee silent: if it will nor, then speake. And because it is hard for a man to know when his speech or silence will serue for these two ends: therefore we must pray vnto God that he wil teach & direct vs herein: as Dauid doth, *Set a watch* (saith Psal. 141. 3. he) *O Lord, before my mouth, and keepe the doore of my lippes:* and againe, *Open thou my lippes, O Lord, and my mouth shall shew forth thy praise.* Psal. 51. 15.

Thus much for the false witnesses produced. Now followeth the third point, which is, the adiuring of Christ: for Caiaphas the high priest charged him to tell him whether hee were the Christ the sonne of God, or no. To adiure a man, is to charge & commaund him in the name of God, to declare a truth, not onely because God is witnesse thereof, but also because hee is iudge to reuenge, if hee speake not the truth. Thus Paul adiured the Thessalonians, charging them in the Lord, that his epistle shold be read vnto all the brethren the Saints. And the like doth Caiaphas to Christ. And here is a thing to be wondered at; Caiaphas the high priest adiureth him in the name of god, who is very God, euen the Son of God. And this shewes what a small account he made of the name of God: for he did it onely to get aduantage on Christs words: and so doe many now adares, who for a little profit or gaine make a matter of nothing to abuse the name of God a thousand waies. 1. Thess. 5. 27.

Christ being thus adiured, though silent before, yet now in reuerence to Gods maiesty, answered and said: first, *Thou hast said* Mat. 26. 25.
it:

Mat. 14. 61.
Ioh. 19. 7.

it: and in Saint Marke, *I am he.* In this answer, appeares the wonderfull prouidence of God. For though Caiaphas take hence the occasion of condemning Christ, yet hath hee withall drawne from him a most excellent confession, that hee is the Sonne of God, and our alone Sauour. And by this meanes hee proceedes to shut heauen against himselfe, and to open the same for vs.

Ioh. 18. 19.
Luk. 23.
Math. 27. 3.
Mar. 15. 1.

Thus wee haue ended the first inditement of Christ before Caiaphas. Now followeth the second, which was before Pontius Pilate, in the common hall at Ierusalem. The history of it is set downe at large in all the Euangelists. In this second inditement of Christ (that wee may referre euery matter to his place) we are to obserue foure things: I. the accusation of Christ before Pilate. II. his examination. III. Pilates pollicie to saue Christ. IV. Pilates absolving of him; and then the condemnation of Christ in both courts, Ecclesiasticall and ciuill: of these in order. In Christs accusation, we must consider many points. The first is, who were his accusers, namely the high priest, the Scribes, and Pharises, and Elders of the people, and the common people: all these conspired together to accuse him. The cause that moued the Parises and Elders of the people hereunto, is noted by Saint

Math. 27. 18.

Matthew, who saith *of enuy they deliuered him.* Enuie is nothing but a sadnesse in a mans heart, at the prosperity of his better. And it rained in the Scribes and Parises, and the occasion was this: Christ had taught most heauenly doctrine, and confirmed the same by most wonderfull miracles, and did greatly exceede them all, and was in more account among the people: and for this cause the Scribes and Pharises and high Priests, repined & grudged at him. Now their exāple serues to admonish vs to take heede of this sinne, as beeing the mother of many mischiefes. And wee must rather follow the example of Moses, who when Iosua desired him to forbid Eldad and Medad to prophecie, answered, *Enuieest thou for my sake? yea I would to God al the Lords people were prophets.* And we must be of the same mind with Iohn Baptist, who hearing by his disciples that the people left him and followed Christ, said, his ioy was fulfilled, *for Christ must increase, and he must decrease.* And so we must be glad and content when we see the prosperity of our neighbours any way. Now the cause why the common people ioyne with them was, because the chiefe Priests and the Scribes and Elders had perswaded them

Num. 11. 26,
27. 8.

Ioh. 3. 29.

Math. 27. 20.

to a bad conceit of Christ. Hence it appeares that it is most requisite for any people, be they neuer so good, to haue good Magistrates, and godly rulers to gouerne them by wise and godly counsell. The necessity hereof was well knowne to Iethro Moses father in law, though he were a heathen man: for he biddeth Moses to prouide among all the people men of courage fearing God, men dealing truly, hating couetousnesse, and appoint them to be rulers over the people. Teaching vs, that if couetous, malicious, and vngodly men, not fearing God, goe before the people, they also shall in a likelihood be carried into the like sinnes by their example. Exod. 18. 21.

The next point concernes the place where they accuse him, which was at the doore of the common hall: for hauing brought him before the councell at Ierusalem & there condemned him of blasphemie, afterward they bring him into the common hall where Pilate sate iudge. Yet did they not enter in, but stayed without at the dore, *lest they should be defiled*, and be made vnfit to eate the passeouer. In which practise of theirs, we are to marke an example of most notable both superstition, and most grosse hypocrisie. For they make no bones to accuse and arraigne a man most iust and innocent, and yet are very strict and curious in an outward ceremony. And in like manner they made no conscience to giue thirty pecies of siluer to betray Christ: but to cast the same into the treasury, they make it a great and heynous offence. And for this cause Christ pronounceth a woe vnto the *Scribes and Pharises, calling them hypocrites for, (saith he) you tithed mynt, anyse, and commin, and leaue the weightie matters of the law, as iudgement, and mercie.* And the very same thing wee see practised of the Church of Rome at this day, and of sundrie papists that liue amongst vs: they will not eate flesh in Lent, or vpon any of the Popes fasting daies for any thing; and yet the same men make no conscience of seeking the blood of the Lords annointed, and their dread foueraigne. And in this we see the most palpable, and most grosse hypocrisie of those that bee of that Church. But shall we thinke that our owne Church is free from such men? no assuredly: for take a view of the profession that is vsed among the people of England, and it will appeare that they place their whole religion for the most part in the obseruatiō of certaine ceremonies. The manner of most men is to come to the place of assemblies, where God is worshipped, & there mumble

Ioh. 18. 28.

Math. 17. 6.

Mat. 23. 23.

vp the Lords prayer, the commaundements, and the beliefe in stead of prayers, which beeing done, God is well serued thinke they: whereas in the meane season they neglect to learne and practise such things as are taught them for their saluation by the ministers of Gods word. At the feast of Easter, euery man will be full of deuotion and charity, and come to receiue the Lords Supper, as though hee were the holiest man in the world; but when the time is past, all generally turne to their olde byas & gaine: and all the yeare after liue as they list, making no conscience of lying, slaundering, fraud, and deceit in their affaires among men. But we must know that there is no soundnesse of religion, but grosse hypocrisie in all such men: they worship God with their lippes, but there is no power of godlinesse in their hearts.

The third point is, concerning the party to whom they make this accusation against Christ, namely, not to a Iewe; but to a Gentile: for hauing condemned him in their Ecclesiasticall court before Caiaphas the high priest, they bring him to Pontius Pilate the deputy of Tyberius Cæsar in Iudea. Where wee must obserue the wonderfull prouidence of God, in that not onely the Iewes, but the Gentiles also had a stroke in the arraignment of Christ, that that might be true which the Apostle saith,

Rom. 11. 32.

God sent vp all vnder sinne: that he might haue mercy vpon all.

Luk. 23. 3.

The fourth point is, the matter of their accusation: they accuse our Sauour Christ of three things. I. that he seduced the people. II. that he forbad to pay tribute to Cæsar. III. that he said he was a king. Let vs well consider these accusations, especially the two last, because they are flatte contrarie both to Christs preaching: and to his practise. For when the people would haue made him a King, after he had wrought the miracle of the five loaves and two fishes, the text saith, *he departed from among them vnto a mountaine himselfe alone.* Secondly, when tribute was demanded of him for Cæsar, though he were the kings sonne, and therefore was freed; yet saith he to Peter, *lest we should offend them goe to the sea, and cast in an angle and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence, that take and giue vnto them for thee and me.* And when he was called to bee a iudge to diuide the inheritance betweene two brethren, he refused to doe it, saying, *Whomade me a iudge betweene you?* Therefore in these two things, they

Ioh 6. 15.

Mat. 17. 27.

they did most falsly accuse him. Whereby we learne, that nothing is so false and vntrue, but the slanderer dare lay it to the charge of the innocent: the tongues of the slanderers are sharpe swords, and venomous arrowes, to wound their enemies: their throats are open sepulchres, the poyson of aspes is vnder their lippes. If a man speake gracious words, his tongue is touched with the fire of Gods spirit: but as Saint Iames saith, the tongue of the wicked is fire, yea a world of wickednesse, and it is set on fire with the fire of hell: therefore let this example be a caueat to vs all, to teach vs to take heede of slandering, for ~~the~~ the diuell then speakes by vs, and kindles our tongues with the fire of hell.

The fifth point is, the manner of their accusation, which is diligently to be marked: for they doe not only charge him with a manifest vntruth, but they beseech Pilate to put him to death, crying, *(b) Crucifie him, crucifie him*: in so much that Pontius Pi-

late was afraid of them: where wee see how these shameles Iewes go beyond their compasse, and the bounds of all accusers, whose dutie is to testifie onely what they know. Now in the matter of this their accusation, appears their wonderfull inconstancie. For a little before when Christ came to Ierusalem riding vpon an asse, shewing some signes of his kingly authoritie, they cut downe branches from the trees, and strawed them in the way, crying, Hosanna, Blessed is he that commeth in the name of the Lord: but now they sing another song, and in stead of Hosanna, they cry, Crucifie him, Crucifie him. And the like inconstancie is to be found in the people of these our times. They vse to receiue any religion that is offered vnto them: for in the daies of King Edward the sixth, the people of England receiued the Gospell of Christ: but shortly after in Queene Maries time, the same people receiued the wretched and abhominable doctrine of the Church of Rome. And not many yeares after when it pleased God to bring againe the light of his glorious Gospell by our gracious Prince, the same people turned from popery, and embraced the true religion againe. And thus with the Iewes one while they cry Hosanna to Christ, and receiue his Gospell; and shortly after they cry, Crucifie him, Crucifie him, by embracing idolatrous poperie. Let vs therefore learne in the feare of God, by the ficklenes of the Iewes, that sing two contrarie songs in so short a space, to acknowledge our inconstancie and weakenes in the matter of religion: wherby if God leaue vs but a little to our

• In iustice.

For a blasphemy their law should be stoned & not crucified.

Mat. 27. 22, 23

selues, we shall straightway forsake Christ, his Gospell, and all.

Thus much of the accusation. Now followeth Christs examination before *Pontius Pilate*: for when the Iewes had thus falsely accused him, then Pontius Pilate tooke him and brought him into the common hall, and asked him this question, *Art thou the King of the Iewes?* Now Christ beeing thus examined, made as Paul also testifieth, a good confession. The summe therof stands in foure heads. The first is, that he confesseth himselfe to be a King; not such an one as they accused him to be, yet a true King. Whence we may learne diuers instructions: first, that euery Christian man in the midst of his miserie & affliction, hath one that is most sufficient euery way to defend him against all his enemies, the world, the flesh, and the diuell. For this King can doe whatsoeuer he will: and therefore when the legion of diuels would enter into a herd of swine, they could not without his leaue. And when the Centurions daughter was dead, he but spake the word and she arose. And when Lazarus was dead, and had lien in the graue foure daies, he but said, Lazarus come forth, and he came forth bound hand and foote. Yea euen hell and death giue place to his word, and nothing can resist his power. And therefore he that is a true member of Christ, needes not to feare any enemies be they neuer so great or so many. And againe, as Christ is able, so is he readie and willing to saue and defend all that beleue in him. For he it is that gaue his life for his subiects, which no King would doe, and shedde his blood for their redemption: which he would neuer haue done, if he had not desired their saluation. Secondly, whereas Christ is a mightie King, which can doe whatsoeuer he will, let all such among vs that haue hitherto liued in ignorance, and by reason of ignorance liue in their sinnes, at length beginne to come vnto him, and doe him homage, and with penitent hearts fall downe before him: otherwise if they continue in their old rebellions, let them know whatsoeuer they be, high or low, that he hath a rod of iron in his hand to bruiſe them in peeces; their soules shall smart for it: as both Pilate, Caiaphas, and the rest of the Iewes were with a full cup rewarded for crucifying the Lord of life. And if Christ cannot draw thee in this life from thy crooked waies, be sure at the houre of death he will breake thee in pieces like a potters vessell. This must we learne in regard of the first point, that he said plainly, *He was a King.*

Now

i. Tim. 6. 12.

Ioh. 18. 39, 37.

Math. 8. 31.

Mark. 5. 41.

Ioh. 4. 43.

Psal. 2. 9. and
110. 2.

Now follows the second part of his confession, namely that his *kingdome was not of this world*. Where he sets downe what kinde of king he is; he is no earthly king, his kingdome stands not in the power of men, nor in earthly and outward gouernment; but his kingdome is spirituall, and his gouernment is in the very hearts and consciences of men. His kingdome is not outward to be seene of men, but inward in the heart and soule; and therefore it is onely begunne in this life, and is continued and accomplished in the world to come in the kingdome of glorie: where Christ shall be all in all in the hearts and consciences of all the Elect. Now then, if this be so, how soeuer Satan haue heretofore reigned in vs, and made our hearts as it were his pallaces: yet now let vs prepare a roome for Christ that he may come and dwell in vs: let him rule our hearts, wills, and affections, that they may become conformable to his will: let vs resigne our selues wholly to be ruled by him, that his spirituall kingdome may be in vs. This kingdome in the heart and conscience is the pearle and hidde treasure, which when a man findeth, he sells all that he hath and buyeth it. Let vs therefore in the feare of God, esteeme it as the most pretious thing that may be, and so liue in this world, as that Christ may rule inwardly in vs, by his word and spirit. And againe seeing this regiment of Christ is heavenly, and the full manifestation of it is reserued till the life to come: we must therefore vse this world and all things in it, as honour, wealth, ease, and libertie, as though we vsed them not. As a trauailer vseth his staffe in his iourney; as long as it doth further him, so long he will carrie it with him: but when it hindereth him, then he casts it away: so must we vse the things of this life, namely as long as they are helpes to further and make vs fitte for the kingdome of heauen, but if they be any hinderance to this spirituall regiment of Christ, we must renounce them and cast them away, be they neuer so pretious to vs.

The third point of Christs confession is, concerning the meanes whereby he gouernes his kingdome: *I came* (saith he) *into this world to beare witnesse of the truth*, that is, to preach the Gospel and doctrine of saluation: and hereby he teacheth that the outward administration of his kingdome, stands specially in the preaching of the word, which is a principall ordinance of his, seruing to gather his Church from the beginning of the world to the end thereof. And for this cause he hath in all ages set apart

chosen ministers for the publishing of the doctrine of the Gospel. And hence it is manifest that the gift of prophesie, is the greatest gift that God bestowes on his Church for the building thereof. And therefore it ought to be most highly esteemed, as a most pretious iewell. And for this cause also the schooles of learning are to be reuerenced and maintained, and all other meanes vsed for the furthering of them; because they are vnder God the fountaines and wel springs of this gift of prophesie.

Math. 13. 9.

Psal. 49. 6.

The last point is, concerning the subiects of Christs kingdome expressed in these words, *They which are of the truth, heare my voyce.* In which he sets downe the true marke of his seruants and subiects, that they are hearers of that heavenly and sauing word which he reuealed from the bosome of his father. It may be alledged the most wicked men vpon earth, yea the diuels themselves may be hearers of the truth of Christ. *Ans^w.* There be two kinds of hearers: one which heareth onely the outward sound of the word with his bodily eares, & he hauing eares to heare doth not heare: the second, is he that doth not onely receiue the doctrine that is taught with his eares, but also hath his heart opened to feele the power of it, and to obey the same in the course of his life. This distinction is notably set forth by Dauid, saying, *Sacrifice and burnt offerings thou wouldest not haue: but my eares hast thou pierced:* whereby he insinuates as it were two kinds of eares: one that is deafe and cannot heare: and thus are the eares of all men by nature in hearing the doctrine of saluation: the other is a new eare pierced and bored by the hand of God, which causeth a mans heart to heare the sound and operation of the word, and the life to expresse the truth of it. Now the subiects of Christs kingdome are such, as with the outward hearing of the word, haue an inward hearing of the soule, and grace also to obey: and therefore all those that make no conscience of obedience to the word of God preached vnto them, are no lesse then rebels to Christ. We may perswade our selues that we are good subiects, because we heare the word and receiue the Sacraments, but if our liues abound with sinne, and if our hearts be not pierced through by the sword of Gods spirit, whether we be high or low, rich or poore, let vs be what we wil be, we are no right subiects indeede, but rebels and traytours vnto the euerliuing God. It may be hereafter God will giue further grace; but as yet all impenitent persons, though liuing in the midst of Gods Church, are

no obediēt & faithful subiects: & therfore while we haue time, let vs labour to perform indeed that which we do in word professe.

Thus much of the examination & confession of Christ. Now followeth the third point concerning the pollicies which Pilate vsed to saue Christ: & they are three. First, when hee heard that Christ was of Galilee, he tooke occasion to send him to Herod, Luk. 23. 7. thinking thereby to shift his hands of him, and not to shedde his blood. In which pollicy, though he seem vnwilling to put Christ to death, yet herein hee is a most vniust iudge: for hauing giuen testimony of Christ; that hee is innocent, hee ought to haue acquitted him, and not haue sent him to Herod for further iudgement. In Herods dealing with Christ, wee may obserue these points. The first, that hee is wonderfully glad of his comming. Why so? the text saith, because *he was desirous to see him of a long season, because he had heard many things of him, & trusted to haue seen some signs done by him.* Luk 23. 8. Here marke how he reioiced, not in Christ because he was Christ, that is, his Messias and redeemer, but because he wrought myracles, signes, and wonders. And so it is among vs at this day: it is a rare thing to finde a man that loueth Christ, because he is Christ: some loue Christ for honour, some for wealth, and others for praise: that is, because they get honour, wealth, and praise by confessing his name. Againe, many professe Christ, onely because it is the law and custome of their nation. But wee must learne to bee of this minde, to loue Christ, because he is Christ, euen for himselfe, and not for any other sinister respect: and we must reioyce in Christ for himselfe, though wee neuer haue profit nor pleasure, neither honour or wealth by him. And if we loue him for wealth or pleasure, or for any other ende but for himselfe alone, when these things are taken away, then we shall vtterly forsake Christ in like manner. The second point is, that Herod desires Christ to worke a miracle. Hee can be cōtent to see the works of Christ, but he cānot abide to heare his word, and to beare his yoke. Like to him are many in these daies, which gladly desire to heare the Gospel of Christ preached, onely because they would heare speech of some straunge things, laying aūe all care and conscience to obey that which they heare. Yea many in England delight to read the strange histories of the Bible, and therefore can rehearse the most part of it, (and it were to be wished that all could do the like:) yet come to the practise of it, the same persons are commonly found as

Luk, 13, 32.

bad in life and conuersation, yea rather worse then others. Let vs therefore labour that with our knowledge we may ioine obedience, and practise with our learning; and as well to be affected with the word of Christ, as with his workes. The third point is, that Herod derides Christ, and sends him away, cloathed in a white garment. This is that Herod whome Christ called a foxe; who also when hee heard Iohn Baptist preach, did many things, and heard him gladly. How then comes Herod to this outrage of wickednes, thus to abuse Christ? *Answ.* We must know, that although Herod at the first heard Iohn preach, yet withall hee followed his own affections, and sought how to fulfill the lusts of his flesh. For when Iohn told him that it was not lawfull for him to haue his brother Philips wife, he cast him in prison, and afterward cut of his head for it: after which offence, he is growne to this height of impietie, that he now despiseth Christ, and can not abide to heare him. Where wee learne, that as wee are willing to heare Gods word preached, so withall wee must take heede that wee practise no manner of sinne; but make conscience of euery thing that may displease God. Thou maist, I graunt, bee one that seareth and fauoureth Iohn Baptist for a time, wallowing in thy olde sinnes: but after a while, yielding to the swing of thy corrupt heart, thou wilt neuer heare Iohn, nor Christ himselfe, but hate and despise them both. This is the cause why some which haue beene professors of religion heretofore, and haue had great measure of knowledge, are now become very loose persons, and can not abide to heare the word preached vnto them; the reason is, because they could not abide to leaue their sinnes. Therefore that we may beginne in the spirit and not end in the flesh, let euery one that calls on the name of the Lord depart from iniquitie.

Ioh, 19, i.

Now followes the second pollicie of Pilate. For when he sawe the first would not preuaile, then he tooke a new course: for hee tooke Iesus into the common hall and scourged him, and the souldiers platted a crowne of thornes and put it on his head, and they put on him a purple garment, and said, Haile king of the Iewes, and smote him with their roddes. And thus hee brought him forth before the Iewes, perswading himselfe that when they saw him so abased, and so ignominiously abused, they would be content therewith, and exact no greater punishment at his hands: thinking thus to haue pacified the rage of the Iewes and
so

so to haue deliuered Christ from death, by inflicting vpon him some lesser punishment. This pollicie is as it were a looking-glasse, in which we may behold of what nature and condition all plots and pollicies of men are, which are deuised and practised without the direction of Gods word. In it wee may obserue two things: the first is, the ground thereof; which is a most silly, simple, or rather senseles argument. For he reasoneth thus: *I finde no fault in this man, therefore I will chastise him and let him goe.* A man ^{Luk. 23. 14, 15, 16.} would hardly haue thought, that one hauing but common sense, would haue made such a reason, much lesse then a great iudge sitting in the roome of God. But in him we may behold and see the ground of all humane pollicie which is beside the word of God, namely, the foolish and blinde reason of men. The second thing to be considered is, the proceeding and issue of this pollicie. Pilate must either whippe Christ beeing innocent; or put him to death: which are both sinnes and great offences. Now hee maketh choice of the lesser, which is to whippe him, and is perswaded that hee ought to doe so: whereas of two sinnes or euills, a man ought to doe neither. And in doing this, Pilate be- ginneth to make a breach in his conscience; and that is the fruit that all politickes reape of their deuises, which proceede by the light of their owne reason, without the word of God. By this example, we are admonished of two things: first, that before we enterprize any businesse, we must rectifie our iudgements by Gods word. Dauid was a most wise King, and no doubt, had withall a graue and wise counsell, but yet hee preferred the word of God before all, saying, *Thy testimonies are my. counsellors.* Secondly, in Psa. 119. 24. our proceedings wee must keepe an vp- right, pure, and vnblameable conscience, as Paul exhorteth Timothy *to haue the mystery of faith in a pure conscience;* giuing vs thereby to vnderstand, that a good conscience is as it were a chest or cupboard, in which we are to keepe and locke vp our religion, and al other graces of God, as the most pretious iewels that can be: and that if we suffer this chest to be broken vp, all our riches and iewels are gone.

But let vs yet view the dealing of Pilate more particularly: he whippes Christ, puts on him a purple garment, puts a reede in his hand, sets a crowne of thornes vpon his head, and causes the souldiours to mocke him, and spitte in his face. Now in this that Christ standing in our roome, was thus shamefully abused, wee must consider what was due vnto euery one of vs for

our sinnes, namely, shame and reproach in this life, and in the life to come endlesse confusion. And we see the confession of Christ to bee true which he made to Pilate, that his kingdome was not of this world; for if it had beene so, they would haue put a crowne of golde vpon his head, and not a crowne of thornes, which nothing at all becomed an earthly king: and in stead of a reede they would haue put a scepter into his hand: and in stead of buffering and spitting on him, they would haue adored him, and fallen downe before him. Againe, whereas Christ our head in this world, ware no other crowne but one made of thornes, it serueth to teach all those that are the members of Christ, that they must not looke for a crowne of glorie in this life; because that is reserved for the life to come. And if wee would then weare the crowne of glorie with Christ; wee must here in this life weare a crowne of thornes, as he did: for as Paul saith, *If wee suffer with Christ, we shall also reigne with him*: and that which was fully verified in Christ the head, must in some sort be verified in euery true member of Christ.

2. Tim. 2. 12.

Pilates third pollicie was this: when hee saw that neither of the two former would preuaile, hee comes forth vnto the Iewes, and makes an oration to this effect: that now was the feast of the Pascheouer, and that they had a custome, that the Gouverneur should then deliuer vnto the people a prisoner whome they would: therefore he asked them whether hee should let loose to them Barrabas, or Iesus which is called Christ: this Barrabas was a notable malefactor, that with insurrection had committed murther. And thus Pilate cunningly matcheth Christ with Barrabas, thinking that the Iewes would rather chuse him then Barrabas, beeing a notorious malefactor, not worthie to liue on the face of the earth: and by this meanes he thought to haue deliuered Christ from death, though otherwise he accounted him also as a malefactor. The ground of this pollicie (as wee see) is an olde custome of the Iewes, that a prisoner should be let loose at Easter. And it may be the end of this custome was, to increase the solemnitie of the feast. But whatsoeuer in truth the ende was, the fact it selfe was but a prophanation of the time, and an abomination before the Lord: for Salomon saith, *Hee that iustificeth the wicked, and condemneth the iust, euen they both are abomination before the Lord*. The like practise takes place with many in these daies, who thinke the Lords day neuer well spent, vnlesse they may

Proh. 17. 15.

may adde solemnity thereunto, by reuell and riot, by frequenting of tauerns and alehouses. And furthermore, where Pilate matcheth Christ beeing innocent with Barrabas, & the people preferre him before Christ, hauing libertie to chuse either; it shewes that God in his prouidence had appointed that Christ should not stand in his owne roome before Pilate, but in our roome and stead, as a Mediatour betweene God and vs. And in this fact of the people we see how sinne by degrees takes hold of men and that speedily. Who would haue thought that these Iewes, which a little before cried Hosanna, and spread their garments before Christ in the way, would euer haue preferred a murtherer before him? But it was the doing of the high priests, the Scribes, & Pharisees, who did animate and stirre them vp to this wickednes: and hereupon when they had yeelded first to attach him, and then to accuse him, they are carried to an higher degree of impietie, namely to seeke his blood: & least he should escape their hands, they plunge themselves deeper yet preferring a wretched murtherer, euen seditious Barrabas before him. This must teach euery one of vs to take heed of the beginnings euen of the least sins; for the diuell is cunning, he will not plunge a man into the greatest sinnes at the first: but his manner is, by little & little to creepe into the heart: and hauing once possession thereof, by steppes to bring men to the height of sinne, and that with speede. We must therefore in the feare of God preuent sinne betimes, and at the first motion cut off all occasions hereof: that which Paul saith of heresie, comparing it to a canker or gangrene, may be said of all sinne. The nature of the gangrene is to runne from one ioynt to another, from the toe to the foote, from the foote to the leg, from the legge to the thigh, till it haue wasted and destroyed the life of the bodie: so giue any sinne but an entrance, and it will soone ouerspread the whole man: and if the diuell may be suffered but to put one talent into thy heart, he will presently winde himselfe into thee, his head, his bodie and al. The Psalmist saith, that he is blessed that taketh the children of the Babylonians & dasheth them against the stones; and as truly it may be said, blessed is the man that dasheth the head of his sinnes against the ground while they are young, before they get strength to ouermaster him.

2. Tim. 2. 17.

Psal. 137. 9.

Thus haue we seene the pollicies of Pilate: now followeth the absolution of Christ: for when Pilate had vsed many meanes to

Mar. 17. 23. 24

Luk. 23. 14, 22.

Mark 15. 14.

Ioh. 18. 38.

& 19. 4.

Math. 27. 19.

24

Mark. 15. 13.

Math. 17. 19.

deliuer him, and none would preuaile, then he absolues him, by giuing diuers testimonies of his innocencie: for he came forth three times, and bare witnes thereof: and last of all he testified the same by waling of his hands, which rite signifieth properly the defiling of the hands before, but as yet Pilate had not defiled his hands, and therefore he vsed it as a token, to shew, that Christ was innocent, and that he would not defile his owne hands with innocent blood. There were three causes that mooued Pilate to absolue Christ. First he saw that he was a *iust man*, as Saint Matthew noteth, and that the high priests and people had deliuered him *vp of enmie*, as Saint Marke saith. By this it is plaine, that a very Pagan or infidell may in some things goe beyond such as be in Gods Church, hauing better conscience, and dealing more iustly then they. Pontius Pilate was a heathen man and a Gentile, the Iewes were the Church and people of the liuing God: yet he sees plainly that Christ was a iust man, and thereupon is mooued to absolue him: whereas the Iewes which should be men of conscience and religion, seeke his death. And thus a very Pagan may otherwhiles see more into a matter then those that be reputed of the Church. And this must admonish al such as professe the Gospell to looke vnto their proceedings, that they doe all things with vpright conscience: for if we deale vnjustly in our proceedings, we may haue neighbours, men of no religion, that will looke through vs, and see the grosse hypocritie of our profession, which also would be loath to doe those things which we do. The second cause that mooued Pilate to absolue Christ, was his wiues dreame: for when he was set down vpon the iudgement seate, shee sent vnto him, saying, *Haue thou nothing to doe with that iust man: for I haue suffered many things in a dreame by reason of him.* Dreames are of three sorts: naturall, rising from the constitution of the bodie: diabolically, such as come by the suggestion of the diuel: diuine, which are from God. Some haue thought that this dreame was of the diuell; as though he had laboured thereby to hinder the death of Christ, and consequently our saluation: but I rather thinke it was occasioned by the things which shee had heard before of Christ, or that it was immediately from God, as the dreames of Pharaos and Nabuchodonosor, and serued for a further manifestation of Christs innocencie. Here it may be asked, whether we may regard our dreames now, as Pilates wife did or no? *Answer.* We haue the bookes of the olde & new Testament to be our direction, as Esai

faith: to the law, and to the testimonie, they must be our rule and guide. In these daies we must not looke to be taught by visions and dreames: yet shall it not be amisse to obserue this caueat concerning dreames, that by them we may gesse the constitution of our bodies, and oftentimes at the sinnes whereunto we are inclined. The last motiue which caused Pilate to absolue Christ was a speech of the Iewes: for they said, that Christ ought to die by their law, *because he said he was the sonne of God.* And the text saith, when Pilate heard that, he was afraid. Marke how a poore Painym that knew not Gods word, at the hearing of the name of the son of God is stricken with feare. No doubt he shall rise in iudgement against many among vs that without all feare rend the name of God in peeces by swearing, blaspheming, cursed speaking. But let all those that feare the Lord learne to tremble and be afraide at his blessed name.

Thus much for the causes that mooued Pilate to absolue Christ: as also for the second part of Christs arraignment, namely his accusation. Now followes the third part, which is his condemnation: and that is two-fold. The first by the Ecclesiasticall assemblie and councill of the Iewes at Ierusalem, in the high priests hall before Caiaphas. The tenour of his condemnation was this. *He hath blasphemed, what haue we any more neede of witnesses, he is worthy to die?* The cause why they say, not *he shall die,* but, *he is worthy to die,* is this: The Iewes had two iurisdiccions, the one Ecclesiasticall, the other ciuill, both prescribed and distinctly executed by the commandement of God, till the time of the Machabees, in which both ioynly together came into the hands of the priests: but afterward about the daies of Herod the great, the Romane Emperour tooke away both iurisdiccions from the Iewes and made their kingdome a prouince, so as they could do no more but apprehend, accuse, and imprison: as doth appeare by the example of Saul, who gave letters from the high priest to Damascus, that if he found any either man or woman that beleued in Christ, he might bring them bound to Ierusalem, and imprison them: but kill or condemne they could not.

By the fact of this Couñsel we learne sundry points: first, that general couñsels & the pope himself sitting iudicially in his couñsistory may erre. If there were any visible church of god at the time of Christs arraignment vpon the face of the whole world, it was no doubt the church of the Iewes. For Caiaphas the high priest was a

figure of Christ, the Scribes and Pharisees sat in Moses chaire, and Ierusalem is called by Christ the holy citie, *Matth. 4. 5.* and *27. 53.* Yet for all this that which was foretold is now verified, namely, that the chiefe corner stone should be reiected of master builders. For by the generall consent of the counsell at Ierusalem, Christ the head of the Catholike Church and the redeemer of mankind is accused of blasphemie, and condemned as worthy of death. Wherefore it is a meere dotage of mans braine to a- uouch that the Pope cannot possibly erre in giuing a definitiue sentence in matters either of faith or manners. Neither can the Church of Rome plead priuiledge, for Ierusalem had as many prerogatiues as any people in the world could haue.

Rom. 9. 3.

Againe, by this we see there is no reason why we should ascribe to any man or to oecumenicall counsell themselves, absolute & soueraigne power to determine and giue iudgement in matters of religion, considering they are in daunger to be ouertaken with notable slippes and errours. And therefore the soueraignitie of iudgement is peculiar to the sonne of God, who is the onely doctour and lawgiuer of the Church: and he puts the same in execution in and by the written word. As for the speach of the Papiſts calling the Scriptures a *dumbe Iudge*, it is little to be regarded: for the scriptures are, as it were, the letter of the liuing God, sent from heauen to his Church vpon earth: and therefore they speake as plainly and as sufficiently vnto vs all matters of faith, as a man can speake vnto his friend by letter, so be it, we haue the gift of discerning. Yet doe we barre the Church of God from all iudgement. For the ministerial power of giuing iudgement both publikely and priuately is graunted vnto it of God: and that is to determine and giue sentence of matters in question according to the word as the lawyer giues iudgement, not according as he will, but according to the tenour of the law.

Math. 23. 10.

Thirdly we learne, that personall succession is no vnfallible marke of the true faith, and of true pastours; vnlesse withall be ioyned succession in the doctrine of the Prophets and Apostles. For Caiaphas held his office by succession from Aaron: and yet in publike assembly condemned the Messias spoken of by Moses and the Prophets. Therefore the succession of bishops of Rome from Peter is of no moment vnlesse they can prooue that their religion is the religion of Peter which they can neuer doe.

And

And thus much of Christs first condemnation. The second was by Pontious Pilate, who sate in an other court as a ciuill iudge, *Luk. 23. 24.* and the tenour of his sentence was, that the Iewes should take him and crucifie him. Here we must consider the reasons that moued Pilate to determine thus: the first was, the impatience of the Iewes: he for his part was loath to defile his hands with innocent bloode, but the Iewes cried, *his bloode be vpon vs, and on our children:* which according to their wish came vpon them within fewe yeares after, and so remaineth still vnto this day. *Math. 27. 25.* By which we are taught to take heede of imprecations against our selues, our children, or seruants, or any other creatures: for God heareth mens praier two waies: either in mercie, or in his wrath and anger. If thou curse thy selfe, or any other, except thou turne vnto the Lord by speedie repentance, he may heare thy praier in his wrath, and verifie thy curse vpon thee to thy vtter confusion. The second reason that moued Pilate to condemne Christ was, because he feared men more then God: for beeing deputie vnder Tyberius Cæsar ouer the prouince of Iudea, for feare of losing his office, and of displeasing the Iewes, he condemed Christ after he had absolved him: wherby we see that it is a grieuous sinne to feare dust & ashes more then the liuing God. And therefore S. Iohn saith, *that the fearefull shall haue their portion in the burning lake:* that is, such as are more afraid of man then of God. And this sinne in Pilate wanted not his iust reward: for not long after he lost his deputie-shippe, and Cæsars fauour, and fledde to Vienna; where liuing in banishment, hee killed himselfe. And thus God meetes with them that feare the creature more then the Creator. That we may therefore auoide the heauie hand of God, let vs learne to feare God aboue all: else we shall dishonour God, and shame the religion which we profess.

The proper end of Christs condemnation set downe though not in Pilates will, yet in Gods eternall counsell was, that he might be the cause of absolution at the barre of Gods iustice vnto all those whosoeuer they are which come to life eternall. For we must still remember, that when Christ was condemned by mortall Iudges, he stood in our place, and in him were all our sinnes condemned before God. Therefore to conclude this point; if this were the ende of the counsell of God, to haue his owne sonne condemned by Pontius Pilate a mortall iudge,

that wee might not bee condemned but absolved before Gods iudgement seate: let vs all labour to haue this absolution sealed vp in our hearts by the testimonie of Gods spirit. For one day we must come to the barre of Gods iudgement: and if wee haue not an absolution by Christs condemnation at Pilates earthly barre, let vs looke for nothing else but the fearefull sentence of condemnation at the celestially barre of Gods iustice, to bee vttered at the day of the last iudgement. If a man should commit such an heinous offence, as that hee could no other way escape death but by the Princes pardon, hee neither would nor could be at rest, till by one meanes or other he had obtained the same, and had gotten it written and sealed: which done, he would carry it home, locke it vp safe and sound, and many times looke vpon it with great ioy and gladnesse. Well, this is the case of euery one of vs: by nature wee are rebels and traytours against God, and haue by our sinnes deserued tenne thousand deaths. Now our onely stay and refuge is, that Christ the sonne of God was condemned for vs: and therefore in Christ we must sue for pardon at Gods hands, and neuer rest till we haue the assurance thereof sealed vp in our hearts and consciences: alwaies remembring, that euer after wee leade a new life, and neuer commit the like sins against God any more. It were a blessed thing if this would enter into our hearts: but alas, wee are dead in our sinnes as a dead carkeasse is in the graue. The Ministers of God may teach this often vnto vs, and wee may also heare the same: but Satan doth so possesse mens hearts, that they seldome or neuer beginne to beleue or receiue it till it bee too late. Euery one can say, God is mercifull, but that is not enough: for Christ being most righteous was condemned, that thou being a wretched sinner mightest be saued: and therefore thou must labour for thy selfe, to haue some testimonie of thine absolution by Christs condemnation, sealed vp in thine own conscience, that thou maiest more assuredly say, God is and will bee mercifull vnto thee.

Having spoken of the whole arraignment of Christ, and of his passion in generall. Now let vs proceede to the parts of the passion, which are three: Christs Execution, his Buriall, and his Descending into hell. This being withal remembred, that these three parts are likewise three degrees of Christs humiliation.

Christs execution is that part of his passion, which hee bare vpon the crosse, expressed in the words of the Creede, *he was crucified*

cified, and died. In handling of it we must obserue fīue things: I. the person that suffered. II. the place where he suffered. III. the time when he suffered. IV. the manner how he suffered. V. the excellencie of his passion. For the first, the person that suffered was Christ the iust, as Peter saith, *Christ also hath once suffered for sins, the iust for the vniust*: and againe, *Christ Iesus the iust* (saith Saint Iohn) *is the reconciliation for our sinnes*. And in his execution, we shall haue manifest declarations of his righteousnes and iustice, consisting in two most worthie points. First, when he was vpon the crosse, and the souldiours were nayling his hands and feete thereunto, and racking his bodie most cruelly, he prayed, *Father, forgive them, they know not what they doe*. These souldiours were by all likelihood the very same that apprehend him, and brought him before Caiaphas, and from thence to Pontius Pilate, and there platted a crowne of thornes and set it on his head, and buffeted him, and spitefully intreated him as wee haue heard: and yet Christ speakes no word of reuenge vnto them, but with all patience in the very extremity of their malice, and iniurie, hee prayeth vnto his father to forgive them. Hence wee are taught that when iniuries are done vnto vs, wee ought to abstaine from all affection of reuenge, and not so much as manifest the same either in word or deede. It is indeede a hard lesſon to learne and practise: but it is our parts to indeauour to doe it: and not onely so, but to beereadie for euill to doe good: yea euen at that instant when other men are doing vs wrong: euen then (I say) wee must beereadie, if it bee possible to doe them good. When as Christs enemies were practising against him all the trecherie they could, euen then hee performeth the worke of a Mediatour, and prayeth for them vnto his father, and seeketh their saluation. Againē, wherēas Christ prayeth thus, *Father, forgive them*, we gather, that the most principall thing of all that man ought to seeke after in this life, is the forgienesse of sinnes. Some thinke that happinesse consisteth in honour, some in wealth, some in pleasure, some in this, some in that: but indeed the thing which we should most labour for, is reconciliation with God in Christ, that wee may haue the free remission of al our sins. Yea this is blessednes it selfe, as Dauid saith, *Blessed is he whose iniquitie is forgiven, and whose sin is covered*. Here then behold the madnes of the men of this world, that either seeke for this blessing in the last place or not at all.

1. Pet. 3. 18.

1. Ioh. 2. 1.

Luk. 13. 34.

Psal. 32. 1.

Ioh 19.

The second testimonie of Christs righteousnesse giuen in the midst of his passion was, that he beheld his mother standing by, and commended her to the custodie of Iohn his disciple: whereby he gaue an example of most holy obedience vnto the first commaundement, which prescribeth honour to father and mother. And this his fact sheweth, that the obseruing of this commaundement standeth not in outward shew and reuerence onely; but in a godly recompence, in procuring vnto parents all the good we can, both concerning this and a better life. It often falls out that children be as it were Cains to father and mother: some rayle on them, some fight with them; others see them pine away and sterue, and not releue them. But all dutifull children must here learne, that as their parents haue done many duties vnto them, and brought them vp: so they againe must in all reuerence performe obedience vnto them both in word and deede: and when occasion is offered releue them, yea in all they can, doe good vnto them. Againe in this we may see what a wretched state is that which the Church of Rome calleth the state of perfectiō; namely, to liue apart from the companie of men, in fasting and praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not doe the dutie vnto his parents which Gods law requireth, and Christ here himselfe practiseth, nor the duties of a member of Christ which are to be done to the whole Church, and to the rest of the members thereof.

The place where Christ suffered is called *Caluary*, or *Golgotha*, that is, the place of dead mens skulls, without the walls of Ierusalem. Concerning the reason of this name, men be of diuers opinions. Some say it was so called, because Adam was buried there, and that his skull beeing there found, gaue the name to the place. And this is the very opinion of some auncient diuines, that Christ was there crucified where Adam was buried: but because it hath no certen ground, I leaue it as vncerten. Others thinke it was called *Caluarie*, because the Iewes were wont to carrie out the bones of the dead men, and there to heape them together, as in times past the manner was in the vaures of sundrie Churches in this land. And some others thinke it was called *Golgotha* or *Caluarie*, because rheeuers and murderers, and malefactours were there executed, stoned, burned: whereby it came to passe that many skuls and bones of dead men were found there.

The

Iewish Rab-
binesCypr. lib. de re-
surrect.

August. serm.

71. de temp.

Hieron. epist.

Paule ad

Marcellum.

The time when Christ was executed, was at the Iewes passeouer, when not onely the Iewes, but also many Profelytes of many countreies and nations were assembled: and therefore this execution was not in a priuate corner, but openly in the view of the world. For as he was a Sauour not to the Iewes onely but also to the Gentiles: so it was very requisite that his death should be publike before all men both Iewes and Gentiles. As for the houre of the day in which he suffered, there is some difficultie in the Euangelists: for Saint Iohn saith, that he was condemned about *the sixth houre* of the day: and Saint Marke saith, he was *crucified the third houre*. Hence it may be demanded, how both these can stand together. *Answer.* Howsoeuer the Iewes naturall day beganne at euening, yet the artificiall day beganne at sunne-rising, and ended at sunne-setting: and it was diuided two waies. First, into twelue parts called twelue houres, whether the daies were longer or shorter. Secondly into foure parts or quarters, and euery part contained three houres: as from the first houre to the third was one part called *morning*: from the third houre to the sixth, an other part called *the sixth houre*: from the sixth houre to the ninth, the third part called *the ninth houre*: and from the ninth houre to the twelfth, the fourth part called *euening*. Now when Saint Iohn saith, Christ was condemned about the sixth houre, it must be vnderstood of the second quarter of the day, called the sixth houre: and whereas Saint Marke saith he was crucified the third houre of the day, he speakes of the lesser houres, twelue whereof made the whole day: and thus they both agree, for the third houre of the day and the beginning of the second quarter follow each other immediately. Again it may be answered, that Christ was condemned at sixe of the clocke after the Romane account, which begins the day at midnight; and crucified at three (which is nine of the clocke in the morning with vs) *A. Gell. noct. att. lib. 3. c. 2.* after the Iewes account who beginne their artificiall day, as I said, at the sunne-rising.

The fourth and last point, is the order and whole proceeding of Christs execution; which may be reduced to foure heads: the I. his going to execution, the II. his crucifying, the III. his death, the IV. the consequents of his death. Again in his going to execution we may consider many points.

The first, that he is brought out of Ierusalem as a malefactor. For the old and auncient custome of the Iewes was to put

Iosu. 7. 24.

Leu. 21. 14.

Act. 7. 58.

Leu. 6. 36.

Heb. 13. 12.

1. Cor. 4. 13.

Luk. 9. 23.

Col. 3. 24.

those whome they iudged to be notorious offenders to death without their tents when they wandered in the wilderness, and without the walls of Ierusalem, least they should any way be defiled with their bloode. And this fell out by the speciall providence of God, that that might be fulfilled in Christ which was prefigured in the sacrifices of the old testament, when the bodies of beasts were not eaten of the priests, but burnt without the campe: therefore (saith the holy Ghost) *even Iesus that he might sanctifie the people with his owne blood, suffered without the gates.*

Hence may all Christians learne to know their owne estate & condition: first, in this world they must looke to be accounted the *off-scouring of the earth, and the filth of the world*, as the Apostle saith, and we must al prepare our selues to beare this estate. They that will be Gods children must not looke to be better accepted of in the world then Christ was. Secondly by this euery one of vs must learne to be content to vse this world, as straungers and pilgrimes; beeing euery day and houre readie to leaue the same. For if Christ the sonne of God himselfe was brought out of Ierusalem, as not heeing worthy to haue his aboad there, then must euery Christian man looke much more for the like extremitie. And therefore it is not good for vs to haue our hearts tied to the world, and to seeke alwaies to be approoued of the same: for that argueth that wee are not like to Christ: but wee must rather doe as poore pilgrimes in straunge countries; and that is onely to looke for safe conduct through the miseries in this world, hauing in the meane season our hearts, wills, and affections set on the kingdome which is in heaven. The second thing is, that Christ was made to beare his owne crosse: for so it seemes the manner of the Romanes was to deal with malefactours. And this must put vs in minde of that notable lesson which Christ himselfe taught his disciples; namely, that if *any man will be his disciple, hee must deny himselfe, take up his owne crosse daily, and follow him*: where, by the crosse we must vnderstand, that portion of affliction, which God hath allotted to euery one of his children: for there is no child of God to whome he hath not measured out as it were some bitter cup of misery in this life. And therefore Paul saith, *Now reioyce I in my sufferings for you, and fulfill the rest of the sufferings of Christ in my flesh*. By Christs sufferings he meaneth not the passion of Christ, but the sufferings of the body

dy of Christ, that is, the Church whereof Christ is the head. Moreouer we must suffer as he did, and that daily: because as one day followeth another, so one crosse comes in the necke of another. And whereas Christ beares the crosse that was laide on him by the hands of the souldiers, it must teach vs not to pull crosses vpon our selues, but wait till God lay them on vs; and when that time comes we must willingly bend our shoulders, stoope downe, and take them vp; whether they be in bodie or in soule: and that euery day if it be Gods will so long as we liue: and by this shall we most notably resemble our Sauour Christ.

Thirdly, when Christ had carried his crosse so long til he could carry it no longer, by reason of the faintnesse of his body, which came by buffets, whippings, and manifold other iniuries, then the souldiers meeting with one Simon of Cyrene a straunger, made him to beare the crosse: where wee are put in minde, that if wee faint in the way and be wearied with the burden of our afflictions, God will giue good issue, and send as it were some Simon of Cyrene to helpe vs, and to be our comforter. Luk. 23. 16.
Mat. 11. 28.

The fourth point is, that when Christ was carrying his owne crosse, and was now passing on towards Golgotha, certaine women meet him, and pitying his case wept for him: but Christ answered them and said, *Daughters of Ierusalem, weepe not for me, but for your selues, and your children, &c.* By this we are first of all taught to pity the state of those that be in affliction and misery, especially those that be the children of God: as the Apostle exhorteth vs, saying, *Remember them that are in bonds, as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods especiall blessing wee haue enioyed the Gospell of Christ with peace a long time, whereas other countries and Churches are in great distresse: some wallow in palpable ignorance and superstition: others haue libertie to enioy the Gospell and want teachers: and some haue both the word and teachers and yet want peace, and are in continuall persecution. Now when we that haue the Gospell with peace doe heare of these miseries in our neighbour Churches, we ought to be moued with compassion towards them, as though we our selues were in the same afflictions. Secondly, whereas Christ saith, *Weepe not for me, but for your selues,* he doth teach vs to take occasion by other mens miseries to

2. Cor. 7. 10.

bewaile our owne estate: to turne our worldly griefes into godly sorrow for our sinnes, which causeth vs rather to weepe for our offences, then for our friends, although euen this may also be done in a godly manner. When a man by bleeding at the nose is brought into danger of his life, the Philitian lets him blood in another place, as in the arme, and turnes the course of the blood another way, to saue his life: and so must we turne our worldly sorrowes, for losse of goods, or friends, to a godly sorrow for our offences against God: for as S. Paul saith, *Godly sorrow causeth repentance vnto saluation, not to be repented of: but worldly sorrow causeth death.*

Mar. 15. 23.

The fift point is, that when Christ was brought to the place of execution, they gaue him vinegar to drink mingled with myrrhe and gall: some say it was to intoxicate his braine, and to take away his senses and memory. If this be true, we may here behold in the Iewes a most wicked part, that at the point of death when they were to take away the life of Christ, they for their parts had no care of his soule. For this is a duty to be obserued of all magistrates, that when they are to execute malefactours, they must haue a speciall regard to the good and saluation of their soules. But some thinke rather that this potion was to shorten and end his torments quickly. Some of vs may peraduenture think hardly of the Iewes, for giuing so bitter a potion to Christ at the time of his death: but the same doth euery sinner that repenteth not. For whensoever we sinne, we doe as much as temper a cup of gal, or the poison of aspes, and as it were giue it to God to drinke: for so God himselfe compareth the sin of the wicked Iewes to poison, saying, *There vine is of the vine of Sodom, and of the vines of Gomorra, their grapes are grapes of gall, their clusters be bitter, their wine is the poyson of dragons, and the cruell gall of aspes.* And for this cause wee ought to thinke as hardly of our selues as of the Iewes, because so oft as we commit any offence against God, we doe as much as mingle ranke poison, and bring it to Christ to drinke. Now afterward, when this cup was giuen him he tasted of it, but dranke not, because he was willing to suffer all things that his father had appointed him to suffer on the crosse, without any shortening or lessening of his paine.

Deut. 32. 32,
23.

Thus we see in what manner Christ was brought forth to the place of execution: Now followeth his crucifying. Christ in the prouidence of God was to be crucified for two causes: one, that the

the figures of the olde testament might bee accomplished and verified. For the heaue-offering lifted vp and shaken from the right hand to the left, and the brazen serpent erected vpon a pole in the wilderness, prefigured the exalting of Christ vpon the crosse. The second, that wee might in conscience bee resolved, that Christ came vnder the law and suffered the curse thereof for vs, and bare in his owne body and soule the extremitie of the wrath of God for our offences. And though other kindes of punishments were notes of the curse of God, as stoning and such like; yet was the death of the crosse in speciall manner aboue the rest accursed, not by the nature of the punishment, not by the opinions of men, not by the ciuill lawes of countries & kingdoms, but by the vertue of a particular commaundement of God, fore-seeing that manner of death Christ our redeemer should die. And hereupon among the Iewes in all ages this kind of punishment hath beene branded with speciall ignominy, as Paul signifieth when he saith, *He abased himselfe to the death, euen to the death of the crosse:* and it hath beene allotted as a most grievous punishment to most notorious malefactours. If it bee said that the repentant thiefe vpon the crosse dyed the same death with Christ and yet was not accursed, the answer is, that in regard of his offences hee deserued the curse and was actually accursed, and the signe of this was the death which he suffered, and that in his owne confession: but because hee repented, his sinnes were pardoned, and the curse remooued. It may further be said, that crucifying was not knowne in Moses daies, and therefore not accursed by any speciall commaundement of God in Deuteronomy. *Ans.* Moses indeede speakes nothing in particular of crucifying, yet neuertheless he doth include the same vnder the generall. For if euery one which hangs vpon a tree be accursed, then hee also which is crucified; for crucifying is a particular kinde of hanging on the tree. Lastly it may be alleadged, that Christ in his death could not be accursed by the lawe of Moses, because he was no malefactour. *Ans.* Though in regard of himselfe he was no sinner, yet as he was our surety he became sin for vs, and consequently the curse of the law for vs, in that the curse euery way due vnto vs, by imputation and application was made his.

Furthermore Christ was crucified not after the manner of the Iewes, who vsed to hang malefactours vpon a tree binding them

Psal. 12. 17.

thereto with cords, and that when they were dead : but after the vsuall manner of the Romanes; his bodie beeing partly nayled to the crosse, and partly in the nayling extreemely racked; o-therwise I see not but that a man might remaine many daies to-gether aliuē vpon the crosse. And here wee haue occasion to re-mem-ber that the Papists who are so deuout & zealous towards crucifixes are farre deceiued in the making of them. For first of all, the crosse was made of three pieces of wood, one fastened vp-right in the ground to which the body and backe leaned, the se-
 cond fastened towards the top of the first ouerthwart, to which the hands were nailed: the third fastened towards the bottome of the first, on which the feete were set and nailed: whereas con-trariwise popish caruers and painters fasten both the feete of the crosse to the first: secondly, the feete of Christ were nailed asun-der with two distinct nailes, and not nailed one vpon another with one naile alone as Papists imagine, and that to the very body of the crosse: for then the souldiours could not haue bro-ken both the legges of the thieues, but onely the outmost: be-cause one of them lay vpon the other.

Iren. l. 2. c. 42.

Aug. lib. 50.

hom. 3.

Author libri de
 passionē inter
 opera Cypriani

Let vs now come to the vse which may be made of the cruci-fying of Christ. First of all here we learne with bitterneisse to be-waile our sinnes: for Christ was thus cruelly nailed on the crosse, and there suffered the whole wrath of God, not for any offence that euer he committed, but beeing our pledge and surety vnto God, hee suffered all for vs: and therefore iust cause haue wee to mourne for all our offences, which brought our Sauour Christ to this low estate. If a man should be so farre in debt that he could not be freed, vnlesse the surety should be cast into pri-son for his sake; nay, which is more, bee cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleed. And so is the case with vs by reason of our sinnes; wee are Gods debtors, yea bankrupts before him, yet haue wee gotten a good surety, euen the sonne of God himselfe, who to recouer vs to our former liberty was crucified for the discharge of our debt. And therefore good cause haue wee to bewaile our estate every day, as by the Prophet it is said, *They shall looke on him whome they haue pearced, they shall lament for him as one mourneth for his owne sonne: they shall bee sorry for him as one is sorrie for his first borne.* Looke as the bood followed the nailes that were stricken through the blessed hands and feete of Christ, so should the meditation

Math. 6. 12.

Zach. 12. 10.

meditation of the crosse and passion of our Redeemer bee as it were nayles and speares to pierce vs, that our hearts might bleed for our sinnes: and wee are not to thinke more hardly of the Iewes for crucifying him then of our selues, because euen by our sinnes wee also crucified him. These are the very nailles which pierce his hands and feet, and these are the speares which pierce through his side. For the losse of a little worldly pelfe, oh how are wee grieved! but seeing our transgressions are the weapons whereby the sonne of God was crucified, let vs (I say it againe and againe) learne to be grieved for them aboue all things, and with bleeding and melting hearts bow and buckle vnder them, as vnder the crosse.

Secondly, Christ saith of himselfe, as *Moses lift vp the serpent* Ioh. 3. 14. *in the wilderness, so must the sonne of man be lifted vp:* the comparison is excellent and worthy the marking. In the wilderness of Arabia the people of Israel rebelled against God, and thereupon hee sent fiery serpents among them, which stung many of them to death: now when they repented, Moses was commaunded to make a brasen serpent, and to set it vp on a pole, that as many as were stung might looke vnto it and recouer: and if they could but cast a glaunce of the eye on the brasen serpent, when they were stung euen to death, they were restored to health and life. Now every man that liueth is in the same case with the Israelites; Satan hath stung vs at the heart, and giuen vs many a deadly wound, if wee could feele it, and Christ who was figured by the brasen serpent was likewise exalted on the crosse, to conferre righteousnesse and life eternall to every one of vs: therefore if we will escape eternall death, we must renounce our selues, and lift vp the eyes of our faith to Christ crucified, and pray for the pardon of our sinnes: and then shall our hearts and consciences be healed of the wounds and gripes of the diuell: and vntill such time as we haue grace to doe this, we shall neuer be cured, but still lie wounded with the stings of Satan, and bleeding to death euen at the very heart, although we feele no paine or griefe at all. But some may aske how any man can see him crucified now after his death? *Ans.* Wherefoeuer the word of God is preached, there Christ is crucified, as Paul saith, *O foolish Galatians who hath bewitched you that ye should not obey the truth, to whom before Iesus Christ was described in your sight, and among you crucified?* Gal. 3. 1. meaning that hee was liuely preached among them. Wee neede

not to goe to wooden crosse, or to golden crucifixes to seek for him; but where the Gospell is preached, thither must wee goe, and their lift vp our eyes of faith to Christ, as he is reuealed vnto vs in the word; resting on him and his merits with al our hearts, and with a godly sorrow confesse and bewaile our sinnes, crauing at his hands mercy and pardon for the same. For till such time as we doe this, we are grievously stung by Satan, and are every moment euen at deaths dore. And if we can thus behold Christ by faith, the benefits which come hereby, shall beegreat: for as Paul saith, *the old man*, that is, the corruption of our nature, and the body of sinne that raigneth in vs, *shall bee crucified with him*: for when Christ was nailed on the crosse, all our sinnes were laid vpon him; therefore if thou doest vnfaignedly beleue, all thy sinnes are crucified with him, and the corruption of thy nature languisheth and dyeth as hee languished and dyed vpon the crosse.

Gal. 3. 24.

Thirdly, we must learne to imitate Christ: as he suffered himselfe to be nayled to the crosse for our sinnes, so answerably must euery one of vs learne to crucifie our flesh, and the corruption of our nature, & the wickednes of our owne hearts, as Paul saith, *They that are Christs, haue crucified the flesh with the lusts and affections thereof*. And this wee shall do, if for our sins past wee waile and mourne with bitternes, and preuent the sinnes to come into which we may fall by reason of the corruptton of our natures, by vsing all good meanes, as prayer and fasting, and the word of God preached, and by flying all occasions of offence. Wee are not to destroy our bodies or to kil our selues, but to kil and crucifie sinne that liueth in vs, and to mortifie the corruption of our nature that rebells against the spirit. Christianity standing not in this, to heare the word of God, and outwardly to profess the same, and in the meane season still to liue in our sins, and to pamper ^{out} our rebellious flesh; but it teacheth vs alwaies to haue in readinesse some speare or other to wound sinne, and the sword of the spirit to cut downe corruption in vs, that thereby wee may shew our selues to be liuely followers of Christ indeede.

Fourthly, by this wee may learne that the wrath of God against sinne is wonderfull great, because his owne Sonne bearing our person, and beeing in our place, was not onely crucified, and racked most cruelly, but also bare the whole wrath of God in his soule: and therefore wee must leaue off to make so little

little account of sinne as commonly we doe.

Fifthly, whereas the person crucified was the sonne of God, it sheweth that the loue of God which he bare vnto vs in our redemption is endlesse; like a sea without banke or bottom, it can not be searched into: and if we shall not acknowledge it to be so, our condemnation will be the greater.

Sixtly, in this that Christ bare the curse of the law vpon the crosse, we learne that those that be the children of God, when they suffer any iudgement, crosse, or calamity, either in body or in mind or both, do not beare them as the curses of God, but as the chastisements of a louing father. For it doth not stand with the iustice of God to punish one fault twise: and therefore when any man that putteth his whole confidence in God, shall either in his owne person, in his good name, or in his goods feeble the heauy hand of God, God doth not as a iudge curse him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our sufferings doe in some part satisfie the iustice of God: but this can not stand, because Christ did make a perfect satisfaction to the iustice of his father for all punishment. And therefore satisfaction to God made by man for temporall punishment is needlesse, and much derogates from Christ's passion.

In the crucifying of Christ, two things specially must be considered. The manner of the doing of it, and his continuance alieue vpon the crosse. Touching the manner, the spirit of God hath noted two things. The first, that Christ was crucified betweene two thieues, the one vpon his left hand, the other vpon his right; in which action is verified the saying of the Prophet Esay, *He was numbred among the wicked*: and the Iewes for their parts doe hereby testifie, that they esteemed him to be, not some common wicked man, but euen the captaine and ringleader of thieues and malefactours whatsoeuer. Now whereas Christ standing vpon the crosse in our roome and stead, is reputed the head and prince of all sinners, it serueth to teach euery one of vs that beleue in him, to iudge our selues most vile and miserable sinners, and to say of our selues with Paul, that we are the chiefe of all sinners. The second thing is, that Christ was crucified naked: because he was stripped of his garments by the souldiers when he was to be crucified. The causes why he suffered naked, are these. First, Adam by his fall brought vpon all mankind death both of bodie

Esai. 53. 6.

1. Tim. 1. 15.

Gen. 3. 7. 8.

Exod. 32. 25.

Prou 29. 18.

Reu. 3. 18.

Reu. 7. 14.

Gal. 3. 27.

Eph. 4. 24.

2. Cor. 5. 1, 2, 4

and soule, and also the curses of God which befall man in this life: among which this was one, that the nakednesse of the body should be ignominious; and hereupon when Adam had sinned, and saw himselfe naked, he fledde from the presence of God, and hid himselfe euen for very shame. Christ therefore was stripped of his garments, and suffered naked, that he might beare all the punishment and ignominy that was due vnto man for sinne. Secondly, this came to passe by the goodnesse of God, that wee might haue a remedy for our spirituall nakednes, which is, when a man hath his sinnes lying open before Gods eyes; and by reason thereof he himselfe lyeth open to al Gods iudgements. Hereof Christ speaketh to the Angell of the Church of Laodicea, saying, *Thou saiest I am rich, and encreased with goods, and haue neede of nothing, and knowest not how thou art wretched, miserable, blind, and naked.* So when the Israelites had committed idolatry by the golden calfe, Moses telleth them that *they were naked*, not onely because they had spoiled themselves of their earrings, but especially because they were destitute of Gods fauour, and lay open & naked to all his iudgements for that sinne. And Salomon saith, *Where there is no vision, there the people are made naked*, that is, their sinnes lie open before God; and by reason thereof they themselves are subiect to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withall in the presence of God, called *white raiment*, as Christ saith, *I counsell thee to buy of me white raiment, that thou maist be clothed, and that thy filthy nakednesse doe not appeare*: and, *Long white robes dipped in the blood of the Lambe*, which serue to hide the nakednesse of our soules. What these garments are, the Apostle sheweth when he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new man, which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill we haue put on the righteousness of Christ to couer the deformity of our soules, that we may appeare holy, and without spotte before God. Thirdly, Paul saith. *Wee know if our earthly house of this tabernacle be destroyed, wee haue a building ginen of God, &c.* For therefore wee sigh, desiring to be clothed with our house which is from heauen, because if wee be clothed wee shall not be found naked. Where it is like that the

Apostle

Apostle alludeth to the nakednesse of Adam after his fall; and therefore giueth vs another reason why Christ was crucified naked, namely, that after this life he might cloath all his members with eternall glory.

If this be so, that a part of our reioycing stands in the glorious nakednes of Christ crucified, there is no reason why we should be puffed vp with the vanity of our apparell. It should rather be an occasion to make vs ashamed, then to make vs proud. The thiefe may as well brag of the brand in his hand, or of the fetters on his heeles, as we may of our attire; because it is but the couering of our shame: and therefore should put vs in minde of our sinne and shamefull nakednesse.

The abode of Christ vpon the crosse, was about the space of *Aug. serm. ii. 9.* 6. houres. For the death of the crosse was no sudden but a *(b) lin. de tempore* gering death. And in this space of time there fell out five notable *(b) produ. 2* euents. The first, that the souldiers hauing stripped Christ of his *mens.* garments, deuided them into 4. parts, and cast lots for his coate, *Mat 19. 24.* because it was woven without seame. And by this appeares the great loue of Christ to man, who was not only content to suffer, but also to loose all that euer he had, euen to the garments on his backe to redeeme vs; teaching vs answerably that if it please God to call vs to any trial hereafter, wee must be content to part with all for his sake, that we may winne him. Again, in these souldiers we may behold a picture of this world: when they had nayed Christ to the crosse, they will not loose so much as his garments, but they come and deuide them and cast lots for them: as for Christ himselfe, the Sauour and redeemer of mankind, they regard him not. And thus fareth the world; it is a hard thing to find a man to accept of Christ, because he is Christ his redeemer: but, when gaine comes by Christ, then he is welcome. Esau that esteemed nothing of his fathers blessing, made great account of his brothers pottage. The Gaderenes made more account of their swine, then of Christ: for when they heard that they were drowned, they beseech him to depart out of their coasts. Nay so bad is this age, that such as will be taken to be the speciall members of Christ, doe not onely with the souldiers strippe Christ of his garments, but more then this, they bereaue him of his natures and offices. The Church of Rome by their transubstantiation strippe him of his manhood: and by making other priests after the same order with him, which do properly forgie

* *Falsum
Christum.*

sinnes, strippe him of his priesthood: and of his kingly office, by ioyning with him a Vicar on earth, and head of the Catholike Church, and that in his presence: whereas all deputyships and commissions cease in the presence of the principall. And when they haue done all this, then they further load him with a number of beggarly ceremonies; and so doe nothing else but make a * faigned Christ, in stead of the true and alone Mellias.

Mar. 27. 37.
38, 39.

The second euent was, that Christ was mocked of all sorts of men. First, they set vp the cause written why he was crucified, namely, *This is the King of the Iewes*: then the people that passed by reuiled him, wagging their heads at him, and said, *Thou that destroyest the temple and buildest it in three daies, saue thy selfe, &c.* Likewise the high priests mocking him, with the Scribes and Pharisees and the Elders, said, *Hee saued others, let him saue himselfe.* The same also did one of the theeues that was crucified with him, cast in his teeth. Behold here the wonderfull straunge dealing of the Iewes: they see an innocent man thus pitifully and grievously racked, and nayled on the crosse, and his blood distilling downe from hands and feete: and yet are they without all pity and compassion, and doe make but a mocke and a skoffe at him. And in this wee may plainly see how dangerous and fearefull their case is, who are wholly giuen vp to the hardnesse of their owne hearts: and we are further admonished to take heede how we giue our selues to iesting or mockiug of others. And if any thinke it to be a light sinne, let them consider what befell the Iewes for mocking Christ. The hand of God was vpon them within a while after, and so remaineth to this day. Little children wickedly brought vp, whē they saw Elisha the man of God coming, they mocked him, and said, *Come vp thou bald pate, come vp thou bald pate*: but Elisha looked backe on them, and cursed them in the name of the Lord, and two wild beares came out of the forrest and tare in pieces two and fourty of them. Iulian once a Christian Emperour, but after an Apostata, did nothing els but mocke Christ and his doctrine, and made ieafts of sundry places of scripture: but being in fight against the Persians, was wounded with a dart (no man knowing how) and died scoffing and blaspheming. And such like are the iudgements of God, which befall mockers & scornors. Let vs therefore in the feare of God learne to eschew and auoid this sinne.

2. King. 2. 23.
24.

Furthermore if we shall indifferently consider al the mocks & scornings

scornings of the Iewes, we shal finde that they cannot truly con-
 vince him of the least sinne; which serueth to cleare Christ, and
 to prooue that he was a most innocent man, in whose waies was
 no wickednes, and in whose mouth was found no guile: and ther-
 fore hee was most fitte to stand in our roome, and suffer for vs
 which were most vile and sinnefull. And here by the way a que-
 stion offereth it selfe to be skanned. S. Matthew saith, *The theeues*
which were crucified with him, cast the same in his teeth which the Math. 27. 44.
 Scribes and Pharises did: Saint Luke saith, *that one of the theeues* Luk. 23. 39.
mocked him. Now it may be demaunded, how both these can bee
 true? *Answer.* Some reconcile the places thus; that the Scrip-
 ture speaking generally of any thing, by a figure doth attribute
 that to the whole, which is proper to some part onely; and so
 here doth ascribe that to both the theeues which agreeth but to
 one. Others answer it thus: that at the first both of the euill do-
 ers did mocke Christ, and of that time speaketh Matthew: but
 afterward one of them was miraculouly conuerted, then the o-
 ther alone mocked him, and of that time spake S. Luke. And
 this I rather take to be the truth. But what was the behauiour of
 Christ, when he is thus laden with reproch? In wonderfull pati-
 ence hee replies not, but puts vp all in silence. Where wee are
 taught, that when a man shall raile on vs wrongfully, wee must
 not returne rebuke for rebuke, nor taunt for taunt: but we must
 either bee silent, or else speake no more then shall serue for our
 iust defence. This was the practise of the Israelites, by the ap-
 pointment of Hezekias, when Rabshakah reuiled the Iewes, and
 blasphemed the name of God; the people held their peace, and
 answered him not a word: for the kings commaundement was,
answer him not. So Hannah beeing troubled in minde, praied vn-
 to the Lord, and Hely marked her mouth, for shee spake in her
 heart, and her lippes did moue onely, but her voice was not
 heard, therefore Hely thought shee had beene drunken, and said,
How long wilt thou bee drunken? put away thy drunkennesse from thee. 1 Sam. i. 14.
 Such a speech would haue moued many a one to very hard
 words: but shee said, *Nay, my Lord, but I am a woman troubled in*
spirit, I haue drunke neither wine nor strong drinke: but haue powred
out my soule before the Lord. This is a hard lesſon for men to
 learne; but we must endeavour our selues to practise it, if we will
 be followers of Christ, and ouercome euill with good.

The third thing that fell out in the time of Christs crucifying,

Math. 27. 46.

was the pittifull complaint, in which he cried with a loud voice, *Eli, Eli, lama sabathani*, that is, *My God, my God, why hast thou forsaken mee*? In the opening of this complaint many points must be skanned. The first is, what was the cause that mooued Christ to complaine? *Ans.* It was not any impatience or discontentation of minde, or any despaire, or any dissembling, as some would haue it: but it was an apprehension and a feeling of the whole wrath of God, which seized vpon him both in body and soule. The second, what was the thing whereof hee doth complaine. *Ans.* That hee is forsaken of God the father. And from this point ariseth another question. How Christ being God, can be forsaken of God? for the Father, the Sonne, and the holy Ghost are all three but one and the same God. *Ans.* By God wee must vnderstand God the Father, the first person. According to the common rule, when God is compared with the Son or holy Ghost, then the Father is meant by this title, God; as in this place: not that the Father is more God then the Sonne, for in dignity all the three persons are equall: but they are distinguished in order only, and the Father is first. And againe whereas Christ complaineth that hee was forsaken, it must bee vnderstood in regard of his humane nature, not of his godhead. And Christs manhood was forsaken, not that his godhead and manhood were seuered, for they were euer ioyned together from the first moment of the incarnation: but the godhead of Christ, and so the godhead of the Father did not shew forth his power in the manhood, but did as it were lie a sleepe for a time, that the manhood might suffer: when a man sleepeth, the soule is not seuered from the body, but lieth as it were dead, and exerciseth not it selfe: even so the Godhead lay still, and did not manifest his power in the manhood, and thus the manhood seemed to bee forsaken. The third point is, the manner of this complaint; *My God, my God*, saith he: these words are words of faith, I say not of iustifying faith, whereof Christ stood not in neede: but hee had such a faith or hope, whereby he did put his confidence in God. The last words, *why hast thou forsaken me*? seeme at the first to be words of distrust. How then (will some say) can these words stand with the former: for faith and distrust are flat contraries? *Ans.* Christ did not vtter any speech of distrust, but onely make his mone and complaint, by reason of the greatnesse of his punishment: and yet still relyed himselfe on the assistance of his father.

Hence

Hence we learne, first that religion doth not stand in feeling, but in faith: which faith we must haue in Christ, though we haue no feeling at all: for God oftentimes doth withdraw his grace and fauour from his children, that he may teach them to beleue in his mercy in Christ then, when they feelee nothing lesse then his mercy. And faith and feeling cannot alwaies stand together; because faith is a subsisting of things which are not seene; and the ground of things hoped for: and we must liue by faith, and not by feeling. Though feeling of Gods mercy be a good thing, yet God doth not alwaies vouchsafe to giue it vnto his children: and therefore in the extremity of afflictions and temptations, wee must alwaies trust and rely on God by faith in Christ; as Christ himselfe doth, when hee is as it were plunged into the sea of the wrath of God. Secondly, here wee may see how God dealeth with his children; for Christ in the sense and feeling of his humane nature was forsaken, yet had he sure trust & confidence in God, that caused him to say, *My God, my God*. God will oftentimes cast his deare children into huge gulfes of woe and misery, where they shall see neither banke nor bottome, nor any way to get out: yet men in this case must not despaire, but remember still that which befell Christ the head, doth also befall his members. Though Christ himselfe at his death did beare the wrath of God in such measure, as that in the sense and feeling of his humane nature he was forsaken; yet for al this he was the Sonne of god, and had the spirit of his father, crying, *My God, my God*. And therefore though wee be wonderfully afflicted either in body or in minde, so as we haue no sense or feeling of Gods mercy at all, yet must we not despaire & think that we are cast-awaies, but still labour to trust and rely on God in Christ, and build vpon this that we are his children, though we feelee nothing but his wrath vpon vs; against mercy cleauing to his mercy. This was Dauids practise: In the day of trouble: (saith he) *I sought the Lord: my sore raine and ceased not in the night: my soule refused comfort, I did thinke vpon God and was troubled: my soule was full of anguish: and so hee continueth on, saying, Will the Lord absent himselfe for euer? and will he shew no more fauour? hath God forgotten to be mercifull? but in the end he recouereth himselfe out of this gulfes of temptation, saying, Yet I remember the yeares of the right hand of the most high: I remember the workes of the Lord, certainly I remember the wonders of oldes. Wherefore this practise of Christ in his passion,*

Psal. 77.^{2,3}.verf. 10, 17,
12, &c.

must then bee remembred of vs all, when God shall humble vs either in body or in soule or both.

Ioh. 12. 38.
 The fourth thing which fell out when Christ was on the crosse was this: after Christ knew that all things were performed, and that the Scriptures were fulfilled, he said, *I thirst*; and then there standing a vessell full of vineger, one ranne and filled a sponge therewith, and put it about an hyssope stalke, and put it to his mouth: which when he had receiued, he said, *It is finished*. The points here to be considered are foure. The first, that Christ thirsteth. And wee must know that this thirst was a part of his passion; and indeede it was no sinall paine, as we may see by this: when Sisera was overcome by Israel, and had fled from his enemies to Iael's tent, hee called for a little water to drinke, beeing more troubled with thirst, then with the feare of death at the hand of his enemies. And indeed thirst was as grievous to men in the East countrey, as any torment else. And hereupon Samson was more grieued with thirst, then with feare of many thousand Philistims.

Iud. 4. 19.
 Iud. 15. 18.
 Psal. 143. 6.
 & 42. 1.
 Againe, whereas Christ complaines that hee *thirsteth*; it was not for his owne sake, but for our offences: and therefore answerably wee must thirst after Christ and his benefits, *as the drie and thirstie land* where no water is, doth after raine: and *as the heart brayeth after the riuers of water*, so must wee say with David, *My soule panteth after thee, O Lord*, and the benefits of thy death.

Mar. 15. 36.
 The second, that a sponge full of vineger tyed vpon an hyssope stalke, was reached to Christ vpon the crosse. Now it may be demaunded, how this could be, considering the stalke of the hyssope is not past a foote long. *Answer*. As the tree of mustard-seede with the Iewes is farre greater and taller then with vs, in so much that the birds of heauen build their neasts in it: so it may bee that hyssope groweth much longer in those countries then with vs. Or, as I take it rather, the hyssope stalke was put vpon a reede, and by that meanes the sponge was put vp to the mouth of Christ.

The third point is, that Christ drinketh the vineger offered: but when? Not before all things were finished that were to bee done on the crosse. And by this hee shewes his exceeding care for our saluation. Hee laid aside all things that would turne to his owne ease, that he might fully worke our redemption, and fulfill the will of his father who sent him into the world for that end.

end. The like care must euery one of vs haue to walke dutifully; and, as it were, to goe with through-stitch in our particular callings, that God may be glorified by vs. When Abraham's seruant came to Bethuel to get a wife for Isaac, meat was set before him, but he said, *I will not eate before I haue said my message*: so like wise we must first see Gods glory procured in our affaires, and then in the second place, if commodity or praise redound to vs, we must afterward take it. Gen. 24. 33.

The last point is, that when Christ had drunke the vineger, he said, *It is finished*. Which words may haue a double sense: one, that such things as were figured by the sacrifices of the old testament are accomplished: the other, that now vpon the crosse he had finished his satisfaction to the iustice of his father for mans sinne. And this of the twaine I rather think to be his meaning. If it be said, that the buriall & resurrection and ascension of Christ, &c. which are very necessary to mans redemption, were not yet begunne, the answer is, that the workes of Christs priesthood which follow his death serue not to make any satisfaction to Gods iustice for sinne, but onely to confirme or apply it, after it is made and accomplished on the crosse. And if this be so, that Christ in his owne person accomplished the worke of redemption, and made a full and perfect satisfaction for vs, as these words import, *It is finished*, then humane satisfactions to Gods iustice for sinne are altogether superfluous.

The fifth euent that fell out when Christ was vpon the crosse was, that he cryed with a loud voice, and said, *Father, into thy hands I lay downe my spirit*, that is, I commend my soule as being the most pretious thing which I haue in this world into thy custody, who art a most faithfull keeper thereof. These wordes are taken by Christ out of the Psalmes: for when David was in danger of his life by reason of Saul, and had no friend to trust, he makes choice of God to be his keeper, and said, *Into thy hands, O Lord, do I commend my spirit*. Now our Sauour Christ being in the like distresse, both by reason of the Iewes, who euery way sought his snall destruction and confusion, and especially because he felt the full wrath of God seizing vpon him, doth make choice of Dauids words, and apply them to himselfe in his distresse. And by his example we are taught: not onely to read the generall history of the Bible, but also to obserue the things commanded & forbidden, and to apply the same vnto our selues, and to our particular

Psal 40 7.

ticular estates and dealings whatsoeuer: thus the Prophet Dauid saith, *In the roll of the booke it is written of me, that I should do thy will, O my God!* How can this be? for no part of Scripture penned before the dayes of Dauid saith thus of him. True indeed: but as I take it, Dauids meaning is, that he read the booke of the law, and found generall precepts and commandements giuen to Kings & Princes, that they should keepe all the ordinances and commandements of God; which, hee being a King, applies particularly to his owne person, and thereupon saith, *In the volume of thy booke it is written of me, &c.* And this duty is well practised by the people of God at this day; for the Psalmes of Dauid were penned according to the estate of the Church in his time: & in these daies the Church of God doth sing the same with the same spirit that Dauid did, & doth apply the same to their feuerall estates & conditōs.

Now in that Christ commends his soule into the hands of his father, he doth it to testifie that he died not by constraint, but willingly: and by his owne practise he doth teach vs to doe the like, namely to giue vp our owne soules into the hands of God. And because this duty is of some difficulty, we must obserue three motiues or preparatiues which may induce vs to the better doing of it. The first is, to cōsider that God the father of Christ, is the creatour of our soules, and therefore he is called *the father of spirits*. And if he be a creatour of them, then is he also a faithfull preseruer of them. For sure it is, that God will preserue his owne workmanship. Who is or can be so fearefull for the ornament and preseruation of any worke, as the craftes-master? and shall not God be more carefull then man? wherefore S. Peter exhorteth vs to commit our soules vnto God, as vnto a faithfull creator. The second motiue is this: we must looke to be resoluēd in our consciences, that God the father of Christ is our father: euery man for himselfe must labour to haue the assurance of the pardon of his owne sins, and that the corruption of his soule be washed away in the blood of Christ, that he may say, *I am iustified, sanctified, and adopted by Christ*. And when any man can say thus, he shall be most desirous & willing to commit his soule into the hands of god. This was the reason which moued Christ to to lay downe his soule into the hands of God, because he is *his Father*. The third motiue or preparatiue is, a continuall experience and obseruation of Gods loue and fauour towards vs, in keeping and preseruing him; as appeares by Dauids example,

Into

Into thy hands (saith he) I commit my soule: for thou hast redeemed me, O thou God of truth. Psal. 31. 5.

The time when we are specially to commend our soules into the hand of God, is first of all the time of any affliction or danger. This was the time when Dauid commended his soule into the hands of god in the Psalm before named. Wee know that in any common daunger or perill, as the sacking of a city, or burning of an house, if a man haue any pretious iewell therein, hee will first fetch that out, and make choise of a faithfull friend, to whose custody hee will commit the same: euen so, in common perills and daungers wee must alwaies remember to commit our soules as a most pretious iewell into the hands of god, who is a faithful creator. Another more speciall and necessary time of practising this duty, is the houre of death, as here Christ doth, and Steuen, who when the Iewes stoned him to death, called on God, & said, *Lord Iesus receiue my spirit.* And as this duty is very requisite & necessary at all times, so most especially in the houre of death; because the danger is great by reason that Satan will then chiefly assault vs, and the guilt of sin wil especially then wound the conscience. Lastly, at all times we must commit our soules into Gods hands: for though we be not alwaies in affliction, yet we are alwaies in great danger: and when a man lyeth downe to rest, he knoweth not whether he shall rise againe or no: and when he ariseth, he knoweth not whether he shall lie downe againe. Yea, at this very houre wee know not what will befall the next.

And great are the comforts which arise by the practise of this duty. When Dauid was in great danger of his life, and his owne people would haue stoned him, because their hearts were vexed for their sonnes and daughters which the Amalekites had taken; it is said *he comforted himselfe in the Lord his God.* And the practise of Paul in this case is most excellent: *For the which cause* 1. Sam. 30. 6. *(saith he) I suffer those things, but I am not ashamed: for I know whome I haue beleued, and I am perswaded that he is able to keepe that which I haue committed vnto him against that day.* This worthy 2. Tim. 1. 12. seruant of God had committed his life & soule into Gods hand: and therefore he saith, *In all my sufferings I am not ashamed:* where wee see, that if a man haue grace in his life-time to commit his soule into Gods hand, it will make him bold euen at the point of death. And this must be a motiue to cause euery man daily and hourly to lay downe his soule into the hands of God, although

by the course of nature he may liue twenty or fourty yeares longer. But howsoeuer this dutie be both necessary and comfortable, yet few there be that practise the same. Men that haue children are very carefull & diligent to bring them vp vnder some mans tuition; so if they haue cattell, sheepe, or oxen, they provide keepers and tend them: but in the meane season for their owne soules they haue no care: they may sinke or swimme or do what they will. This shewes the wonderfull blindnes or rather madnes of men in the world, that haue more care for their cattell, then for their owne soules: but as Christ hath taught vs by his example, so let euery one of vs in the feare of God, learne to commit our soules into the hand of God.

Againe, in that Christ laies downe his owne soule, and withall the soules of all the faithfull into the hands of the father, we further learne three things. The first, that the soule of man doth not vanish away as the soules of beasts and other creatures: there is great difference betweene them: for when the beast dieth, his soule dieth also: but the soule of man is immortall. The consideration whereof must moue euery man aboue al things in this world to be carefull for his soule: if it were to vanish away at the day of death as the soule of beasts doe, the neglect thereof were no great matter: but seeing it must liue for euer, either in eternall ioy, or else in endlesse paines and torments, it stands vs vpon, euery man for himselfe, so to provide for his soule in this life, that at the day of death when it shall depart from his bodie, it may liue in eternall ioy and happinesse. The second, that there is an especiall and particular providence of God, because the particular soule of Christ is committed into the hands of his father, and so answerably the soule of euery one of the faithfull are. The third, that euery one which beleeueth himselfe to be a member of Christ, must bee willing to die when God shall call him thereunto. For when we die in Christ, the bodie is but laid asleepe, and the soule is receiued into the hands of a most louing God and mercifull father, as the soule of Christ was. Lastly, whereas Christ surrendering his soule into his fathers hands, calls it a spirit, we note, that the soule of man is a spirit, that is, a spirituall, inuisible, simple essence without composition, created, as the angels of God are. The question whether the soule of a child come from the soule of the parents as the bodie doth come from their bodies, may easily bee resolued. For the soule of man beeing a spirit,

spirit, can not beget another spirit, as the angels beeing spirituall doe not beget angels: for one spirit begetteth not another. Nay which is more, one simple element begetteth not another, as the water begetteth not water, nor aire begetteth aire: and therefore much lesse can one soule beget another. Again, if the soule of the childe come from the soule of the parents, then there is a propagation of the whole soule of the parent or of some part thereof. If it be said, that the whole soule of the parents is propagated, then the parents should want their owne soules and could not liue. If it be said that a part of the parents soule is propagated: I answer, that the soule beeing a spirit or a simple substance can not be parted: and therefore it is the safest to conclude, that the bodie indeed is of the body of the parents, and that the soule of man while the body is in making, is created of nothing: and for this very cause God is called the *Father of Spirits*.

Heb. 11. 9.

Thus much of the crucifying of Christ: now followeth his death. For hauing laid downe his soule into the hands of his Father, the holy Ghost saith, *he gaue vp the Ghost*: to giue vs to vnderstand, that his death was no fantasticall but a reall death, in that his body and soule were seuered as truly as when any of vs die. In treating of Christs death we must consider many points. The first, that it was needefull that hee should die, and that for two causes. First, to satisfie Gods iustice: for sinne is so odious a thing in Gods sight, that he will punish it with an extreame punishment: therefore Christ standing in our roome must not only suffer the miseries of this life, but also die on the crosse, that the very extremity of punishment which we should haue borne, might bee laid on him: and so wee in Christ, might fully satisfie Gods iustice: for *the wages of sinne is death*. Secondly, Christ dyed that hee might fulfill the truth of Gods word which had said, that man for eating the forbidden fruit *should die the death*. The

Luk. 23. 46.

Gen. 2. 17.

properties of Christs death are two: the first, that it was a voluntary and willing death: the second, that it was a cursed death. For the first, whereas I say Christs death was voluntarie, I meane that Christ died willingly, and of his owne free accord gaue vp himselfe to suffer vpon the crosse. Howsoever the Iewes did arraign, and condemne, and crucifie him, yet if he had not willed his own death, and of his free accord giuen himselfe to die: not the Iewes nor all the whole world could euer haue taken away his life from him. Hee dyed not by constraint or compulsion, but most wil-

Ioh. 10. 18.
Math. 27. 46.
Luk. 23. 46.

Iſa. 38. 14.

Mark. 15. 39.

Ioh. 19. 30.

Mark. 15. 44.

lingly: and therefore he ſaith, *No man taketh my life from me, but I (ſaith he) lay it downe of my ſelfe: I haue power to lay it downe, and haue power to take it againe.* And our Sauour Chriſt gaue euident tokens hereof in his death, for *then Ieſus cried with a loud voice, and gaue vp the ghoſt.* Ordinarily men that die on the croſſe, languish away by little and little, and before they come to yield vp their liues they loſe their ſpeech, and onely rattle or make a noiſe in the throat: but Chriſt at that very inſtant when hee was to giue vp the ghoſt, cried with a loud voice: which ſheweth plainly, that he in his death was more then a conquerour ouer death. And therefore to giue all men a token of his power, and to ſhew that hee died voluntarily, it pleaſed him to crie with a loud voice. And this made the Centurion to ſay that he was the ſonne of God. Again, Chriſt died not as other men doe, becauſe they firſt giue vp the ghoſt, and then lay their heads aſide: but he in token that his death was voluntarie, firſt laies his head aſide after the manner of a dead man, and then after ward giues vp the ghoſt. Laſtly, Chriſt die ſooner then men are wont to doe vpon the croſſe, and this was the cauſe that made Pilate wonder that hee was ſo ſoone dead. Now this came to paſſe not becauſe hee was loth to ſuffer the extremitie of death: but becauſe hee would make it manifeſt to all men that hee had power to die or not to die. And indeede this is our comfort that Chriſt died not for vs by conſtraint, but willingly of his owne accord.

And as Chriſts death was voluntarie, ſo was it alſo an accuſed death, and therefore it is called the *death of the croſſe*. And it containeth the firſt and the ſecond death: the firſt is the ſeparation of the bodie from the ſoule: the ſecond is the ſeparation of bodie and ſoule from God: and both were in Chriſt: for beſide the bodily death, hee did in ſoule apprehend the wrath of God due to man for ſinne: and that made him crie, *My God, my God, why haſt thou forſaken me?*

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was crucified
and alſo died.

And heere wee muſt not omitte a neceſſarie point, namely, how farre forth Chriſt ſuffered death. *Anſw.* Some thinke that hee ſuffered onely a bodily death and ſuch paines as follow the diſſolution of nature: but they, no doubt, come too ſhort, for why ſhould Chriſt haue feared death ſo greatly, if it had beene nothing but the diſſolution of nature. Some againe thinke that hee died, not onely the firſt, but alſo the ſecond death: but it may bee they goe too farre: for if to die the firſt death bee to ſuffer

suffer a totall separation of the bodie & the soule, then also to die the second death is wholly and euery way to bee seuered from all fauour of God, and at the least for a time to bee oppressed of the same death as the damned are. Now this neuer befell Christ, no not in the midst of his sufferings, considering that euen then he was able to call God his God. Therefore the safest is to follow the meane; namely, that Christ died the first death in that his bodie and soule were really and wholly seuered, yet without suffering any corruption in his bodie, which is the effect and fruit of the same: and that withall hee further suffered the extreame horrors and pangs of the second death, not dying the same death nor being forsaken of God, more then in his owne apprehension or feeling. For in the very midst of his sufferings the father was well pleased with him. And this which I say doth not any whitte lessen the sufficiency of the merite of Christ: for whereas hee suffered truly the very wrath of God, and the very torments of the damned in his soule, it is as much as if all the men in the world had dyed the second death, and had bene wholly cut off from God for euer and euer. And no doubt Christ died the first death, onely suffering the pangs of the second; that the first death might bee an entrance not to the second death which is eternall damnation, but a passage to life eternall.

The benefites and comforts which arise by the death of Christ are specially foure. The first is the chaunge of our naturall death, I say not the taking of it away, for wee must all die; but whereas by nature death is a curse of God vpon man for eating the forbidden fruit, by the death of Christ it is chaunged from a curse into a blessing; and is made as it were a middle way and entrance to conuaigh men out of this world into the kingdome of glorie in heauen: and therefore it is saide, Christ by his death *hath deliuered them from the feare of death*, Heb. 2. 15. *which all the daies of their lines were subiect to bondage*. A man that is to encounter with a scorpion, if hee knowe that it hath a sting, hee may bee dismaied; but being assured that the sting is taken away, hee neede not feare to encounter therewith. Now death in his owne nature considered, is this scorpion armed with a sting: but Christ our Sauour by his death hath pulled out the sting of our death, and on the crosse triumphantly saith, *O death, where is thy sting? O graue, where is thy victorie?* 1. Cor. 15. 55.

Rom. 8. 1.

Heb. 9. 15, 16.

and therefore euen then when wee feelee the pangs of death approach, we should not feare but conceiue hope, considering that our death is altered and chaunged by the vertue of the death of Christ. Secondly, the death of Christ hath quite taken away the second death from those that are in Christ: as Paul saith, *There is no condemnation to them which are in Christ Iesus, which walke not after the flesh, but after the spirit.* Thirdly, the death of Christ is a meanes to ratifie his last will and testament: *For this cause was Christ the Mediatour of the new testament, that through death (which was for the redemption of the transgressions which were in the former testament) they which were called might receive the promise of the eternall inheritance.* For where a testament is, there must bee the death of him that made the Testament: for the Testament is confirmed when men are dead: for it is yet of no force, as long as he is alieue that made it. And therefore the death of Christ doth make his last will and testament which is his couenant of grace, authentically vnto vs. Fourthly, the death of Christ doth serue to abolish the originall corruption of our sinnefull hearts. As a strong corasie laid to a sore, eates out all the rotten and dead flesh: euen so Christs death beeing applied to the heart of a penitent sinner by faith, weakens and consumes the sinne that cleaues so fast vnto our natures & dwels within vs. Some will say, how can Christs death which now is not, because it is long agoe past and ended, kil sinne in vs now? *Ans.* Indeed if we regard the acte of Christs death, it is past, but the vertue and power thereof endureth for euer. And the power of Christs death is nothing else but the power of his godhead, which inabled him in his death to ouercome hel, the graue, death, and condemnation, and to disburden himselfe of our sinnes. Now when we haue grace to denie our selues, and to put our trust in Christ, and by faith are ioyned to him, then as Christ himselfe by the power of his godhead ouercame death, hell, and damnation in himselfe: so shall we by the same power of his godhead kill and crucifie sinne and corruption in our selues. Therefore seeing we reape such benefits by the death of Christ, if we will shew our selues to be Christians, let vs reioyce in the death of Christ: and if the question bee, what is the chiefest thing wherein we reioyce in this world? we may answer, the very crosse of Christ, yea the very least droppe of his blood.

The duties to be learned by the death of Christ are two: the first concernes all ignorant and impenitent sinners. Such men
whatsoever

whatsoever they be, by the death of Christ vpon the crosse, must be moued to turne from their sinnes: and if the consideration hereof will not mooue them, nothing in the world will. By nature euery man is a vassall of sinne, and a bondslau of Satan: the diuell raignes and rules in all men by nature, and we our selues can doe nothing but serue and obey him. Nay (which is more) we liue vnder the fearefull curse of God for the least sinne. Well now, see the loue of the sonne of God, that gaue himselfe willingly to death vpon the crosse for thee, that he might free thee from this most fearefull bondage. Wherefore let all those that liue in sinne and ignorance reason thus with themselues: Hath Christ the Sonne of God done this for vs, and shall we yet liue in our sinnes? hath he set open as it were the very gates of hell, and shall we yet lie weltring in our damnable waies and in the shadow of death? In the feare of God let the death of Christ be a meanes to turne vs to Christ: if it can not mooue vs, let vs be resolued that our case is daungerous. To goe yet further in this point, euery one of vs is by nature a sicke man, wounded at the very heart by Satan: though we feele it not, yet we are deadly sicke: and behold, Christ is the good physitian of the soule, and none in heauen or earth, neither Saint, angel, nor man can heale this our spirituall wound, but he alone: who, though he were equall with the father, yet he came downe from his bosome and became man, and liued here many yeares in misery & contempt: and when no hearb nor plaister could cure this our deadly wound or desperate sicknes, he was content to make a plaister with his owne blood: the paine he tooke in making it caused him to sweat water and blood: nay the making of it for vs cost him his life, in that he was content by his owne death to free vs from death: which if it be true, as it is most true, then wofull and wretched is our case if we will still liue in sinne, and will not vse meanes to lay this plaister vnto our hearts. And after the plaister is applyed to the soule, we should doe as a man that hath beene grievously sick, who when he is on the mending hand, gets strength by little and little. And so should we become new creatures going on from grace to grace, and shew the same by liuing godlily, righteously, and soberly, that the world may see that we are cured of our spirituall disease. O happie, yea thrise happy are they that haue grace from God to doe this. The second dutie concernes them which are repentant sinners. Hath Christ giuen himselfe for

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thee,

1. Ioh 3. 16.

thee, and is thy conscience settled in this? then thou must answerably beare this minde, and if thy life would serue for the glorie of God and the good of his Church, thou wouldst then giue it most willingly if thou be called thereto. Secondly, if Christ for thy good hath giuen his life, then thou must in like manner be content to die for thy brethren in Christ, if neede be: *He (saith Saint Iohn) laid downe his life for vs, therefore we ought to lay downe our liues for our brethren.* Thirdly, if Christ was content to shed his owne heart blood not for himselfe, but for the sins of euery one of vs, then we must be thus affected, that rather then by sinning we would willingly offend God, we should be content to haue our own blood shed: yea if these two things were put to our choise, either to do that which might displease God, or els to suffer death, we must rather die then doe the same. Of this minde haue beene all the Martyrs of God, who rather then they would yeeld to Idolatrie, were content to suffer most bitter torments and cruell death. Yea, euery good Christian is so affected, that he had rather chosse to die then to liue, not moued by impatience in respect of the miseries of this life: but because he would cease to offend so louing a father. To sinne is meate and drinke to the world, but to a touched and repentant heart there is no torment so grievous as this is, to sinne against God, if once he be perswaded that Christ died for him.

Ioh 19. 36.

Exod. 12. 46.

1. Cor. 5. 7.

Ioh 1. 29.

Exod. 12. 13.

Thus much for Christs death: now follow those things which befell Christ when he was newly dead; and they are two especially. The first, that his legges were not broken as the legges of the two theeues were. Of the first, Saint Iohn rendereth a reason, namely, that the Scripture might be fulfilled, which saith, *not a bone of him shall be broken*: which words were spoken by Moses of the paschall lambe, and are here applied to Christ, as beeing typically figured thereby. And hence we obserue these two things. First, that Christ crucified is the true paschall lambe, as S. Paul saith, *Christ our Passeouer is sacrificed*: and saint Iohn saith, *Behold the lambe of God*, distinguishing him thereby from the typicall lambe. In this that Christ crucified is the true paschal lambe, the child of God hath wonderfull matter of comfort. The Israelites did eate the passeouer in Egypt, and sprinkled the blood of the lambe on the posts of their doores, that when the angell of God came to destroy the first borne both of man and beast, and saw the blood vpon their houses might passe over them, that the

the plague should not be vpon them to destruction. So likewise if thou dost feede on the lambe of God, and by a liuely faith sprinkle the dore of thine heart with his blood, the iudgements of God in this life, and the terrible curse of death, with the feareful sentence of condemnation at the day of iudgement, and all punishments due vnto thy sinnes shall passe over thee, and not so much as touch thee. And whereas the legges of our Saviour Christ were not broken by the souldiours, who sought by all meanes possible to worke against him all the mischiefe they could: we may note, that the enemies of Christ and his Church, let them intend to shew neuer so much malice against him, they can not goe beyond that libertie which God giuerh them, they can doe no more for their liues then that which God willeth. The Medes and Persians are called the *Lords sanctified ones*: Cyrus is called *the man of Gods counsell*, because whatsoeuer they intended against the people of God, yet in all their proceedings they did nothing but that which God had determined before to be done. And when Senacherib came against the Iewes as a wilde beast out of his denne, the Lord telleth Hezekiah concerning Ashur that he wil put *his hooke in his nostrils, & his bridle in his lippes, and bring him backe againe the same way he came*, that is, he will so rule him that he shall not doe the least hurt vnto the Iewes, more then God will. This is a matter of great comfort to Gods Church oppressed with manifold enemies, Papists, Iewes, Turkes, and all infidels, maliciously bent against it for Christes sake. For though they intend and practise mischiefe, yet more then Gods will and counsell is, they can not doe: because he hath his ring in their nostrills, and his bridle in their lippes to rule them as he listeth.

The second thing which fell out immediately vpon the death of Christ is, that the souldiers pearced his side with a speare, and thence issued water & blood. The vse which ariseth of this point is two-fold: first, it serues to prooue that Christ died truly, & not in shew, or a fained death: for there is about the heart a filme or skinne like vnto a purse wherein is contained cleare water to coole the heate of the heart, and therefore when water and blood issued out after the pearcing of the side, it is very likely that (e) that very skin was pearced: for els in reason we can not conjecture whence this water should come. *S. Iohn* an eie-witnes of this thing,

1. Ioh. 5, 8.

thing, beeing about to prooue that Iesus the sonne of Marie was the true Messias, bringeth in sixe witnesse: three in heauen, *the Father, the Word, and the holy Ghost*, and three in earth, *the Water, the Spirit, and the Blood*: where no doubt he alludeth to the water and blood that issued out of the side of Christ: by spirit we may vnderstand the efficacie and operation of Gods spirit making men to bring forth the fruits of the same, as loue, peace, ioy, &c. And the second witnesse, namely water, hath relation to the water that came forth of Christs side, which signifieth the inward washing away of sinne, and the purging of the heart by Christs blood: which also is and was signified by the outward washing of the body with water in baptisme. The third witnesse he calls blood, alluding to the blood that issued out of Christs side: whereby is signified the expiation or satisfaction made to Gods iustice for mans sinne. The same vse had the ceremoniall sprinkling in the olde testament, typically signifying the sprinkling of Christs blood. Now these three witnesses are not to be sought for in heauen, but euery Christian man must search for them in his owne heart and conscience, and there shall he finde them in some measure. And this water and blood flowing out of the side of Christ beeing now dead, signifieth that hee is our iustification and sanctification euen after his death: and that out of his death springs our life: and therefore as Eve was made of a ribbe taken out of the side of Adam: so springs the Church out of the blood that flowes out of the side of the second Adam.

Having thus intreated of Christs execution, let vs now come to the last point, namely, the excellencie of Christs passion, consisting in these two points: I. a sacrifice. II. a triumph. For the first, when Christ died he offered a propitiatorie and reall sacrifice to his father: and herein his death and passion differeth from the sufferings and deaths of all men wharloeuer. In this sacrifice, we must consider foure things: I. who was the priest. II. what was the sacrifice. III. what was the altar. IV. the time wherein this sacrifice was offered. The priest was Christ himself, as the author of the epistle to the Hebrewes prooues at large from the third chapter to the ninth, and of him wee are to consider these foure points. The first, what is the office of Christs priesthood? *Answer.* The office of Christs priesthood stands in three things: I. to teach doctrine, and therefore he is called the *high priest of our profession*, that is, of the Gospel which we professe, because

Hebr. 3. 1. 3

because he is the author and Doctour of the same. II. to offer vp himselfe vnto his father in the behalfe of man, for the appeasing of his wrath for sinne. III. to make request or intercession to God the father, that hee would accept the sacrifice which he offered on the crosse for vs. The second point is, According to which nature he was a priest: whether in his manhood, or in his godhead, or both together? *Answer.* The office of his priesthood is performed by him according to both his natures: and therefore hee is a priest not as the Papists would haue him, according to his manhood onely, but as he is both God and man: for as he is a Mediatour, so is he a priest: but Christ is a Mediatour according to both natures: each nature doing that which is peculiar to it, and conferring something to the worke of redemption: and therefore hee is a priest as hee is both God and man. The third point, After what order he is a priest? *Answer.* The scripture mentioneth two orders of priests: the order of Levi, and the order of Melchisedeck. Christ was not a priest after the order of Aaron: and yet notwithstanding in that priesthood were many notable rites whereby the priesthood of our Sauour Christ was resembled, and we may note fise especially. First in the anointing of the high priests, as of Aaron and his sonnes after him, oyle was powred on his head, and it ranne downe to the very edge of his garments, whereby was signified that Christ the true high priest was annointed with the oyle of gladnesse above his fellowes, that is, that his manhood was filled with the gifts and graces of God, both in measure, number, and degree about all men and angels. Secondly, the sumptuous and gorgious apparel which the high priest put on, when he came into the sanctuary, was a signe of the rich and glorious robe of Christs righteousness, which is the puritie and integrity of his humane nature and of his life. Thirdly the speciall parts of the high priests attire were, first the Ephod, the two shoulders whereof had two onyx stones, whereon were engrauen the names of the twelue tribes of Israel: sixe names on the one stone, and sixe on the other, as stones of remembrance of the children of Israell to God ward: secondly, the brestplate of iudgement like the worke of the Ephod, wherein were set twelue stones according to the names of the children of Israel, grauen as signets every one after his name. Now by these two ornaments were figured two things in Christ: by the first, that he carries all the elect on his shoulders, and sup-

Exod. 29. 7.

Psalm. 113. 3.

Psalm. 45. 7.

Exod. 28. 2.

Exo. 28. 12, 13.

Cant. 8. 6.

Coloss. 2. 3.

Psal. 25. 14.
Eph. 1. 17.
1. Cor. 2. 12.

Exod. 28. 36.

ports them by his spirit so long as they are in this world, against the world, the flesh, and the diuell. By the second, that Christ our high priest beeing now in his sanctuarie in heauen, hath in memorie all the elect, and their very names are written as it were in tables of gold before his face, and he hath an especiall loue vnto them and care ouer them. Vpon this ground the Church in the Canticles praies on this manner. *Set me as a seal on thy heart, and as a signet upon thy arme.* And indeede this is a matter of comfort to vs all, that Christ hath our seuerall names written in pretious stones before his face, though he be now in heauen and wee on earth: and that the particular estate of euery one of vs is both knowne and regarded of him. Againe, God gaue to Moses the *Vrim* and *Thummim*, which was put on the breastplate of the high priest, when hee was to aske counsell from God of things vnknowne, before the mercie seat, whence God gaue answer. What the *Vrim* & *Thummim* was, it is not known: and it is like it was not made by any arte of man, but giuen by God; & how it was vsed we can not tell: but yet the signification of the words affoordeth matter of meditation. *Vrim* signifies *lights*, and *Thummim* signifies *perfections*. And by this a further matter was prefigured in Christ, who hath the perfect *Vrim* and *Thummim* in his breast: first, because in him are hidde all the treasures of wisdom & knowledge: secondly, because he reueales to his Church out of his word such things as none can know but the children of God: as David saith, *The secret of the Lord is reuealed to them that feare him.* And for this cause the spirit of Christ is called the *spirit of wisdom and reuelation*: and the *spirit of God*, whereby wee know the things that are giuen vnto vs of God: as namely, our election, vocation, iustification, and sanctification in this life, and our eternall glorification after this life: yea to euery member of Christ within his Church hee giues a speciall spirit of reuelation out of the word, whereby hee may know that God the father is his father; the sonne the redeemer, his redeemer; and the holy Ghost his sanctifier and comforter. Lastly, the high priest had a plate on his fore-head, and therein was engrauen the *holinesse of Iehovah*: this signified the holinesse of Christ: for as hee is God, hee is holinesse it selfe: and as hee is man, hee is most holy, beeing sanctified by the holy Ghost for this ende, that he might couer our sinnes and vnrighteousnesse, with his righteousness and holy obedience.

The

The second order of priesthood is the order of Melchisedeck: of which order Christ was, as Dauid saith, *Thou art a priest for ever after the order of Melchisedeck*: and that in two speciall respects. I. Melchisedeck was both a priest and a king: so was Christ. II. Melchisedeck had neither father nor mother, because his historie is set downe with mention of neither: so likewise Christ as he is God, had no mother; and as hee is man, hee had no father. The Papists auouch Christ to bee a prfest of this order in a new respect, in that as Melchisedeck offered bread & wine, when Abraham came from the slaughter of the Kings: so (say they) Christ in his last supper did offer his owne body and blood vnder the formes of bread and wine. But this is a friuolous deuise of theirs: for if wee read Hebr. 7. where this point is handled, there is no comparifon at all made of their two sacrifices; but the resemblances before-named are set downe, in which, person is compared with person. Againe, it is not said in Genesis that Melchisedeck offered sacrifice; but that hee brought forth bread and wine, and made a feast to Abraham and his companie. And if Christ should be of the order of Melchisedeck, in regard of the offering of bread and wine, yet would this make much against the Papists. For Melchisedeck brough forth true bread and true wine; but in the sacrifice of the masse there is no true bread nor true wine: but (as they say) the reall bodie and blood of Christ vnder the forme of bread and wine.

Psal. 110. 4.
Hebr. 7. 17.

Gen. 14. 18.

Protulit non
obtulit.

The fourth point is, Whether there be any more reall priests of the new Testament beside Christ or no? *Ans.* In the old Testament there were many priests one following another in continual succession, but of the newe Testament there is one only reall Priest, Christ Iesus God and man, and no more: as the author of the Hebrewes saith, *Because he endureth for ever, he hath an everlasting Priesthood*? and the word translated [*everlasting*] signifieth such a Priesthood, which cannot passe from him to any other, as the Priesthood of Aaron did. And therefore the Priesthood of Christ is so tied to his owne person, that none can haue the same but he; neither man nor angell, nor any other creature, no not the Father, nor the holy Ghost. But the factours of the Church of Rome will say; that Christ may haue men to be his deputies in his stead to offer sacrifice. *Ans.* Wee must consider Christ two waies: I. as he is God: II. as he is Mediatour. As he is God, with the Father and with the holy Ghost, hee hath Kings

Hebr. 7. 24.

Psal 82, 1.

and Magistrates to be his deputies on earth : and therefore they are called *Elohim*, that is, *gods*. But as he is Mediatour, and so consequently a Priest and a King, he hath neither deputie nor vicegerent ; neither king to rule in his stead over his Church, nor Priest to offer sacrifice for him : nay he hath no Prophet to bee his deputie, as hee is the Doctor of the Church. And therefore

Math. 23, 10.

he saith to his disciples ; be not called doctors, *for one is your doctour*. Indeepe hee hath his ministers to teach men his will : but a deputie to offer sacrifice in his stead he hath not. And therefore we may with good conscience abhorre the massing priest-hood of the Church of Rome, as a thing fetched from the bottome of hell : and their massing priests as instruments of Satan ; holding this for a very truth, that wee haue but one onely Priest euen Christ himselve God and man. Indeepe all Christians are priests to offer vpon spirituall sacrifice : but it is the propertie of Christ aloneto offer an outward and reall sacrifice vnto God now in the new Testament.

* Or, the
godhead,
Heb. 10, 10.

Thus much of the first point, who is the Priest. The second followeth : What is the sacrifice? *Ans.* The sacrifice is Christ, as he is man, or the manhood of Christ crucified. As the priest is both God and man ; so the sacrifice is man, (a) not God. So it is said, *Wee are sanctified by the offering of the bodie of Iesus Christ*. Touching this sacrifice, sundry questions are to be skanned. The first, What kinde of Sacrifice it was? *Ans.* In the olde Testament there were two kinds of sacrifices: one propitiatorie which serued for to satisfie for sinne: the other eucharistickall for praise and thanksgiuing. Now the sacrifice of Christ was a sacrifice propitiatorie specially prefigured by the typicall sacrifice, called the whole burnt offering : for as it was all consumed to ashes vpon the altar, & turned into smoake, so the fire of Gods wrath did seaze vpon Christ on the crosse, and did consume him as it were to nothing to make vs something. Secondly, when Noe offered an whole burnt offering after the flood, it is said, *God smelled a saour of rest* : not because hee was delighted with the smell of the sacrifice, but because he approved his faith in Christ. And hereby was figured, that Christ vpon the crosse was an offering, and a sacrifice of a sweete smelling saour vnto God : because God was well pleased therewith. Now whereas Christ was content wholly to offer vpon himselfe to appease the wrath of his Father for vs : it must teach vs to giue our bodies and soules, as holy,

Gen. 8, 20.
Iob. 1, 5.

Gen. 8, 21.

Eph. 5, 2.

living,

living, and acceptable sacrifices, wholly dedicating them to the service of God.

The second question is, How oft Christ offered himselfe? *Ans.* Once onely and no more. This must be held as a principle of divinity: *With once offering hath he consecrated for ever, them that are sanctified: and againe, Christ was once offered to take away the sinnes of many.* And it serueth to ouerthrow the abhominable sacrifice of the masse, in which the true bodie and blood of Christ is offered vnder the formes of bread and wine, really and substantially (as they say) for the remission of the sinnes of the quicke and the dead, & that continually: but if this vnbloody sacrifice of Christ be good, then it is either the continuing of that which was begunne on the crosse by Christ himselfe, or the iteration of it by the masse priest. Now let Papists chuse whether of these two they will: if they say it is the continuing of the sacrifice of Christ, then they speake outrageous blasphemie: for it is in effect to say, that Christs sacrifice was not perfect, but onely begun on the crosse, and must be accomplished by the masse Priest to the end of the world. If they affirme the second, that it is an iteration of Christs sacrifice, then also they speake blasphemie: for hereby they make it also an imperfect sacrifice, because it is repeated and iterated: for vpon this ground doth the author to the Hebrewes prooue, that the sacrifices of the old testament were imperfect, because they were daily offered. And whereas they say there be two kinds of sacrifices, one bloody, once onely offered vpon the crosse: the other vnbloody, which is daily offered. I answer, that this distinction hath no ground out of Gods word: neither was it knowne to the holy Ghost who saith, that without blood their is no remission of sinnes. *Heb. 9. 12.*

The third question is, What is the fruit of this sacrifice? *Ans.* The whole effect thereof is contained in these foure things: **I.** The oblation of Christ purgeth the beleuer from all his sinnes whether they be originall or actuell: so it is said, *If we walke in the light, we haue fellowship one with another: and the blood of Iesus Christ his sonne purgeth vs from all sinne:* whether they be sinnes of omission in regard of our duties, or of commission in doing euill. *1. Ioh. 1. 7.* **II.** The oblation serueth for the iustifying of a sinner before God, as Paul saith, *We are iustified by his blood, and are reconciled to God by his death:* this being here remembred, that in the passion of Christ we include his legall obedience, whereby he fulfilled

Rom. 5. 9. 10.

Heb. 9. 14.

the Law for vs. III. The oblation of Christ setues to purge mens conscience from dead workes; *How much more then shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your consciences from dead workes to serue the living God?* IV. The oblation of Christ procures vs liberty to enter into heauen; *By the blood of Christ Iesus we may be bold to enter into the holy place, by the new and living way which he hath prepared for vs through the vaile, that is, his flesh.* By our sinnes there is a partition wall made betweene God and vs: but Christ by offering himselfe vpon the crosse, hath beaten downethis wall, opened heauen, and as it were trained the way with his owne blood, whereby we may enter into the kingdome of God, and without the which we can not enter in at all.

Heb. 10. 19, 20.

The last question is, How this sacrifice may be applyed to vs. *Ans.* The meanes of applying this sacrifice be two. I. The hand of God which offereth. II. The hand of the beleuer that receiuethe the sacrifice offered. The hand of God whereby he offereth vnto vs this benefit, is the preaching of the word, and the administration of the Sacraments, baptisme, and the Lords supper: & wherefoeuer these his holy ordinances are rightly administred and put in practise, there the Lord puts forth his hand vnto vs, and offereth most freely the vertue & benefit of the death of Christ. And then in the next place commeth the hand of the beleuer which is faith in the heart: which when God offereth, doth apprehend and receiue the thing offered, and make it ours.

Math. 23. 19.

Ioh. 17. 9.

The third thing to be spoken of is, the Altar whereon Christ offered himselfe. The altar was not the crosse, but rather the Godhead of Christ. Hee was both the priest, the sacrifice, and the altar: the sacrifice, as he is man; the priest, as he is both God & man; the altar, as he is God. The property of an altar, is to sanctifie the sacrifice: as Christ saith, *Ye fooles and blind, whether is greater, the offering, or the altar that sanctifieth the offering?* Now Christ as he is God, sanctifieth himselfe as he was man: and therefore (saith he) *for their sakes sanctifie I my selfe*, by doing two things: I. by setting apart the manhood to be a sacrifice vnto his Father for our sinnes: II. by giuing to this sacrifice merit or efficacie to deferue at Gods hands remission of our sinnes: the manhood of Christ without the godhead hath no vertue or efficacy in it selfe to be a meritorious sacrifice: and therefore the dignity and excellencie which it hath is deriued thence. As for the chalky & stony
altars

altars of the Church of Rome, they are nothing els but the toies of mans braine; Christ himselfe is the onely reall altar of the new testament. And in the stead of altars which were vnder the Law, we haue now the Lords table whereon we celebrate the Sacrament of his body and blood, to shew forth his death till he come.

The fourth point is, concerning the time of Christs oblation, which he himselfe calleth the acceptable yeare of the Lord: alluding vnto an other yeare vnder the law called the yeare of Iubile, which was euery fiftie yeare among the Iewes, in which at the sound of a trumpet all that had set or sold their possessions receiued them againe: all that were bondmen were then set at libertie. This Iubile was but a figure of that perfect deliuerance which was to be obtained by Christs passion, which was not temporary deliuerance for euery fiftie yeare, but an eternall freedom from the bondage of sinne, hell, death, and condemnation. And the preaching of the word is the trumpet sounded which proclaimeth vnto vs freedome from the kingdome of darknesse, and inuites vs to come and dwell in perfect peace with Christ himselfe. Well, if the yeare of perpetuall Iubile be now come, in what a wretched estate are all our loose and blind people that esteeme nothing of that liberty which is offered them, but choose rather to liue in their sins, and in bondage vnder Satan and condemnation, then to be at freedome in Christ?

Now follow the vses which are to be made of the sacrifice of Christ. The prophet Aggai saith, that the second temple built vp by Zorobabel was nothing in beautie vnto the first which was built by Salomon: and the reason is plaine, for (as the Iewes write) it wanted fise things which the first temple had. I. The appearing of the presence of God at the mercieseat betweene the two Cherubims. II. The Vrim and Thummin on the breastplate of the high priest. III. The inspiration of the holy Ghost vpon the extraordinarie Prophets. IV. The Arke of the Covenant: for that was lost in the captiuitie. V. Fire from heauen to burne the sacrifices. Yet for all this, the Prophet afterward saith, *The glory of the last House shall be greater then the first.* Now it may be demanded, how both these sayings can stand together, *Ans.* We are to know, that the second Temple was standing in the time when Christ was crucified for our sins; and it was the sacrifice of Christ which gaue glorie and dignity to the second temple, though otherwise for building and outward ornaments it was far

Leu. 3. 13.

Ezech. 43. 24.

Ezech. 16. 4.

Coloss. 4. 6.
Math. 5. 13.Ezech. 47. 8. 11.
■ Marc mor-
tuum.Mal. 1. 11.
■ Tim. 2. 8.

inferiour to the first. And by this we are taught, that if we would bring glorie vnto our owne selues, vnto our houses and kindred, either before God or before men, we must labour to be partakers of the sacrifice of Christ, and the sprinkling of his blood to purge our hearts. This is the thing that brings renowne both to place and person, how base soeuer we be in the eyes of the world. Secondly, all oblations and meate offerings were sprinkled with salt, and euery sacrifice of propitiation which was to be burned to ashes, was first salted: and hereby two things are signified. The first, that euery one of vs our selues are loathsome or vile in the sight of God; like vnto stinking carion or raw flesh kept long unpowdered. A dead and rotten carke is loathsome vnto vs: but we in our selues are a thousand times more loathsome vnto God. The second, that we are as it were salted and made sauorie and acceptable to God by the vertue of the sacrifice of Christ vpon the crosse. Our duty then is to labour that wee may feele in our selues the biting and sharpenes of the oblation of Christ, to wast and consume the superfluities of sin and the corruptions of our nature. And we must withall indeauour, that the whole course of our liues, and our speech it selfe be gracious and poudered with salt, least God at length spue vs out of his mouth. To this end hath God appointed his ministers to be the salt of the earth, that by their ministry they might applie the death of Christ, and season the people. And it hath pleased God to besprinkle this land with more plentie of this salt then hath beene heretofore. But alas, finall is the number of them that giue any relish of their good seasoning. The more lamẽtable is their case. For as flesh that can not be seasoned with salt, putrifies: so men, that can not be sweetened and changed by the sacrifice of Christ, doe rotte and perish in their sinnes. The waters that issued from vnder the threshold of the Sanctuary, when they came into the (a) dead sea, the waters thereof were hole some: but myrie places and marishes which could not be seasoned, were made salt pits. Now these waters are the preaching of the Gospell of Christ which flowing through all the parts of this Isle, if it do not season & change our nation, it shal make it as places of nettles & salt pits, and at length be an occasion of the eternal curse of God. Thirdly, Chrills priesthood serues to make euery one of vs also to be priests. And beeing priests, wee must likewise haue our sacrifice and our altar: our sacrifice, is the cleane offering which

is the lifting vp of *pure hands* to God without wrath or doubting in our prayers: also our bodies and soules, our hearts and affections, the workes of our liues, and the workes of our callings: all which must bee dedicated to the seruice of God for his glorie, and the good of his Church. The altar whereon wee must offer our sacrifice, is Christ our Redeemer, both God and man, because by the vertue of his death, as with sweete odours, hee perfumes all our obedience, and makes it acceptable to God. Reu. 8.3. The ministers of the Gospell are also in this manner priests, as Heb. 13. 10. Paul insinuateth when hee calleth the *Gentiles* his offering vnto Rom. 15. 16. God. And the preaching of the word is as it were a sacrificying knife, whereby the olde Adam must be killed in vs; and we made an holy & acceptable sweet smelling oblation vnto GOD, sanctified by the holy Ghost. Therefore euery one that heareth Gods word preached and taught, must in deauour that by the profitable hearing thereof, his sinnes and whole nature may bee subdued and killed; as the beast was slaine and sacrificed vpon the altar by the hand of the Leuite. Lastly, the exhortation of the holy Ghost must here bee considered. *Seeing (saith he) wee* Heb. 10. 31, 32. *haue an high Priest, which is ouer the house of God, let vs draw neere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.* The meaning of the words is this, that if Christ haue offered such a sacrifice of such value and price, which procureth pardon of sinne, iustification, sanctification, and redemption, then wee must labour to be partakers of it; to haue our bodies and soules purified and cleansed by his blood, and sanctified throughout by the holy Ghost, that thereby we may bee made fitte to doe sacrifice acceptable to God in Christ. This is the vse which the Apostle maketh of the doctrine of Christs priesthood in that place, which also euery man should apply vnto himselfe: for why should we liue in our sinnes and wicked waies, euery houre incurring the danger of Gods iudgements, seeing Christ hath offered such a sacrifice whereby we may be purged and cleansed, and at length freed from all woe and miserie?

Thus much of Christs sacrifice: now followes his triumph vpon the crosse. That Christ did triumph when hee was vpon the crosse, it is plainly set downe by the Apostle Paul, where he saith, *that putting out the hand & rasing of ordinances that was against vs, which was contrarie to vs, he euen took it out of the way, and fastened* Col. 2. 14, 15.

Ioh. 19. 19.

Ioh. 11. 50.

it vpon the crosse, and hath spoyled the principalities and powers, and hath made shew of them openly, and hath triumphed ouer them in the same crosse. This triumph is set forth by signes and testimonies of two sorts. I. By signes of his glorie and maiestie. II. By signes of his victorie on the crosse. The signes of his glorie and maiestie are principally seauen. The first, is the title set ouer his head vpon the crosse, *Iesus of Nazareth king of the Iewes*. The end why titles were set ouer the heads of malefactours was, that the beholders might know the cause of the punishment, and bee admonished to take heede of like offences, and bee stirred vp to a dislike of the parties executed for their offences. And therefore no doubt, Pilate wrote the title of Christ for the aggrauating of his cause, and that with his owne hand. Yet marke the strange euent that followed: for when Pilate was about to write the superscription, God did so gouerne and ouer-rule both his heart and hand, that in stead of noting some crime, hee sets downe a most glorious and wortheie title, calling him, *Iesus of Nazareth king of the Iewes*: which words containe the very summe and pith of the whole Gospel of Christ, deliuered by the Patriarckes and Prophets from age to age. We must not thinke that Pilate did this of any good minde, or vpon any loue or fauour that hee bare to Christ; but onely as he was guided and ouer-ruled by the power of God for the aduancement of the honour and glory of Christ. The like did Caiaphas, who though a sworne enemy to Christ, yet hee vttered a prophetic of him, saying, *that it was necessarie that one should die for the people*: not that he had any intent to prophetic: but because the Lord vsed him as an instrument to publish his truth. And when Balaam for the wages of vnrighteousnesse would haue cursed the Lords people, for his life hee could not; nay, all his cursings were turned into blessings. By this then it appeares, that it is not possible for any man, doe what he can, to stoppe the course of the Gospell of Christ: nay, (as we see) God can raise vp the wicked sometime to spread abroad and to publish the truth, though they themselues intend the contrarie. Furthermore let vs marke that when the Iewes did most of all intend to bring disgrace and ignominie vpon our Sauour Christ; then did they most of all extoll and magnifie his name; they could not for their liues haue giuen him a more renowned title then this, that he was a king of the Iewes. And the same is the case of all the members of Christ: for let a man walke in a good conscience

ence before God and man, he shall find this to be true, that when he is most disgraced in the world, then commonly he is most honoured with God and men.

Further, Pilate wrote this superscription in 3. languages, Hebrew, Greeke, and Latine. And no doubt the end thereof in the prouidence of God was, that the passion of Christ, as also the publishing of his kingdome and Gospell might bee spread ouer the whole world. This shewes the malice of the Church of Rome, which will not suffer the word of God to bee published but in the Latine tongue, lest the people should be intangled in errors.

Againe, when Pilate had thus written the superscription, the high Priests and Pharisies offended thereat, came to Pilate, willing him to chaunge the title, saying, *Write not the king of the Iewes, but that he said, I am the king of the Iewes:* but Pilate answered them againe, *That which I haue written, I haue written.* Though Pilate had bin ouer-ruled before to condemne Christ to death, against his owne conscience, yet will hee not in any wise condescend to change the superscription. How comes this to passe? Surely, as he was ruled by the hand of God in penning it, so by the same hand of God was hee confirmed in not changing it. Hence we learne sundrie instructions. First, that no man in the world, let him indeauour himselfe to the vttermost of his power, is able to stoppe the course of the kingdome of GOD: it stands firme and sure, and all the world is not able to preuaile against it. Secondly, whereas Pilate beeing but a heathen man was thus constant, that hee will not haue his writings changed; wee may note, how permanent and vnchangeable the writings of the holy word of God are. They are not the words of heathen men, but were spoken by the mouth of the Prophets & Apostles, as God gaue them utterance. The booke of Scripture therefore is much more immutable, so as no creature shall bee able to change the least part of it till it bee fulfilled. Thirdly, by Pilates constancie, we learne to be constant in the practise and profession of the religion of Christ: this is a necessarie lesson for these daies, wherein mens professions doe fleete like water, and goe & come with the tide. Many zealous professors to day, but to morrow as cold as water. And the complaint of the Lord touching times past, agrees to our daies: *O Ephraim, What shall I say to thee? thy righteousness is like the morning dewe.* Ioh. 19. 12. Ose. 6. 4.

The second is, the conuersion of the thiefe: a most worthy argument of the Godhead of Christ. For by it when hee was vpon the crosse, and in the very middest of his passion, hee giues vnto all the world a liuely and notable experience of the vertue and power of his death, so as his very enemies might not onely behold the passion it selfe, but also at the same time acknowledge the admirable efficacie thereof. And therefore with the passion of Christ, we must ioine the conuersion of the thiefe: which is as it were a christall glasse wherein wee may sensibly behold the endlesse merit and vertue of the obedience of Christ to his Father, euen to the death of the crosse. And therefore I will briefly touch the speciall instructions which are to bee learned by it. First, let vs marke that both the theeues in euery respect were equall, both wicked & lewd liuers: and for their notorious faults both attached, condemned, and executed both on the crosse at the same time with Christ: yet for all this, the one repenting was saued, the other was not. And in their two examples wee see the state of the whole world, whereof one part is chosen to life eternall: and thereupon attaines to faith and repentance in this life: the rest are reiected in the eternall counsell of God, for iust causes knowne to himselfe, and such beeing left to themselves neuer repent at all. Secondly, we are taught hereby, that the whole worke of our conuersion and saluation must be ascribed wholly to the meere mercie of GOD: of these two theeues the one was as deeply plunged in wickednesse as the other, and yet the one is saued, the other condemned. The like was in Iacob and Esau; both borne at one time, and of the same parents, and neither of them had done good nor euill when they were borne: yet one was then loued, the other was hated: yea if wee regard outward prerogatiues, Esau was the first borne, and yet was refused.

Rom. 9. 13.

Gen. 25. 23.

Luk. 23. 40.

Furthermore, the thiefe on the crosse declareth his conuersion, by manifest signes and fruites of repentance, as appears by the words which he spake to his fellow, *Fearst thou not God, seeing thou art in the same condemnation?* Though hands & feet were fast nailed to the crosse, yet heart and tongue are at libertie to give sometokens of his true repentance. The people of this our land heare the word, but for the most part are without either profit in knowledge or amendment of life; yet for all this, they perswade themselves that they haue good hearts and good meanings, though

though they cannot beare it away, and vtter it so well as others. But alas, poore soules, they are deluded by Satan: for a man that is conuerted cannot but expresse his conuersion, and bring forth the fruits thereof. And therefore our Sauiour Christ saith, *If a Ioh. 7. 38.* man beleue in me, out of his belly shall flowe riuers of water of life. The grace (as *Elisha* saith) of God, is like new wine in a vessell which *Iob. 32. 19.* must haue a vent; and therefore he that sheweth no tokens of Gods grace in this life, is not as yet conuerted; let him thinke & say of himselfe what he wil. Can a man haue life, & neuer mooue nor take breath? and can he that bringeth forth no fruite of conuersion liue vnto God? Well, let vs now see what were the fruits of the theefes repentance. They may be reduced to foure heads. First, he rebukes his fellow for mocking Christ, indeauouring thereby to bring him to the same condition with himselfe, if it were possible: whereby he discovers vnto vs the propertie of a true repentant sinner, which is, to labour and strue, so much as in him lyeth, to bring all men to the same state that he is in: Thus *Dauid* hauing tried the great loue & fauour of God toward himselfe, breaketh forth and saith, *Come children, hearken vnto me, and I will teach you the feare of the Lord:* shewing his desire that the same benefits which it had pleased God to bestow on him, might also in like manner be coueied to others. Therefor it is a great shame to see men professing religion, carried away with euery companie, and with the vanities and fashions of the world, whereas they should rather draw euen the worst men that be to the fellowship of those graces of God which they haue receiued. That which the Lord spake to the Prophet *Ieremy*, must be applied to all *Ier. 15. 12.* men: Let them returne vnto thee, but returne not thou vnto them. In instruments of musicke the string out of tune must bee set vp to the rest that bee in tune, and not the rest to it.

Againe, in that he checkes his fellow, it shewes that those which be touched for their owne sinnes, are also grieved when they see other men sinne and offend God. But to goe further in this point, let vs diligently and carefully marke the manner of his reproofe, *Fearest thou not God, seeing thou art in the same condemnation?* In which words he rips vp his lewdnes euen to the quick, & giues him a worthy item, telling him that the cause of all their former wickednes, had bin the want of the feare of God. And this point must euery one of vs marke with great diligence. For if we enter into our hearts and make a through search, we

Gen. 20. 11.

shall finde that this is the roote and foundation of all our offences. We miserable men for the most part haue not grace to consider that we are alwaies before God, and to quake and tremble at the consideration of his presence: and this makes vs so often to offend God in our liues as we doe. Abraham comming before Abimelech, shifiting for himselfe, said, Sarah was his sister, and being demaunded why hee did so, answered, *because he thought the feare of God was not in that place*: insinuating that he which wants the feare of God, will not make conscience of any sinne whatsoever. Would we then euen from the bottome of our hearts turne to God, and become new creatures? then lervs learne to feare God: which is nothing els but this, when a man is perswaded in his owne heart and conscience that wherefoeuer he bee, he is in the presence and sight of GOD, and by reason thereof is afraid to sinne. This we must haue fully settled in our hearts, if we desire to learne but the first lesson of true wisdom. But what reason vseth the theefe to draw his fellow to the feare of God? *Thou art* (saith he) *in the same condemnation*, that is, by thy siones and manifold transgressions thou hast deserued death, and it is now most iustly inflicted vpon thee: wilt thou not yet feare GOD? where we are taught, that temporall punishments and crosses, ought to be meanes to worke in vs the feare of GOD; for that is one end why they are sent of God. *It is good for me* (saith Dauid) *that I haue bin chastised, that I may learne thy statutes*. And Paul saith, *When we are chastised, we are nurtured of the Lord*. And the Iewes are taught by the prophet Micha to say, *I will beare the wrath of the Lord, because I haue sinned against him*.

Psal. 119. 71.
1. Cor. 11. 32.
Mich. 7. 9.

The second fruit of his conuersion is, that he condemneth himselfe and his fellow for their sins, saying, *Indeed we are righteously here, for we receiue things worthy for that we haue done*, that is, we haue wonderfully sinned against Gods maiestie, and against our brethren: and therefore this grieuous punishment which we beare, is most iust & due vnto vs. This fruit of repentance springs and growes very thinne among vs, for few there be which doe seriously condemne themselves for their owne sinnes: the manner of men is to condemne others, and to crie out that the world was neuer so bad, but bring them home to themselves, and you shall finde that they haue many excuses and defences as plaister-work to cast ouer their foule and filthy sinnes: and if they be vrged to speake against themselves, the worst will be thus, God helpe vs,

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we are all sinners, even the best of vs. But certaine it is, that he which is thoroughly touched in conscience for his sinnes, both can and will speake more against himselfe for his manifold offences, then all the world besides. Thus Paul when he was conuerted, calles himselfe *the chiefe of all sinners*. And the prodigall child confessed that he had sinned against heauen and against his father, and was not worthy to be called his child. 1. Tim. 1. 15.

The third fruit of his conuersion is, that he excuseth our Sauior Christ, and giueth testimonie of his innocencie, saying, *But this man hath done nothing amisse*. Marke here: Pilate condemned Christ, Herod mocked him, all the learned Scribes and Pharisees condemned him, and the people crie away with him, let him be crucified: and among his owne disciples Peter denied him, and the rest ranne away, there remains onely this poore silly wretch vpon the crosse to giue testimonie of Christis innocencie: whereby we learne, that God chooseth the simple ones of this world to ouerthrow the wisdom of the wise: and therefore we must take heede that we be not offended at the Gospel of Christ, by reason that for the most part simple and meane men in the world embrace it. Nay marke further, this one theefe beeing conuerted had a better iudgement in matters concerning Gods kingdome, then the whole bodie of the Iewes. And by this all students may learne, that if they desire to haue in themselves vp-right iudgement in matters of religion, first of all they must become repentant sinners: and though a man haue neuer so much learning, yet if he be caried away with his owne blinde affections and lusts, they will corrupt and darken his iudgement. Men which worke in mines and cole-pits vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, and sometimes put it quite out: Now euery mans sinnes are the dampes of his heart; which when they take place, doe dimme the light of his iudgement and cast a mist over the minde, and darken the vnderstanding and reason: and therefore a needefull thing it is, that men in the first place should prouide for their owne conuersion.

The fourth fruite of his repentance is, that he prayeth for mercy at Christis hands, *Lord (saith he) remember me when thou comest into thy kingdome*: in which prayer we may see what is the property of faith. This chiefe at this instant heard nothing of Christ

Heb. 11. 1.
Rom. 4. 18.
Iob. 13. 14.

but the scornings & mockings of the people, & hee saw nothing but a base estate full of ignominie and shame, and the cursed death of the crosse, yet neuerthelesse he now beleeueth in Christ, and therefore intreats for saluation at his hand. Hence we learne, that it is one thing to beleeueth in Christ, and another to haue feeling, and experience: and that euen then when we haue no sense nor experience we must beleeueth: *for faith is the subsisting of things which are not seene*: and Abraham *aboue hope* did beleeueth vnder hope: and Iob saith, *though thou kill me, yet will I beleeueth in thee*. In Philosophie a man beginnes by experience, after which comes knowledge and beliefe; as when a man hath put his hand to the fire, and feelles it to bee hot, hee comes to know thereby that fire burnes: but in diuinity wee must beleeueth though we haue no feeling: first comes faith, and after comes sense and feeling. And the ground of our religion stands in this, to beleeueth things neither seene nor felt, to hope aboue al hope, and without hope: in extremitie of affliction to beleeueth that God loueth vs, when hee seemeth to bee our enemy, and to perseuere in the same to the ende.

Luk. 23. 43.

The answer which Christ made to his prayer was, *This day, I am with thee in Paradise*. Whereby he testifies in the midst of his sufferings the power which he had ouer the foules of men: and verifies that gracious promise, *Aske and ye shall receiue, seeke and ye shall finde, knocke and it shall bee opened vnto you*: and withall confutes the popish purgatorie. For if any man should haue gone to that forged place of torment, then the thiefe vpon the crosse, who repenting at the last gaspe wanted time to make satisfaction for the temporall punishment of his sinnes. And by this conuersion of the thiefe wee may learne, that if any of vs would turne to God and repent, wee must haue three things. I. The knowledge of our owne sinnes. II. From the bottome of our hearts we must confesse and condemne our selues for them, and speake the worst that can bee of our selues, in regard of our sinnes. III. Wee must earnestly craue pardon for them, and call for mercie at Gods hands in Christ, withall reforming our liues for the time to come; If wee doe, wee giue tokens of repentance; if not, wee may thinke what wee will, but we deceiue our selues and are not truely conuerted. And here wee must be warned to take heede lest we abuse, as many doe, the example of the thiefe, to conclude thereby that wee may repent when wee will, because

because the thiefe on the crosse was conuerted at the last gaspe. For there is not a second example like to this in all the whole Bible: it was also extraordinarie. Indeepe sundrie men are called at the eleuenth houre, but it is a most rare thing to finde the conuersion of a sinner after the eleuenth houre, & at the point of the twelfth. This mercie God vouchsafed this one thiefe, that he might be a glasse in which wee might behold the efficacie of the death of Christ. but the like is not done to many men; no not to one of a thousand. Let vs rather consider the estate of the other thiefe, who neither by the dealing of his fellow, nor by any speech of Christ could be brought to repentance. Let vs not therefore deferre our repentance to the houre of death: for then we shall haue sore enemies against vs: the world, the flesh, the diuell, and a guiltie conscience; and the best way is before-hand to preuent them. And experience shewes, that if a man deferre repentance to the last gaspe, often when he would repent hee cannot. Let vs take Salomons counsell, *Remember thy creator in the daies of thy youth, before the euill daies come.* If we will not heare the Lord when he calls vs, he will not heare vs when we call him. Eccles. 12, 1.

The third signe was, the eclipsing or darkening of the sunne from the sixth houre to the ninth. And this eclipse was miraculous. For by the course of nature the sunne is neuer eclipsed, but in the new moone: whereas contrariwise this eclipse was about the time of the passoeuer which was alwaies kept at the full moone. Question is made touching the largeness of it: some moued by the words of Luke, who saith that darknesse was vpon the whole earth, haue thought that the eclipse was vniuersall ouer the whole world: but I rather thinke that Saint Lukes meaning is, that it was ouer the whole Region or countrie of Iurie. For if such a wonder had happened ouer the whole world, all historiographers Greeke and Latine, and Astronomers, diligent obseruers of all eclipses, would haue made speciall mention thereof. And though some (a) writers say that it was ouer the whole earth, and that it was set downe in Record both by the Romanes, and Grecians, yet all their writings prooue no more: but this, that it was ouer Iurie and Galile and the countries bordering neere vnto. Luk. 23, 44.
Euseb.
Chron. Ter.
Iul. Apol. c. 12.
Orel. 17, c. 11.

The vses of this miracle are manifold. I. This darkening of the Sunne gives a checke to the Iewes for their crucifying of Christ: they were not ashamed to apprehend, accuse, and con-

2. Cor. 3. 15.
Mal. 4. 1. 2.

Isa. 8. 20.
Luk. 1. 79.

2. Pet. 1. 19.

demeane him, yet this glorious creature the Sunne pulleth in his beames, beeing as it were ashamed to behold that, which they were not ashamed to do. I I. It serues to signifie the great iudgement of God to come vpon the Iewes. For as when Christ suffered, darknesse was ouer all the land of Iurie, and all the world besides had the light of the Sunne, so shortly after, *blindnes of minde* was ouer the whole nation of the Iewes; & all the world besides saw the sunne of righteousnesse shining vnto them in preaching of the Gospell. I I I. It serues to aduertise vs, that such as came themselves towards Christ as the Iewes did, haue nothing else in them but darkenesse, and that they sit in *darkenesse and shadow of death*; and therefore not able any whit better to see the way that leadeth vnto life, then he which is cast into a darke dungeon can; who if they thus remaine, shall at length be cast into vtter darknesse. This beeing the estate of all them that be forth of Christ, wee must labour to be freed from this darkenesse, that the day-starre may rise in our hearts, and shine vpon vs, and put life into vs. I V. This miraculous and wonderfull darkening of the Sun doth conuince the Iewes, that Christ whome they crucified was the Lord of glorie, and the Sauour of the world: and it is very like, that this was the principall end of this miracle. For whereas neither his doctrine, nor his former miracles could mooue them to acknowledge him for that Messias, yet this one work of God doth as it were strike the nayle to the head, and stoppe all their mouthes. V. Besides this, whereas at the very instant when Christ was about to make satisfaction to the iustice of his Father for our sinnes, the Sunne was darkened: it teacheth vs first, to thinke of the passion of Christ; not as of a light matter, but as one of the greatest wonders of the world, at the light whereof the very frame of nature was changed: secondly, to thinke of our owne sinnes, as the vilest things in the world, and that they deserue the intollerable wrath of God: considering that at the time when they were to be abolished, the course of nature even in the very heauens is turned vpside downe.

Mat. 27. 51.

The fourth signe is, the rending of the vaile of the temple from the top to the bottome. The temple was diuided into two parts: the one more inward into which no man might come but the high priest, and that once a yeare; and it was called the holy of holies: the other was that where the people came and offered sacrifices vnto the Lord. Now that which parted the temple into these

these two parts was called the vaile, and at the time of Christs passion it was rent from the toppe to the very bottome. This hath diuers vses: I. The holy of holies signified the third heauen, where God sheweth himselfe in glorie and maiestie vnto his Hebr. 9. 8. Saints: and the rending of the vaile figureth vnto vs, that by the death of Christ heauen which was otherwise shut by our sinnes is now set open, and a way made to enter thereto. II. It signifieth, that by the death of Christ wee haue without impediment, free accesse to come vnto God the father by earnest praier in the name of Christ; which is a most vnspeakeable benefit. III. It signifieth, that by Christs death an ende is put to all ceremonies, to ceremoniall worshippe, and the sacrifices of the olde testament: and that therefore in the new testament there remaineth one onely reall and outward sacrifice, that is, Christ crucified on the crosse: and the whole seruice and worship of God for outward ceremonies most simple and plaine. IV. The temple was the chiefe and one of the most principall prerogatives that the Iewes had; it was their glorie that they had such a place wherein they might worship and do seruice to the true God: and for the temples sake God often spared them, and therefore Daniel praieith: *O Lord, heare the prayer of thy seruant, and his supplication, & cause thy face to shine vpon the Sanctuary that ish wast for the Lords sake.* Dan. 9. 17. Yet for all this, when they began to crucifie the Lord of life, their prerogatives helps them not, nay they are deprived therof, and God euen with his owne hand rends the vaile of the temple in sunder, signifying vnto them, that if they forsake him, he will also forsake them. And so may we say of the Church of England. No doubt for the Gospels sake we haue outward peace and safety, and many other blessings, and are in account with other nations: yet if we make no conscience to obey the word of God, and if wee haue no loue of Christ and his members, God will at length remcoue his candle-sticke from vs, and vtterly deprive vs of this ornament of the Gospell, and make our land as odious vnto all the world, as the land of the Iewes is at this day. Let vs therefore with all care and diligeuce shew forth our loue both to Christ himselfe and to his members, and adorne the Gospell which wee professe by bringing forth fruites worthie of it.

The fifth signe is the earthquake, whereby hard rockes were clouen asunder. And it serues very fitly to signifie further vnto

Math. 27. 51.

vs, that the sinne of the Iewes in putting Christ to death was so heauie a burden, that the earth could not beare it, but trembled thereat, though the Iewes themselues made no bones of it. And it is a thing to bee wondered at, that the earth doth not often in these daies, tremble and quake at the monstrous blasphemies & fearefull others by the wounds and blood and heart of Christ, whereby his members are rent asunder, and he traiterously crucified againe. Secondly, the earthquake shewes vnto vs the exceeding and wonderfull hardnesse of the hearts of the Iewes, & ours also: they crucified Christ and were not touched with any remorse; and wee can talke and heare of his death, yea wee can say he was crucified for our sinnes: and yet are we nothing affected therewith, our hearts will not rend when as hard rockes cleaue asunder. Thirdly, the moouing of the earth, and the rending of the rockes asunder, may bee a signe vnto vs of the vertue of the doctrine of the Gospel of Christ: which is nothing else but the publishing of the passion of his death: which beeing preached shall shake heauen & earth, sea and land. It shall mooue the earthen, hard, & rockie hearts of men; and raise vp of meere stones and rockes children vnto Abraham. But the maine vse and end of this point is, to prooue that he that was crucified, was the true Messias the sonne of God: and therefore had the power of heauen and earth, and could mooue all things at his pleasure.

Agg. 1. 7.

Mat. 27. 52, 53

The sixth signe of the power of Christ is, that *graves did open, and many bodies of the saints which slept arose*, and came out of their graves after his resurrection, and went into the holy citie, and appeared vnto many. The vse of this signe is this: it signifies vnto vs, that Christ by his death vpon the crosse did vanquish death in the graue, and opened it, and thereby testified that hee was the resurrection, and the life: so that it shall not haue euerlasting dominion ouer vs: but that he will raise vs vp from death to life, and to euerlasting glorie.

Mar. 15. 39.

The seauenth signe is the testimonie of the Centurion with his souldiours, which stood by to see Christ executed: S. Marke saith, when he saw that Christ thus crying gaue vp the ghost, hee said, *truly this was the sonne of God*. Thus wee see it is an easie matter for Christ to defend his owne cause: let Iudas betray him, Peter denie him, and all the rest forsake him, yet hee can, if it please him, make the Centurion that standeth by to see him executed to testifie of his innocencie. But what was the occasion that

that moued him to giue so worthy a testimony? S. Matthew faith, it was feare, and that feare was caused, by hearing the loud cry of Christ, and by seeing the earthquake and things which were done. And this must put vs in minde not to passe by gods iudgements which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable meanes to strike and astonish the rebellious heart of man, and to bring it in awe and subiection to God. After that the two first captaines with their fifties commanding the Prophet Elias to come downe to king Achaziah were consumed with fire from heauen: the king sent his third captaine ouer fifty with his fifty to fetch him downe: but what doth he? it is said, he fell on his knee before Eliah, and besought him, saying, *O man of God, I pray thee, let my life and the liues of these fiftie seruants be pretious in thine eyes.* But what was the cause why he praied thus? Surely he obserued what iudgements of God fell vpon his two former fellow captaines, *Behold, saith he, there came downe fire from heauen, and deuoured the two former captaines with their fifties: therefore let my life be pretious now in thy sight.* Thus laying to his owne heart, and making vse of Gods iudgements, he humbled himselfe and was spared with his fifty. And Habaccuk saith, *When I heard the voice,* namely of Gods iudgements, *rottennes entred into my bones, and I trembled in my selfe that I might be safe in the day of the Lord.* Now what this feare of the Centurion was, there is a further question, and it is very like that it was but a sudden motion or a certaine preparatiue to better things. For he was but an heathen man, & had as yet no knowledge of Christ, and whether he repented or not it is vncerten: and we must not maruell at this, for there are many sudden motions in shew very good, that vpon like occasions rise in the hearts of naturall men. When God plagued the land of Egypt, then Pharaoh sent for Moses and confessed that the Lord was righteous, but he and his people were wicked; and desired Moses to pray to God to take away the plague, who did so: but so soone as the hand of God was stayed, he returned to his old rebellion againe. And as a dogge that commeth out of the water shaketh his eares, and yet returneth into it againe: so is the manner of the world: when crosses and calamities befall men, as sicknesse, losse of friends or goods, then with Ahab they outwardly humble themselves and goe softly: they vse to frequent the place where the word is preached and Gods name called vpon.

Math. 27. 54.

2. King. 1. 13.

Habac. 3. 16.

Exod. 9. 27.
and 34.

on : but alas, common experience shewes that these things are but fittes ariling of vncerten and flittering motions in the heart. For so soone as the crosse is remooued, they returne to their old byas againe, and become as bad and as backward as euer they were: being like to the tree that lies in the water, which for a while is greene, but afterward withereth. And therefore we for our parts, when any good motions come into our hearts as the beginnings of further grace, we (I say) must not quench them, but cherish and preserue them, remembring that the kingdome of heauen, is like a graine of mustard seed, which when it is sowne is the least of all seedes : but afterward it groweth vp into a tree, that the foules of the heauen may build their neasts in it: and like to this are the first motions of Gods spirit, and therefore they must be cherished and maintained.

Col. 2, 14, 15.

And thus much for the seuen signes of the power of Christs godhead. Now followes the secōd part of the triumph of Christ, which containeth signes of his victory vpon the crosse, notably expressed by Paul when he saith, *And putting out the hand writing of ordinances which was against vs, which was contrary to vs, he cutt tooke it out of the way and fastened it vpon the crosse, and hath spoiled the principalities and powers, and hath made a shew of them openly, & hath triumphed over them in the same.* In which words he alludeth to the manner of heathen triumphs : for it was the custome of heathen princes when they had gotten the victory over their enemies, first to cause a pillar of stone, or some great oke to be cut downe, and set vp in the place of victorie, vpon which either the names of the chiefe enemies were set, or their heads were hanged, or words were written in the pillar to testifie the victory. This being done, there followed an open shew, in which first the conquerour prepares for himselfe a chariot of victory wherein he was himselfe to ride, and then the chiefe of his enemies bound and piniōned, were led openly after him. Now on the same manner vpon the crosse there was a pitched field; the Emperour on the one side was Christ; his enemies on the other side were the world, the flesh, hell, death, damnation, the diuell, & all his angels: all which, banding them selues against him were all subdued by him vpon the same crosse: and he himselfe gaue two signes of his triumph, one was a monument of the victory, the other an open shew of his conquest. Now the monument of Christs victorie was the crosse it selfe, whereon he nailed the obligation or bill which

was

was against vs: whereby satan might haue accused and condemned vs before God. For we must consider that God the father is as a creditour, and we all debtors vnto him: he hath a bill of our hands which is the law, in that it giueth testimony against vs; first by the legall washings, which did shew and signifie that we were altogether defiled and vncleane: secondly by the sacrifices that were daily offered for propitiation for our sins. Now Christ was our suretie, and paid euery iotte of the debt which wee should haue paid, and requiring the acquittance, taketh the ceremoni- all law, and the curse of the morall law, and nailes them to the crosse.

Furthermore in the shew of conquest, the chariot is the crosse likewise: for it was not only a monument of victory, but also a chariot of triumph. And the captiues bound & pinioned which follow Christ, are principalities and powers, that is, the diuell, & his angels, hell, death, and condemnation: all which are as it were taken prisoners, their armour and weapons are taken from them, and they chained and bound each to other.

The meditation of this point serueth to admonish vs to abandon all manner of sinne, and to make conscience of euery good duty if we will aright professe the Gospell of Christ: for when we sinne, we doe as it were pull Christ out of his chariot of triumph, and vntie sathans bonds, and giue him weapons, and (as much as we can) make him valiant and strong againe. Now for any man to make sathan and sinne valiant and strong against himselfe, whereas Christ hath weakened him, and euen bruised his head, Phil 3. 18. is no better then to become an enemy to the crosse of Christ. Again, hereby we are taught to pray vnto God that our blind eyes may be opened, that we may discern aright of the passion of Christ. It is a wonder to see how men are carried away with a liking of vaine shewes, games, and enterludes: how they spend euen whole dayes in beholding them, and their money also that they may come to the places where they are: oh then how exceedingly ought our hearts to be rauished with this most admirable shew, in which the sonne of God himselfe rides most gloriously in his chariot of triumph, and leades his and our most cursed enemies captiue, yea treads them vnder his foote. This triumph is set forth vnto vs in the preaching of the Gospell, and may be seene of vs all freely without money or money-worth. What wretches then shall wee be, if we suffer our hearts to be filled with

earthly delights, and in the meane season haue little or no desire to behold with the eyes of our minde this goodly spectacle that is to be seene in the passion of Christ, that serues to reuiue and refresh our soules to life eternall.

Galat. 6. 14.

Thirdly, if Christ when hee was most weake and base in the eyes of men, did most of all triumph vpon the crosse; then eue-ry one of vs must learne to say with the Apostle Paul, *God forbid that I should reioyce in any thing, but in the crosse of Christ Iesus our Lord.* That we may say this truly, first of all wee must labour to haue the benefit of the crosse of Christ not onely in the remission but also in the mortification of our sinnes: secondly, we must not be discomfited, but rather reioyce and triumph therein. A Christian man can neuer haue greater honour then to suffer for the Gospel of Christ when God calleth him therunto: and therefore Saint Paul setteth forth another most glorious shew which all those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the diuell, and are placed as it were on a theater: and in this conflict the beholders are men and Angels; yea, the whole hoast of heauen and earth: the vmpire or iudge is God him selfe, who will giue sentence of victorie on their side, and so they shall ouercome. We must not hereupon thrust our selues into danger: but when it shall please God to call vs thereunto, we must thinke our selues highly honoured of him. As when God sendeth losse of friends, of substance, or good name, or any other calamity, wee must not dispaire, or bee ouer griued, but rather reioyce and adresse our selues then with our Sauour Christ to make a triumph.

1. Co. 4. 9.

Thus much of Christs triumph, and the passion of his crosse. Now followeth the second degree of his humiliation in these words, *And buried.* Where we must consider these points: I. why it was needfull that Christ should bee buried. II. who was the author of this buriall. III. the manner or preparation to his buriall. IV. the place and time where and when hee was buried. Of these in order. For the first; the causes are many, but especially foure why Christ was to bee buried. I. that the truth and certentie of his death might be confirmed vnto vs, and that no man might so much as imagine that his death was a fantasti- call death, or his bodie a fantasti call bodie: for men vse not to burie a liuing but a dead man, or a man in shew, but a true man. II. that his buriall might be vnto him a passage from the estate of

of humiliation to the estate of exaltation, which began in his resurrection: and he could not haue risen againe if he had not bin first buried. III. that the outward humiliation in the forme of a seruant, which he tooke vpon him, might bee continued vpon him to the lowest degree of all: and therefore it was not sufficient that hee should bee crucified euen to death, but heeing dead, he must bee also buried. IV. Christ was buried, that hee might not onely vanquish death on the crosse, but euen after the manner of conquerours subdue him at his owne home, and as it were, plucke him out of his owne cabine or denne.

The authors of Christs buriall were Ioseph of Arimathea, & Nichodemus, who came to Iesus by night. Now concerning them and this their fact, there are many things worthy to bee considered in this place: First of all they were disciples of Christ, and the difference betweene them and the rest is to bee considered. The other disciples though in number they were but few, yet in the feast before his passion they openly followed him: but when Christ was to be arraigned, and the persecution of the Church of the new testament began in him, then Iudas betrayed him, Peter denied him, and the rest fled away: yet euen at the same instant these two secret disciples of our Sauour Christ, Ioseph of Arimathea and Nichodemus take courage to themselves, & in time of danger openly professe themselves to be Christs disciples by an honourable and solemne buriall; God no doubt opening their hearts and inabling them to doe so. The like is to be seene in all ages since the passion of Christ in the Church of God, in which men zealous for the Gospell in peace, haue bin timerous in persecution, whereas weake ones haue stood out against their enemies euen vnto death it selfe. The reason is, because God wil humble those his seruants which are oftentimes indued with great measure of graces, and contrariwise exalt and strengthen the weake and feeble: and the same no doubt will be found true among vs, if it should please God to send any new triall into the Church of England. This serues to teach vs to thinke charitably of those which are as yet but weake among vs: and withall in our profession to carie a low saile and to thinke basely of our selues, and in the whole course of our liues creepe alow by the ground, running on in feare and trembling, because the Lord oftentimes humbles those that be strong, and giue courage and strength to weake ones boldly to confesse his name. Secondly,

Math. 27.
Mar. 15. 43.
Ioh. 19. 38.

Gen. 3. 19.

Ier. 31. 19.

Amos 3. 1.

Luk. 24. 50.

Luk. 23. 50, 51.

wheras these two disciples haue such care of the burial of Christ, we learne that it is our dutie to bee carefull also for the honest & sollemne buriall of our brethren. The Lord himselfe hath commanded it; *Thou art dust, and to dust thou shalt returne.* Allo the bodies of men are the good creatures of God, yea the bodies of Gods children are the temples of the holy Ghost, and therefore there is good cause why they thold be honestly laid in the earth. And it was a curse and iudgement of God vpon Iehoiakim that he must not be buried, but like a dead asse bee drawne & cast out of the gates of Ierusalem. And so the Lord threatens a curse vpon the Moabites, because they did not burie the king of Edom, but burnt his bones into lime. And therefore it is a necessarie dutie, one neighbour and friend to looke to the honest buriall of another. Hence it followes, that the practise of Spaine and Italy and all popish countries, which is to keepe the parts of mens bodies and such like reliques of saints vnburied, that they may bee seene of men and worshipped, hath no warrant: dust they are and to dust they ought to be returned.

Furthermore, the properties and vertues of both these men are seuerally to bee considered. And first to begin with Ioseph, he was a *senatour*, a man of great account, authoritie, and reputation among the Iewes. It may seeme a strange thing that a man of such account would abase himselfe so much as to take dowce the body of Christ from the crosse. It might haue bene an hinderance to him and a disgrace to his estate and calling: as we see in these daies, it would be thought a base thing for a knight or lord to come to the place of execution and take downe a thiefe from the hand of the hangman to burie him: but this noble Senatour Ioseph for the loue he bare to Christ, made no account of his state and calling, neither did hee scorne to take vpon him so base an office, considering it was for the honour of Christ: where we learne, that if we truely loue Christ, and our hearts bee set to beleue in him, we will neuer refuse to performe the basest seruice that may be for his honour, nothing shall hinder vs. It is further said that he was *a good man and a iust: and also a rich man.* And the first appeareth in this, that hee would neither consent to the counsell nor fact of the Iewes in crucifying Christ. It is rare to finde the like man in these daies. From this example wee learne these lessons: I. that a rich man remaining a rich man may be a seruant of God, & also be saued: for riches are the good blessings

bleſſing of God, and in themſelues doe no whit hinder a man in coming to Chriſt. But ſome will ſay, Chriſt himſelfe ſaith, *It is eaſier for a (b) cable to goe through the eye of a needle, then a rich man* Math. 19. 24. *to enter into the kingdome of heauen.* *Anſw.* It is to be vnderſtood of a rich man, ſo long as hee ſwelleth with a confidence in his wealth: but we know, that if a cable be vntwiſted and drawne into ſmall threds, it may be drawne through the eye of a needle: ſo hee that is rich let him denie himſelfe, abaſe himſelfe, and lay aſide all confidence in himſelfe, in his riches and honour, and be as it were, made ſmall as twined threed, and with this good Sena-
 tour Ioseph become the diſciple of Chriſt, hee may enter into the kingdome of heauen. But Chriſt ſaith in the parable that riches are thornes, which choake the grace of God. *Anſw.* It is true, they are thornes in that ſubieſt or in that man that putteth his truſt in them; not in their owne nature, but by reaſon of the corruption of mans heart, who makes of them his God. S. Iohn ſaith further, that Ioseph was a diſciple of Chriſt, but yet a cloſe diſciple for feare of the Iewes. And this ſhewes, that Chriſt is Ioh. 19. 38. moſt ready to receiue them that come vnto him, though they come laden with manifold wants. I ſay not this, that any hereby ſhould take boldnes to liue in their ſins, but my meaning is, that though mē be weak in the faith, yet are they not to be diſmaied, but to come to Chriſt, who refuseth none that come to him. *Draw neere to God* (ſaith S. Iames) *& he wil draw neere to you.* Chriſt Iam. 4. 8. doth not forſake any till they forſake him firſt. Laſtly, the holy Ghoſt ſaith of him, that hee *waited for the kingdome of God*, that is, he did beleue in the Meſſias to come, & therfore did wait daily til the timewas come, when the Meſſias by his death & paſſion ſhould abolish the kingdom of ſin & Satan, and eſtabliſh his owne kingdom throughout the whole world. The ſame is ſaid of Simeon that he was a good man & feared God, and waited for the cōſolation of Iſrael. This was the moſt principall vertue of all that Ioseph had, and the very root of al his goodnes & righteousnes, that he waited for the kingdome of God. For it is the propertie of faith, wherby we haue cōfidence in the Meſſias, to change our nature, & to puriſe the heart, and to make it bring forth workes of righteousnes. There be many among vs, that can talk of Chriſts kingdome, & of redemption by him, & yet make no conſcience of ſin, & haue litle care to liue according to the Goſpell which they profeſſe: and all is, becauſe they doe not ſoundly beleue in the

Messias, and they waite not for the kingdome of heaven, and therefore there is no change in them: but we for our parts must labour to haue this affiance in the Messias with Ioseph, and to waite for the second appearance, that thereby we may bee made new creatures, hauing the kingdome of Satan battered and beaten down in vs, and the kingdome of God erected in our hearts.

Touching Nichodemus Saint Iohn saith, that *he came to Iesus by night*. Many men build vpon this example, that it is lawfull to be present at the Masse; so be it, in the meane season wee keepe our hearts to God: and indeede such men are like Nichodemus in that they labour to burie Christ as much as they can, though now after his resurrection he should not be buried againe. But though Nichodemus durst not openly at the first professe the name of Christ, yet after his death when there is most danger he doth: and by this meanes he reformeth his former action.

Thus much of the persons that buried Christ. The third thing to bee obserued is the manner of Christs buriall, which standeth in these foure points: First, they take downe his bodie from the crosse: secondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made sure. Of these in order. First, Ioseph taketh downe the bodie of Christ from the crosse whereon he was executed, but marke in what manner: hee doth it not on his owne head without leaue, but he goeth to Pilate & beggeth the bodie of Christ, & craueth libertie to take it downe, because the disposing of dead bodies was in Pilates hand, he being deputie at that time: wherby we learne, that in al our dealings & actions (though they haue neuer so good an ende) our dutie is to proceed as peaceably with all men as may be, as Saint Iames saith: the wisdome that is from aboue is first pure, then peaceable, gentle, &c. Againe, this teacheth vs, that in all things which concerne the authoritie of the Magistrate, and belong vnto him by the rule of Gods word, wee must attempt or doe whatsoeuer we do by leaue. And by this we see what vnaduised courses they take, that beeing priuate men in this our Church, will notwithstanding take vpon them to plant Churches without the leaue of the Magistrate beeing a Christian Prince. Hauing thus taken the bodie of Christ downe, they goe on to winde it. And Ioseph for his part brought linnen cloathes, and Nichodemus a mixture of myrrhe and aloes to the quantitie of an hundred pounds for the honourable buriall of Christ. His winding was on this manner:

Iam. 3. 17.

manner: they wrapped his body hastily in linnen cloathes, sweete
 odours put thereto. Besides all this, in the Iewes burialls there
 was embalming and washing of the bodie, but Christs bodie was
 not (*d*) embalmed or washed, because they had no time to doe it,
 for the preparation to the passeouer drew neare. And whereas
 these two men burie Christ at their owne cost and charges, we
 are taught to be like affected to the living members of Christ:
 when they want, we must releue and comfort them liberally &
 freely. It may here be demanded, whether men may not be at
 cost in making funerals, considering euen Christ himselfe is with
 much cost buried, *Ans^w*. The bodies of all dead men are to be
 buried in seemely and honest manner, & if they be honourable,
 they may be buried honourably: yet now there is no cause why
 mens bodies should be washed, annointed, and embalmed, as the
 vse was among the Iewes: for they vsed embalming as a pledge
 and signe of the resurrection; but now since Christs comming
 we haue a more certen pledge thereof, euen the resurrection of
 Christ himselfe, and therefore it is not requisite that we should
 vse embalming and washing as the Iewes did. And the clause
 which is specified in Saint Matthew is not to be omitted, that Io-
 seph wrapped Christs bodie in a *cleane linnen cloath*: whereby we
 learne, that howsoeuer the strange fashions fetcht from Spaine
 and Italy are monstrous and to be abhorred: yet, seeing the bo-
 die of a man is the creature of God, therefore it must be araied
 in cleanly manner, and in *holy comelines*. Paul requires that the
 minister of the Gospell in all things be seemely or comely: and
 herein he ought to be a patterne of sobrietie vnto all men. Thirdly,
 after they haue wound the bodie of Christ, they lay it in
 a tombe, and lastly they make it sure, closing it vp with a stone,
 rolled ouer the mouth of it. Also the Iewes request Pilate to seale
 it that none might presume to open it: besides, they set a band of
 souldiers to watch the tombe, and to keepe it that his bodie be
 not stollen away. Many reasons might be alleadged of this
 their dealing, but principally it came to passe by the prouidence
 of God, that hereby he might confirme the resurrection of
 Christ. For whereas the Iewes would neither be mooued by
 his doctrine nor by his workes and miracles to beleue, he cau-
 seth this to be done, that by the certentie of his resurrection he
 might conuince them of hardnesse of heart, and prooue that he
 was the sonne of God.

K k

Thus

Ioh 19 40.

Luk. 24 1.

P. Kim. theol.

L. 1. c. 14 seems

to be decei-

ued in that he

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embalming, &

his descending

into hell for his

buriall for his

lying in the

grau.

1. Cor. 15. 29.

Math. 27. 59.

Tit. 2. 34

1. Tim 3. 2.

Ioh. 19. 42.

Math. 27. 60.

66.

Thus much of the manner of his buriall. Now followes the place where Christ was buried. In the place we are to marke three things: first, that Christ was laid in Iosephs tombe, whereby we may gather the greatnes of Christs pouertie, in that he had not so much ground as to make himselfe a graue in: & this must be a comfort to the members of Christ that are in pouertie. And it teacheth them, if they haue no more but food and raiment, to betherewith content, knowing that Christ their head and king hath consecrated this very estate vnto them. Secondly, the tombe wherein Christ was laide was a new tombe wherein neuer any man lay before. And it was the speciall appointment of Gods prouidence that it should be so, because if any man had beene buried there aforetime, the malicious Iewes would haue pleaded, that it was not Christ that rose againe but some other. Thirldly we must obserue, that this tombe was in a garden, as the fall of man was in a garden, & as the apprehensio of Christ was in a garden beyond the brooke Cedron. And here we must note the practise of a good man. This garden was the place of Iosephs delight and holy recreation, wherein he vsed to solace himselfe in beholding the good creatures of God; yet in the same place doth he make his owne graue long before he died: whereby it appeares, that his recreation was ioyned with a meditation of his end: and his example must be followed. of vs. True it is, God hath giuen vs his creatures not onely for necessity, but also for our lawfull delight; but yet our duty is, to mingle therewith serious meditation and consideration of our last end. It is a brutish part to vse the blessings and creatures of God, and not at al to be bettered in regard of our last end by a further vse thereof.

The time when Christ was buried was the euening, wherein the sabbath was to begin according to the manner of the Iewes, which began their daies at sunne-setting from euening to euening according to that in *Genesis: the euening and the morning was the first day.* Now Ioseph commeth a little before euening & beggeth the bodie of Christ and burieth it: where note, that howsoeuer we are not bound to keepe the sabbath so strictly as the Iewes were, yet when we haue any busines or worke to be done of our ordinarie calling, we must not take a part of the Lords sabbath to doe it in, but preuent the time, and doe it either before as Ioseph did, or rather after the sabbath. This is little practised in the world. Men thinke if they goe to the Church before and
after.

Ioh. 19. 41.

Gen. 3. 8.

Ioh. 18. 1.

Luk. 23. 54.

Math. 27. 17.

after noone to heare Gods word, then all the day after they may doe what they list, and spend the rest of the time at their owne pleasure: but the whole day is the Lords, and therefore must be spent wholly in his seruice both by publike hearing of the word, and also by priuate reading and meditation on the same.

To conclude the doctrine of Christs buriall. Here it may be demanded, how he was alwaies after his incarnation both God and man, considering he was dead and buried, and therefore bodie and soule were sundered, & a dead man seemes to be no man.

Ans. A dead man in his kinde is as true a man as a liuing man: for though bodie and soule be not vnited by the bond of life, yet are they vnited by a relation which the one hath to the other in the counfel and good pleasure of God; and that as truely as man and woman remaine coupled into one flesh by a couenant of mariage, though afterward they be distant a thousand miles asunder. And by vertue of this relation euery soule in the day of iudgement shall be reunited to his owne bodie, and euery bodie to his owne soule. But there is yet a more straighter bond betweene the bodie and soule of Christ in his death and burial. *Damasc.* For as when he was liuing, his soule was a meane or bond to vnite his Godhead and his bodie together: so when he was dead, his very godhead was a meane or middle bond to vnite the bodie and soule: and to say otherwise is to dissolue the hypostatical vnion, by vertue whereof Christs bodie and soule though seuered each from other, yet both were still ioyned to the godhead of the sonne.

The vse and profit which may be made of Christs buriall is twofold: I. It serueth to worke in vs the buriall of all our sinnes. *Know ye not* (saith Paul) *that all who haue beene baptised into Christ, haue beene baptised into his death, and are buried with him by baptism into his death?* If any shall demaund how any man is buried into the death of Christ, the answer is this: Euery Christian man and woman are by faith mystically vnited vnto Christ and made all members of one bodie, whereof Christ is the head. Now therefore as Christ by the power of his godhead when he was dead and buried, did overcome the graue and the power of death in his owne person: so by the very same power by meanes of this spirituall coniunction doth he worke in all his members a spirituall death and buriall of sinne and naturall corruption. When the Israelites were in burying of a man, for feare of the

2. King. 3. 21.

souldiers of the Moabites, they cast him for hast into the sepulchre of Elisha. Now the dead man, so soone as he was downe, and had touched the body of Elisha, he reuiued and stood vpon his feete: so let a man that is dead in sinne be cast into the graue of Christ, that is, let him by faith but touch Christ dead and buried, it will come to passe by the vertue of Christs death and buriall that he shall be raised from the death and bondage of sinne to become a new man.

Isa. 57. 2.

Secondly, the buriall of Christ serues to be a sweete perfume of all our graues and burials: for the graue in it selfe is the house of perdition; but Christ by his buriall hath, as it were, consecrated and perfumed al our graues: and in stead of houses of perdition, hath made them chambers of rest and sleepe, yea beds of downe, and therefore how soeuer to the eye of man the beholding of a funerall is terrible, yet if we could then remember the buriall of Christ, and consider how he thereby hath changed the nature of the graue, even then it would make vs to reioyce. Lastly, we must imitate Christs buriall in beeing continually occupied in the spirituall buriall of our sinnes.

P. Viuet in
symb.
Eras. in
Collog.

Thus much of the buriall. Now followeth the third and last degree of Christs humiliation: *He descended into hell.* It seemes very likely that these words were not placed in the Creede at the first, or (as some thinke) that they crept in by negligence, because about threescore Creedes of the most ancient Councils and fathers want this clause: and among the rest the Nicene Creede. But if the auncient and learned fathers assembled in that Council had bin perswaded, or at the least had imagined, that these words had bene set downe at the first by the Apostles, no doubt they would not in any wise haue left them out. And an auncient writer saith directly, that these words, *he descended into hell*, are not found in the Creede of the Romane church, nor vsed in the Churches of the East: & if they be, that then they signifie the buriall of Christ. And it must not seeme strange to any that a word or twaine in procelse of time should creepe into the Creede, considering that the originall copies of the bookes of the old & new Testamēt haue in the sundry (b) varieties of readings & (c) words otherwhiles which frō the margine haue crept into the text. Neuertheles considering that this clause hath long continued in the Creede, & that by common cōsent of the Catholike Church of God, and it may carry a fit sense and exposition; it is not as some would

Ruff. in expost.
symb.

(b) Varias lecti-
ones.
e Math 27 9.
Jeremi. for
Zacharie.

would haue it, to be put forth.

Therefore that we may come to speake of the meaning of it, we must know that it hath foure vsual expositions, which we will rehearse in order, and then make choise of that which shall bee thought to be the fittest. The first is, that Christs soule after his passion vpon the crosse, did really & locally descend into the place of the damned. But this seemes not to bee true. The reasons are these. I. all the Euangelists, and among the rest Saint Luke, intending to make an *(d)* *exact* narration of the life and death of Christ, hauing set downe at large his passion, death, buriall, resurrection, and ascension, and with all they make rehearfall of small circumstances, therefore no doubt they would not haue omitted Christs locall descent into the place of the damned, if there had bin any such thing. And the end why they penned this historie was, that we might beleuee that Iesus is Christ the sonne of God; and beleueing, wee might haue life euerlasting. Now there could not haue beene a greater matter for the confirmation of our faith then this, that Iesus the sonne of Marie who went downe to the place of the damned, returned thence to liue in happinesse for euer. II. If Christ did goe into the place of the damned, then either in soule or in bodie, or in his godhead. But his godhead could not descend, because it is euerywhere, & his bodie was in the graue. And as for his soule it went not to hell, but presently after his death it went to paradise, that is, the third heauen, a place of ioy and happinesse, Luk. 23. 43. *This day shalt thou be with me in paradise*: which words of Christ must bee vnderstood of his manhood or soule, and not of his godhead. For they are an answer to a demaund: and therefore vnto it, they must be sutable. Now the thiefe seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die, makes his request to this effect: Lord, thou shalt shortly enter into thy kingdome, remember me then; to which Christ answers (as the very words import) is thus much: I shall enter into paradise this day, and there shalt thou be with me. Now there is no entrance, but in regard of his soule or manhood. For the godhead which is at all times in all places, can not bee said properly to enter into a place. Again when Christ saith, *thou shalt be with me in paradise*, he doth intimate a resemblance, which is between the first and the second Adam. The first Adam sinned against God, and was presently cast forth out of paradise. Christ the se-

Luk. 1. 3.
Omnia affe-
quuto.

Ioh. 20. 31.

cond Adam hauing made a satisfaction for sinne, must immediately enter into paradise. Now to say that Christ in soule descended locally into hell, is to abolish this analogie between the first and second Adam. III. Auncient Councils in their confessions and Creedes omitting this clause shew, that they did not acknowledge any reall descent, and that the true meaning of these words, *he descended*, was sufficiently included in some of the former articles, and that may appeare, because when they set downe it, they omit some of the former: as Athanasius in his Creede setting downe these words, *he descended*, &c. omits the

* Li. de incar.
chrys. hom. 11.
& in symb.

buriall, putting them both for one, as hee expounds himselfe (c) else where. Now let vs see the reasons which may bee alleadged to the contrarie.

Obiect. I. Mat. 12. 40. The sonne of man shalbe three daies and three nights in the heart of the earth, that is, in hell. *Ans.* I. This exposition is directly against the scope of the place: for the Pharises desired to see a signe, that is, some sensible and manifest miracle: and hereunto Christ answers that he will giue them the signe of Ionas, which can not be the descent of his soule into the place of the damned, because it was insensible: but rather his buriall, and after it his manifest & glorious resurrection. II. The heart of the earth may as well signifie the graue as the center of the earth. For thus Tyrus bordering vpon the sea, is said to bee in the heart of the sea. III. This exposition takes it for granted that hell is seated in the middelt of the earth: whereas the scriptures reueale vnto vs no more but this, that hell is in the lower parts: but where these lower parts should be, no man is able to define.

Ezech. 27. 4.
In corde mari-
um.

Obiect. II. Act. 2. 37. *Thou wilt not leane my soule in hell; neither wilt thou suffer thy holy one to see corruption.* *Ans.* These words can not prooue any locall descent of Chrills soule. For Peters drift in alleadging of them is, to prooue the resurrection; and hee saith exprestly, that the wordes must bee vnderstood of the resurrection of Christ, verse 31. *Hee seeing this before spake of the resurrection of Christ.* What? namely these wordes, *his soule was not left in hell*, &c. Now there is no resurrection of the soule, but of the bodie onely, as the soule can not be said to fall, but the bodie. It will bee replied, that the word (*psyche*) can not signifie the bodie, and the word (*hade*) the graue. *Ans.* The first word signifies not onely the spirituall part of a man, the soule;

soule; but also the whole person, or the man himselfe, Rom. 13. 1. 1. Cor. 15. 41. And the second is as well taken for the graue, as for hell. Apoc. 20. 14. Death and (*hade*) are cast into the lake of fire. Now wee can not say, that hell is cast into hell, but the graue into hell. And the very same word in this text, must needs haue this sence. For Peter makes an opposition betweene the graue into which Dauid is shut vp; and the hell out of which Christ was deliuered, verse 29. and 31. Againe, it will be said, that in this text there be two distinct parts: the first of the soules comming forth of hell, in these words, *Thou wilt not leaue my soule in hell.* The second, of the bodies rising out of the graue, in the next words: *neither wilt thou suffer my flesh to see corruption.* *Ans.* It is not so. For flesh in this place signifies not the body alone, but the humane nature of Christ, as appeares verse 30. vnlesse we shall say that one and the same word in the same sentence is taken two waies. And the words rather carrie this sence: *Thou wilt not suffer mee to continue long in the graue; nay which is more, in the time of my continuance there, thou wilt not suffer mee so much as to see any corruption; because I am thy holy one.*

Obiect. III. 1. Pet. 3. 19. *Christ was quickned in spirit, by the which spirit hee went and preached to the spirits which are in prison.*

Answer. The place is not for this purpose. For by spirit is not meant the soule of Christ, but his Godhead, which in the ministry of Noe preached repentance to the old world. And I think that Peter in this place alludes to another place in Genesis 6. 3. where the Lord saith, *My spirit shall not alwaies strine with man, because he is but flesh.* And if the spirit doe signifie the soule, then Christ was quickned either by his soule or in his soule. But neither is true. For the first, it cannot be said, that Christ was quickned by his soule, because it did not ioyne it selfe to the bodie: but the godhead ioyned them both. Neither was hee quickned in soule: for his soule died not. It could not die, the first death, which belongs to the body: and it did not die the second death, which is a totall separation from God: onely it suffered the sorrowes of the second death, which is the apprehension of the wrath of God; as a man may feelee the pangs of the first death, and yet nor die the first death, but liue. Againe, it is to no end that Christs soule should go to hell to preach, considering that it was neuer heard of, that one soule should preach to

After iust execution con-
uiction is
needeleffe.

another, especially in hell, where all are condemned, and in conscience conuicted of their iust damnation, and where there is no hope of repentance or redemption. It will be answered, that this preaching is onely weall or experimentall, because Christ shewes himselfe there to conuince the vnbeliefe of his enemies: but this is flatte against reason. For when a man is iustly condemned by God, and therefore sufficiently conuicted: what neede the iudge himselfe come to the place of execution to conuict him. And it is flatte against the text. For the preaching that is spoken of here, is that which is performed by men in the ministry of the word, as Peter expounds himselfe, 1. Pet. 4. 6. *To this purpose was the Gospel also preached vnto the dead, that they might bee condemned according to men in the flesh, that they might liue according to God in the spirit.* Lastly, there is no reason why Christ should rather preach and shew himselfe in hell, to them that were disobedient in the daies of Noe, then to the rest of the damned.

And this is the first exposition, the second followes. *Hee descended into hell*, that is, Christ descended into the graue, or was buried. This exposition is agreeable to the truth, yet is it not meete or conuenient. For the clause next before, *hee was buried*, contained this point: and therefore if the next words following yield the same sense, there must be a vaine and needeleffe repetition of one and the same thing twise, which is not in any wise to be allowed in so short a Creede as this. If it bee said that these words are an exposition of the former, the answer is, that then they should be more plaine then the former. For when one sentence expoundeth another, the latter must alwaies bee the plainer: but of these two sentences, *Hee was buried*, *hee descended into hell*, the first is very plaine and easie, but the latter very obscure and hard, and therefore it can be no exposition thereof: and for this cause this exposition neither is to be receiued.

Thirdly, others there be which expound it thus, *He descended into hell*, that is, Christ Iesus, when hee was dying vpon the crosse, felt and suffered the pangs of hell and the full wrath of God seazing vpon his soule. This exposition hath his warrant in Gods word, where hell often signifieth the sorrowes and paines of hell, as Hanna in her song vnto the Lord saith, *The Lord killeth and maketh aline, he bringeth downe to hell and raiseth up*, that is, hee maketh men feeblewoe and miserie in their soules, euen the pangs of hell, and after restoreth them. And David saith, *The sorrowes* of

of death compassed me, and the terrours of hell laid hold on me. This is an vsuall exposition receiued of the Church, and they which expound this article thus, giues this reason thereof: The former words, *was crucified, dead and buried*, doe containe (say they) the outward sufferings of Christ: now because he suffered not onely outwardly in bodie, but also inwardly in soule, therefore these words, *he descended into hell*, doe set forth vnto vs his inward sufferings in soule, when he felt vpon the crosse the full wrath of God vpon him. This exposition is good and true, and whosoever will may receiue it. Yet neuerthelesse it seemes not so fitly to agree with the order of the former articles. For these words, *was crucified, dead and buried*, must not be vnderstood of any ordinarie death, but of a cursed death in which Christ suffered the full wrath of God, even the pangs of hell both in soule and bodie: seeing then this exposition is contained in the former words, it cannot fitly stand with the order of this short Creed, vnles there should be a distinct article of things repeated before.

But let vs come to the fourth exposition; *He descended into hell*, that is, when he was dead and buried, he was held captiue in the graue, and lay in bondage vnder death for the space of three daies. This exposition also may be gathered forth of the Scriptures. Saint Peter saith, *God hath raised him vp.* (speaking of Christ) *and loosed the sorrowes of death, because it was impossible that he should be holden of it.* Where we may see, that betweene the death and resurrection of Christ, there is placed a third matter, which is not mentioned in any clause of the Apostles Creede, saue in this: and that is his bondage vnder death, which cometh in betweene his death and rising againe. And the words themselues doe most fitly beare this sense, as the speech of Iacob sheweth, *I will goe downe into (d) hell vnto my sonne mourning.* And this exposition doth also best agree with the order of the Creed; first he was crucified and died, secondly he was buried, thirdly laid in the graue, and was therein held in captivity and bondage vnder death. And these three degrees of Christs humiliation, are most fittely correspondent to the three degrees of his exaltation. The first degree of his exaltation, *he rose againe the third day*, answering to the first degree of his humiliation, *he died*: the second degree of his exaltation, *he ascended into heauen*, answering to his going downe into the graue, *was buried*: and thirdly his sitting at the right hand of God (which is the highest degree of

Plal. 18. 5.

Act. 2. 24.

Gen. 37. 33.

4 or, the graue

his exaltation) answering to the lowest degree of his humiliation, *he descended into hell.* These two last expositions are commonly receiued, and we may indifferently make choise of either : but the last (as I take it) is most agreeable to the order and words of the Creede.

v/z. Thus much for the meaning of the words. Now follow the verses. And first of all Christs descending into hell, teacheth euery one of vs that professe the name of Christ, that, if it shall please God to afflict vs, either in bodie, or in minde, or in both, though it be in most grievous and tedious manner, yet must we not thinke it straunge. For if Christ vpon the crosse not onely suffered the pangs of hell, but after he was dead, death takes him and as it were carries him into his denne, or cabbin; and there triumpheth ouer him, holding him in captiuitie and bondage, and yet for all this was he the sonne of God: and therefore when Gods hand is heauie vpon vs any way, we are not to despaire, but rather thinke it is the good pleasure of God to frame and fashion vs, that we may become like vnto Christ Iesus as good children of God. Dauid a man after Gods owne heart was by Samuell annointed King ouer Israell, but withall God raised vp Saul to persecute him, as the fowler hunteth the partridge in the mountaine, in so much that Dauid said, there was but one steppe betweene him and death. So likewise Iob a iust man and one that feared God with all his heart, yet how heauily did God lay his hand vpon him; his goods and cattell were all taken away, and his children slaine, and his bodie stricken by Satan with loathsome byles from the sole of his foote vnto the crowne of his head; so as he was faine to take a pottheard and scrape himselfe sitting among the ashes. And Ionah the seruant and Prophet of the most high God, when he was called to preach to Ninuie, because he refused for feare of that great citie, God mette with him, and he must be cast into the sea, and there be swallowed vp of a Whale, that so he might chastice him: and thus doth he deale with his owne seruants, to make them conformable to Christ. And further, when it pleaseth God to lay his hand vpon our soules, and make vs haue a troubled and distressed conscience, so as we doe as it were struggle with Gods wrath as for life and death, and can finde nothing but his indignation seizing vpon our soules, which is the most grievous and perplexed estate that any man can be in: in this case howsoeuer we cannot
discerne

discerne or see any hope or comfort in our selues, we must not thinke it straunge, nor quite despaire of his mercie. For the son of God himselfe descended into hell, and death carried him captiue, and triumphed ouer him in the graue: and therefore though God seeme to be our vtter enemy, yet we must not despaire of his helpe. In diuers Psalmes we reade how Dauid was not onely persecuted outwardly of his enemies, but euen his soule and conscience were perplexed for his sinnes, so as his very bones were consumed within him, and his moisture was turned into the drought in sommer. This caused Iob to crie out that the arrowes of God were within him, and the venymethereof did drinke vp his spirit, the terrours of God did fight against him, and the griefe of his soule was as waighty as the sand of the sea, by reason whereof he saith, that the Lord did make him a marke and a butte to shoote at: and therefore when God shall thus afflict vs, either in bodie or in soule, or in both, we must not alwaies thinke that it is the wrathfull hand of the Lord that beginnes to bring vs to vter condemnation for our sinnes, but rather his fatherly worke to kill sinne in vs, and to make vs grow in humilitie, that so we may become like vnto Christ Iesus. Secondly, whereas Christ for our sakes was thus abased euen vnto the lowest degree of humiliation that can be, it is an example for vs to imitate, as Christ himselfe prescribeth: *Learne of me that I am meeke and lowly.* And that we may the better doe this, we must learne to become nothing in our selues, that we may be all in all forth of our selues in Christ: we must loath and thinke as basely of our selues as possibly may be in regard of our sinnes. Christ Iesus vpon the crosse was content for our sakes, to become a worme and no man, as Dauid saith, which did chiefly appeare in this lowest degree of his humiliation, when as death did as it were tread on him in his denne; and the same mind must likewise be in vs which was in him. The liking that we haue of our selues must be meere nothing, but all our loue and liking must be forth of our selues in the death and blood of Christ.

And thus much of this clause, as also of the state of Christs humiliatio. Now followeth his secōd estate, which is his exaltatiō into glorie, set downe in these words, *The third day he arose againe from the dead, &c.* And of it we are first to speake in generall,

then in particular according to the severall degrees thereof. In generall, the exaltation of Christ is, that glorious or happie estate, into which Christ entred after he had wrought the worke of our redemption vpon the crosse. And he was exalted according to both natures, in regard of his godhead, and also of his manhood. The exaltation of the godhead of Christ, was the manifestation of the glorie of his godhead in the manhood. Some will peradventure demaund, how Christs godhead can bee exalted, seeing it admits no alteration at all. *Ans.* In it selfe it cannot be exalted, yet beeing considered as it is ioyned with the manhood into one person, in this respect it may be said to be exalted: and therefore, I say, the exaltation of Christs godhead is the manifestation of the glorie thereof in the manhood. For though Christ from his incarnation was both God and man, & his godhead all that time dwelt in his manhood; yet from his birth vnto his death, the same godhead did little shew it selfe, and in the time of his suffering did as it were lie hidde vnder the vail of his flesh, as the soule doth in the bodie when a man is sleeping, that thereby in his humane nature he might suffer the curse of the law, and accomplish the worke of redemption for vs, in the low and base estate of a seruant. But after this worke was finished, he began by degrees to make manifest the power of his godhead in his manhood. And in this respect his godhead may be said to be exalted. The exaltation of Christs humanitie stood in two things. The first, that he laide downe all the infirmities of mans nature, which he carried about him so long as he was in the state of a seruant, in that he ceased to be wearie, hungrie, thirsty, &c. Here it may be demaunded, whether the wounds and skarres remaine in the body of Christ now after it is glorified. *Ans.* Some thinke that they doe remaine as testimonies of that victorie which Christ obtained of his and our enemies, and that they are no deformitie to the glorious bodie of the Lord, but are themselues also in him in some vnspeakeable manner glorified. But indeede it rather seemes to be a truth, to say that they are quite abolished; because they were a part of that ignominious and base estate in which our Sauour was vpon the crosse: which after his entrance into glorie he laide aside. And if it may be thought that the wounds in the hands and feet of Christ remaine to be seene, euen to the last iudgement, why may we not in the same manner thinke that the veines of his bodie remaine emptied

Olev. lib. de
subst. fact. &
Ib. Bez.

emptied of their blood, because it was shedde vpon the crosse.

The second thing required in the exaltation of Christs manhood is, that both his bodie and soule were beautified and adorned with all qualities of glorie. His minde was enriched with as much knowledge and vnderstanding as can possibly befall any creature, and more in measure then all men and angels haue: and the same is to be said of the graces of the spirit in his will and affections: his body also was incorruptible, and it was made a shining bodie, a resemblance whereof some of his disciples saw in the mount: and it was indued with agilitie, to moue as well vpward as downeward, as may appeare by the ascension of his bodie into heauen, which was not caused by constraint or by any violent motion, but by a propertie agreeing to all bodies glorified. Yet in the exaltation of Christs manhood we must remember two caueats: first, that he did neuer lay aside the essentiall properties of a true bodie: as length, breadth, thickness, visibility, locality which is to be in one place at once & no more, but keepe them all these still, because they serue for the being of his bodie. Secondly, wee must remember that the gifts of glorie in Christs bodie are not infinite but finite: for his humane nature beeing but a creature, and therefore finite, could not receiue infinite graces and gifts of glorie. And hence it is more then manifest that the opinion of those men is false, which hold that Christs bodie glorified, is omnipotent and infinite, euery way able to doe whatsoeuer hee will: for this is to make a creature to be the Creator.

Thus much of Christs exaltation in generall. Now let vs come to the degrees thereof, as they are noted in the Creede, which are in number three: I. *He rose againe the third day:* II. *He ascended into heauen:* III. *He sitteth at the right hand of God the father almightie.* In the handling of Christs resurrection, wee must consider these points: I. why Christ ought to rise againe: II. the manner of his rising: III. the time when he rose: IV. the place where: V. the vses thereof. For the first, it was necessarie that Christ should rise againe, and that for three speciall causes. First, that hereby hee might shew to all the people of God that hee had fully overcome death. For else, if Christ had not risen, how should we haue beene perswaded in our consciences, that he had made a full and perfect satisfaction for vs: nay rather we should haue reasoned thus: Christ is not risen, and

therefore hee hath not overcome death, but death hath overcome him. Secondly, Christ which died, was the sonne of God; therefore the author of life it selfe: and for this cause it was neither meete nor possible for him to bee holden of death, but hee must needs rise from death to life. Thirdly, Christs priesthood hath two parts: one, to make satisfaction for sinne by his one onely sacrifice vpon the crosse: the other, to applie the vertue of this sacrifice vnto euery beleeuer. Now hee offered the sacrifice for sinne vpon the crosse, before the last pang of his death, and in dying satisfied the iustice of God: and therefore beeing dead must needs rise againe to performe the second part of his priesthood, namely to applie the vertue thereof vnto all that shall truely beleue in him, and to make intercession in heauen vnto his father for vs here on earth. And thus much of the first point.

Eph. 2. 6.

Now to come to the manner of Christs resurrection, fise things are to bee considered in it. The first, that Christ rose againe not as euery priuate man doth, but as a publike person representing all men that are to come to life eternall. For as in his passion, so also in his resurrection, hee stood in our roome and place: and therefore when hee rose from death, wee all, yea the whole Church rose in him, and together with him. And this point not considered, wee doe not conceiue aright of Christs resurrection, neither can wee reape sound comfort by it.

Math. 26. 61.

& 27. 4.

Ioh. 10. 18.

The second is, that Christ himselfe and no other for him, did by his owne power raise himselfe to life. This was the thing which hee meant, when hee said, *Destroy this temple, and in three daies I will build it vp againe*: and more plainly, *I haue* (saith hee) *power to lay downe my life, and I haue power to take it vp againe*. From whence wee learne diuerse instructions. First, whereas Christ raiseth himselfe from death to life, it serueth to prooue that hee was not onely man, but also true God. For the bodie beeing dead, could not bring againe the soule and ioyne it selfe vnto the same, and make it selfe aliue againe; neither yet the soule that is departed from the bodie, can returne againe and quicken the bodie: and therefore there was some other nature in Christ, namely his godhead, which did revnite soule and bodie together, and thereby quickned the manhood. Secondly, if Christ giue life to himselfe beeing dead in the graue,

grave, then much more nowe beeing alieue and in heauen glorified, is hee able to raise vp his members from death to life. Wee are all by nature euen starke dead in sinne, as the dead bodie rotten in the graue: and therefore our dutie is, to come to Christ our Lord by humble prayer, earnestly intreating him that hee would raise vs vp euery daymore and more from the graue of our sinnes to newnesse of life. Hee can of men dead in their sinnes, make vs alieue vnto himselfe to liue in righteousnesse and true holinesse all the daies of our life.

The third thing is, that Christ rose againe with an earthquake. And this serueth to prooue that hee lost nothing of his power by death, but still remained the absolute Lord and King of heauen and earth, to whome therefore the earth vnder his feete trembling doth him homage. This also prooueth vnto vs that Christ which lay dead in the graue, did raise himselfe againe by his owne almightie power. Lastly, it serueth to conuince the keepers of the graue, the women which came to embalme him, and the disciples which came to the sepulchre, and would not yet beleue that hee was risen againe. But how came this earthquake? *Answer:* Saint Matthew saith, there was a great earthquake. For the Angell of the Lord descended from heauen, &c. This shewes that the power of angels is great, in that they can mooue and stirre the earth. Three angels destroyed Sodome and Gomorrha. An angel destroyed the first borne of Egypt in one night. In the hoast of Senacherib one angel slue in one night an hundreth fourescore and fve thousand men. Of like power is the diuell himselfe to shake the earth, and to destroy vs all, but that God of his goodnesse limits and restraines him of his libertie. Well, if one angel bee able to shake the earth, what then will Christ himselfe doe when hee shall come to iudgement the second time, with many thousand thousands of angels? oh how terrible and fearefull will his comming be! Not without cause, saith the holy Ghost, that the wicked at that day shall crie out, withing the hills to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

The fourth thing is, that an Angel ministred to Christ, being torise againe, in that hee came to the graue and rolled away the stone, and sate vpon it. Where obserue, first how the angels

Math. 28. 2.

Gen. 19. 1. 3.

Ezech. 12. 29.

2 King. 19. 35.

Math. 4. 11.

of God minister vnto Christ, though dead and buried; whereby they acknowledge that his power, maiestie, and authoritie is not included within the bonds of the earth, but extends it selfe euen to the heauens themselues and the hosts thereof, and that according to his humanitie. Wicked men for their parts laboured to close him vp in the earth, as the basest of all creatures: but the angels of heauen most readily accept him as their soueraigne Lord and king: as in like manner they did in his temptation in the wilderness, and in his agonie in the garden. Secondly, that the opinion of the Papiſts and others, which thinke that the bodie of Christ went through the graue-stone when hee rose againe, is without warrant. For the ende, no doubt, why the angell rolled away the stone was, that Christ might come forth. And indeede it is against the order of nature that one bodie should passe through another, without corruption or alteration of either; considering that euery bodie occupys a place, and two bodies at the same instant cannot be in one proper place.

Furthermore it is said, that when the angel sat on the stone, his countenance was like lightening, and his rayment as white as snow: and this serued to shew what was the glorie of Christ himselfe. For if the seruant and minister be so glorious, then endlesse is the glorie of the Lord and master himselfe. Lastly it is said, that for feare of the angel, the watch-men were astonied, and became as dead men: which teacheth vs, that, what God would haue come to passe, all the world can neuer hinder. For though the Iewes had closed vp the graue with a stone, and set a band of souldiours to watch, lest Christ should by any meanes be taken away, yet all this auaieth nothing: by an angel from heauen the seale is broken, the stone is removed, and the watch-men at their wittes endes. And this came to passe by the prouidence of God; that after the watch-men had testified these things to the Iewes, they might at length be convicted that Christ, whome they crucified, was the Messias.

Math. 27. 52.

The fifth and last point is, that Christ rose not alone, but accompanied with others: as Saint Matthew saith, that *the graues opened, and many bodies of the Saints which slept arose, and came out of the graues, and went into the holy citie, and appeared vnto many after Christs resurrection.* And this came to passe that the Church of God might know and consider that there is a reuiuing and quickning vertue in the resurrection of Christ, whereby he is able

able not only to raise our dead bodies vnto life, but also when we are dead in sinne, to raise vs vp to newnesse of life. And in this very point stands a maine difference betweene the resurrection of Christ, and the resurrection of any other man. For the resurrection of Peter nothing auailles to the raising of David or Paul: but Christs resurrection auailles for al that haue beleueed in him: by the very same power whereby he raised himselfe, he raiseth all his members: and therefore he is called a *quickning spirit*. And let vs marke the order obserued in rising. First Christ riseth, and then the saints after him. And this came to passe to verifie the Scripture, which saith that *Christ is the first borne of the dead*. Now he is the first borne of the dead, in that he hath this dignity and priuiledge to rise to eternall life the first of all men. It is true indeed that Lazarus and sundry others in time rose before Christ: but yet they rose to liue a mortall life, and to die againe: Christ he is the first of all that rose to life euerlasting and to glory: neuer any rose before Christ in this manner. And the persons that rose with Christ are to be noted, they were the *Saints of God*, not wicked men: whereby we are put in minde that the elect children of God only are partakers of Christs resurrection. Indeed both good and bad rise againe, but there is a great difference in their rising: for the godly rise by the vertue of Christs resurrection, and that to eternall glory: but the vngodly rise by the vertue of Christ, not as he is a redeemer, but as he is a terrible iudge, and is to execute iustice on them. And they rise againe for this end, that besides the first death of the bodie, they might suffer the second death, which is the powring forth of the wrath of God vpon bodie and soule eternally. This difference is prooued vnto vs by that which Paul saith, *Christ is the first fruits of them that sleepe*. Among the Iewes such as had corne fields gathered some little quantity thereof, before they reaped the rest; and offered the same vnto God, signifying therby that they acknowledged him to be the author and giuer of all increase: and this offering was also an assurance vnto the owner, of the blessing of God vpon the rest, and this being but one handfull did sanctifie the whole crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge and an assurance of the resurrection of all the faithfull. When a man is cast into the sea, and all his body is vnder the water, there is nothing to be looked for but present death; but if he carry his head

Col. 1. 18i

2. Cor. 5. 16.

about the water, there is good hope of a recouerie: Christ himselfe is risen as a pledge that all the iust shall rise againe: he is the head vnto his Church, and therefore all his members must needs follow in their time. It may be demanded what became of the Saints that rose againe after Christs resurrection. *Answ.* Some think they died againe, but seeing they rose for this end, to manifest the quickning vertue of Christs resurrection, it is as like, that they were also glorified with Christ, and ascended with him to heauen.

Mat. 13. 39.

His abode in
the graue was
about 38.
houres.

Mat. 28. 1.

Apoc. 1. 10.
(b) Hierome

Thus much of the manner of Christs resurrection. Now followes the time when he rose againe, and that is specified in the Creed, *The third day he arose again.* Thus saith our Sauour Christ vnto the Pharisees, *As Ionas was three daies and three nights in the whales belly: so shall the sonne of man be three daies and three nights in the heart of the earth.* And though Christ was but one day and two pieces of two daies in the graue: (for he was buried in the evening before the sabbath, and rose in the morning the next day after the sabbath) yet is this sufficient to verifie this saying of Christ. For if the analogie had stood in three whole daies, then Christ should haue risen the fourth day. And it was the pleasure of God that he should lie thus long in the graue, that it might be known that he was thoroughly dead: and he continued no longer, that he might not in his body see corruption. Again, it is said, Christ rose againe in the end of the Sabbath, when the first day of the weeke began to dawne. And this very time must be considered, as the reall beginning of the new spirituall world, in which we are made the sonnes of God. And as in the first day of the first world, light was commanded to shine out of darkenesse vpon the deepes: so in the first day of this new world, the sonne of righteousness riseth and giues light to them that sit in darkenes, and dispels the darknes that was vnder the old Testament. And here let vs mark the reason why the Sabbath day was changed. For the first day of the weeke, which was the day following the Iewes sabbath, is our sabbath day, which day we keepe holy in memory of the glorious resurrection of Christ: and therefore it is called *the Lords day*. And it may not vnfitly be tearmed (b) *Sunday*, though the name came first from the heathen, because on this day the blessed sonne of righteousness rose from death to life.

Let vs now in the next place proceed to the proofes of Christs resurrection, which are diligently to be obserued, because it is one of the

the most principal points of our religiō. For as the Apostle saith, *Rom. 4. 25.*
He died for our finnes, and rose againe for our iustificatiō; and againe,
If Christ be not risen, then is our preaching vaine, and our faith is also *1. Cor. 15. 14.*
vaine. The proofes are of two sorts: first, Christs appearances vnto men: secondly, the testimonies of men. Christs appearances

were either on the first day, or on the daies following. The appearances of Christ the same day he rose againe are five. And first of all early in the morning he appeared to Mary Magdalen. In this appearance diuers things are to be considered. The first, of what note and quality the party was, to whome Christ appeared. *Ans.* Mary Magdalen was one that had bin possessed with seuen *Mar. 16. 9.*
 diuels, but was deliuered & became a repentant sinner, & stood by, whē Christ suffered; & came with sweet odours when he was dead to embalm him. And therefore to her is granted this prerogative, that she should be the first that should testifie his resurrection vnto men. And hence we learne, that Christ is ready & willing to receiue most miserable wretched sinners, euen such as haue beene vassals & bond slaues of the diuell, if they will come to him. Any man would thinke it a fearefull case, to be thus possessed with diuels, as Mary was: but let all those that liue in ignorance, and by reason thereof liue in sin without repentance, know this; that their case is a thousand times worse then Mary Magdalens was. For what is an impenitent sinner? Surely nothing els but the castle & hold of the diuell, both in body & soule. For looke as a captaine that hath taken some hold or skonsse, doth rule and gouerne all therein, & disposeth it at his will and pleasure: euen so it is with all blind & impenitent sinners; not one diuell alone, but euen legiōs of diuels possesse them, & rule their hearts: and therefore howsoeuer they may sooth themselves & say, al is wel, for God is merciful; yet their case is far worse then Maries was. Now the, would any be freed from this fearefull bondage? let the learne of Mary Magdalē to follow Christ, & to seeke vnto him, & then albeit the diuell & all his angels possesse their hearts, yet Christ being the strong man, will come and cast them all out, and dwell there himselfe.

The second is, what Christ in his appearance said to Mary. *Ans.* He said, *Touch me not: for I am not yet ascended to my father.* Mary no doubt was glad to see Christ, & therefore looked to haue couersed as familiarly with him as shee was wont before his death, but he forbids her to touch him, that is, not to look to enioy his corporal presēce as before, but rather to seeke for his spiritual presēce.

by faith, considering he was shortly to ascend to his father. For this cause when he appeared to his disciples, he stayed not long with them at any time, but onely to manifest himselfe vnto them, thereby to prooue the certenty of his resurrection. This prohibition shewes first of all that it is but a fond thing to delight in the outward picture and portraiture of Christ, as the Iesuits doe, who stand much vpon his outward forme and lineaments. Secondly, it ouerthroweth the popish crucifixes, and all the carued and molten images of Christ, wherein the Papists worship him. For corporall presence is not now required: therefore spirituall worship onely must be giuen vnto him. Thirdly, it ouerthrowes the reall presence of Christ in the Sacrament. Many are of minde that they can not receiue Christ, except they eate and drinke his bodie and blood corporally: but it is not much materiall whether wee touch him with the bodily hand or no; so be it we apprehend him spiritually by faith. Lastly, as we must not haue earthly considerations of Christ: so must we on the contrarie labour for the spirituall hand of faith, which may reach vp it selfe to heauen, and there lay hold on him. This is the very thing which Christ insinuateth vnto Mary in saying, *Touch me not.* And S Paul saith, *Henceforth know we no man after the flesh, yea though we had knowne Christ after the flesh, yet now know we him no more,* that is, wee know him no more as a man liuing among vs, and therefore he addeth, *If any man bee in Christ, hee is a new creature:* and this new creation is not by the bodily presence of Christ, but by the apprehension of faith.

2. Cor. 5. 19.

Math 28. 9.

The second appearance was to Mary Magdalen and to the other Marie, as they were going from the graue to tell his disciples: at which time, Christ meeteth them, and bids them goe tell his brethren that he is risen againe. And whereas Christ sendeth women to his disciples, he purposed hereby to checke them for their vnbeliefe. For these women forsooke him not at his death, but stood by and saw him suffer; and when he was buried they came to embalme him: but all this while what came of Chrills disciples? Surely Peter denyed him, and all the rest fled away, euen James and Iohn the sonnes of thunder, saue that Iohn stood aloofe to behold his death. Hereupon Christ to make them ashamed of their fault, sendeth these women vnto them to publish that to them which they by their calling ought aboue all other to haue published. Secondly this teacheth, that whereas
Christ

Christ buildeth his kingdome and publisheth his Gospell by Apostles, Euangelists, Pastours, teachers, he can if it so please him, performe the same by other meanes. In this his second appearance, he vsed weake and silly women to publish his resurrection, and thereby shewes that he is not bound to the ordinary means, which now hee vseth. Thirdly, hee sent them to his disciples, to shew, that howsoever they had dealt vnfaithfully with him by forsaking him and denying him, yet hee had not quite forsaken them, but if they would repent and beleue, hee would receiue them into his loue and fauour againe, and therefore calleth them his brethren: saying *Goe and tell my brethren.* This teacheth vs a good lesson, that howsoever our sinnes past are to humble vs in regard of our selues, yet must they not cut vs off or dismay vs frō seeking to Christ; yea euen then when wee are laden with the burden of them, wee must come vnto him, and he will ease vs. Fourthly, whereas silly women are sent to teach Christs disciples, which were schollers brought vp in his owne schoole, wee are admonished, that superiority in place and calling, must not hinder vs sometime to heare and to be taught of our inferiours. Job saith, he neuer refused the counsell of his seruant: and Naaman the Syrian obeyed the counsell of a silly maid which aduised him to goe to the Prophet of the Lord in Samaria to be cured of his leprosie: and when he had beene with the Prophet, he obeyed the counsell of his seruant, that perswaded him to do all the Prophet had said: *Wash and be cleane.* Mar. 16. 7.
2. King. 5. 13.

Now after that the women are come to the disciples & make relation of Christs resurrection, the text saith, *Their words seemed as fained things vnto them, neither beleued they them.* Hence wee learne two things: the first, that men of themselves can not beleue the doctrine of Christian religion: it is a hard matter for a man to beleue sundrie things in the worke of creation. The temporall deliuerance of the children of Israel seemed to them as a dreame: and the resurrection of Christ euen to Christs own disciples seemed a fained thing. The second, that it is an hard thing truely and vnfainedly to beleue the points of religion. Disciples brought vp in the schoole of Christ, and often catechised in this very point of Christs resurrection, yet durst they not beleue it. This confuteth and condemnerh our carnall gospellers, that make it the lightest and easiest thing that can be to beleue in Christ: and therefore they say their faith is so strong, Luk. 24. 11.

that they would not for all the world doubt of Gods mercy: whereas indeede they are deceiued and haue no faith at all, but blinde presumption.

Luk. 24. 13.

The third appearance was on this manner. As two of Christs disciples were going from Ierusalem to *Emmaus* about three-score furlongs, and talked together of all the things that were done, Iesus drew neare and talked with them, but their eyes were holden that they could not know him: and as they went hee communed with them, and prooued out of the scripture his resurrection, expounding vnto them all things that were written of him: then they made him stay with them, and their eyes were opened, and they knew him by breaking of bread; but he was taken out of their sight. In this notable appearance we may obserue these foure points: The first, that Christ held their eies that they could not know him: they saw a man indeed, but who he was, they could not tell. By this it is more then manifest, that the vse of our outward senses, as seeing, feeling, smelling, &c. is supplied vnto vs continually by the power of Christ; and therefore euen in these things wee must acknowledge the continuall goodnes of God. Now if one man can not so much as discern another but by the blessing of Christ, then shall we neuer be able to discern the way of life from the way of death without him: & therefore we must pray vnto God that he would giue vs his holy spirit to enlighten the eyes of our vnderstanding, wherby we may be able to see & know the way that leadeth vnto life, and also to walke in the same. The second, that as Christ was in expounding the scriptures vnto them, their hearts burned within them. By this we learne, that howsoever the ministers of God publish the Gospel to the outward eares of men: yet is it the proper worke of Christ alone to touch and inflame the heart by the fire of his holy spirit, and to quicken and raise men vp to the life of righteousness and true holmes: it is he only that baptizeth with the holy Ghost and with fire. And it further admonisheth vs, that wee should heare the word preached from the mouth of Gods ministers with burning and melting hearts: but, alas, the ordinarie practise is flat contrarie; mens eyes are droulie and heauie, and their hearts dead and frozen within them: and that is the cause why after much teaching there followes but little profit.

Luk. 3. 15.

The third thing is, that Christ did eate with the two disciples and was knowne of them in breaking of bread. It is very like that

that our Saviour Christ did in some speciall manner blesse the bread which he brake, whereby his disciples discerned him from others. And in like manner we must by blessing our meates and drinckes distinguish our selues, though not from such as are the seruants of God, yet from all vngodly and carelesse men. Many beeing silent themselves doe make their children to giue thanks, and to blesse their meates. And indeede it is a commendable thing if it be done sometimes to nurture the childe, but for men to disburden themselves wholly of this duty is a fault. And it is a shame, that, that mouth which openeth it self to receiue the good creatures of God should neuer open it selfe to blesse and praise God for the same. Therefore in this action of eating & drinking, let vs shew our selues followers of Christ, that as by blessing the same he was knowne from all other; so wee may also hereby distinguish our selues from the prophane and wicked of this world. Otherwise what difference shall there bee betweens and the very hogge that eates mast on the ground, but neuer lookes vp to the tree from whence it falls. And as Christ reuealed himselfe vnto his disciples, at that time when they caused him to eat meat with them; so let vs suffer Christ to bee our guest, and let vs entertaine him in his members, and no doubt he will blesse vs, and withall reueale himselfe vnto vs. The fourth thing is, that hauing eaten, hee is taken out of their sight. And this came to passe not because the body of Christ became spirituall, but because either hee held their eyes as before, or hee departed with celeritie and speed according to the properties of a bodie glorified.

The fourth appearance of Christ was to Peter alone, mentioned onely by S. Paul, *He was seene of Cephas.*

1. Cor. 15. 5.

The fifth appearance was to all the disciples together saue Thomas. In it wee must consider three things, which are all effectuall arguments to prooue Christs resurrection. The first, that he came and stood in the midst among them, the doores being shut. Now it may be demanded, how this could be? *Ans.* The Papists say, his bodie was glorified and so passed through the dore, but (as I haue said) it is against the nature of a body, that one should passe through an other, as heate doth through a piece of yron, both bodies remaining entire & sound: therefore we may rather think, that whereas Christ came in, when the doores were shut; it was either because by his mightie power he caused the doores to giue place, the disciples not knowing how: or else because, he

Ioh. 20. 19.

altered the very substance of the dores, that his body might passe through, as he thickned the waters to carrie his body when he walked vpon the sea. Now if this be true, as very like it is, that these dumbe creatures gaue place to Christ, and became pleyable vnto his commaundement, then much more ought we to carrie our hearts conformable and pleyant to the will of our Lord Iesus in all his commandements. The second point is, that when as the disciples thought Christ to haue bin a spirit, he to prooue the truth of his manhood, sheweth vnto them his hands and his feet, and the wound in his side, and calls for meate, and eates it among them. But it may be asked how this could be, considering that a glorified bodie hath no blemish, & needs not to eat, but is supported by God without meat: for if this be true in our bodies where they shall be glorified, then much more was it true in Christ.

Ans. True it is, a glorified body hath no blemishes; but our Saviour Christ had not yet entred into the fulnes of his glorie. If he had bin fully glorified, he could not so sensibly & plainly haue made manifest the truth of his resurrection vnto his disciples: and therefore for their sakes and ours he is content after his entrance into glorie still to retaine in his body some remnants of the ignominies and blemishes, which if it had pleased him, he might haue laid aside; hee is also content to eate, not for neede, but to prooue that his bodie was not a body in shew but a true body.

2 Cor. 9. 19.

This teacheth vs two lessons: I. if Christ for our good and comfort bee content to retaine these ignominious blemishes, then answerably every one of vs must as good followers of Christ referre the workes of our callings to the good of others, as Paul saith, *Hee was free from all men, yet hee was content to become all things vnto all men, that by all meanes hee might winne the more.* Secondly wee learne, that for the good of our neighbour, and for the maintaining of loue and charity, we must be content to yield from our owne right, as in this place our Saviour Christ yields of his owne glory for the good of his Church.

The third point is, that he then gaue the disciples their Apostolicall commissions, saying, *Goe and teach all nations*: of which, three points are to be considered: the first, to whome it is given.

Ans. To them all, as well to one as to another, and not to Peter onely. And this ouerthrowes the fond and forged opinions of the Papists concerning Peters supremacy. If his calling had bene about the rest, then he should haue had a special commission

sion aboue the rest: but one and the same commission is giuen alike to all. The second, that with the commission hee giues his spirit; for whome hee appointeth to publish his will and word, them he furnisheth with sufficient gifts of his holy spirit to discharge that great function: and therefore it is a defect, that any are set apart to be ministers of the gospell of Christ, which haue not receiued the spirit of knowledge, the spirit of wisdom, & the spirit of prophesie in some measure. The third point is, that in conferring of his spirit he vseth an outward signe, for the text saith, *He breathed on them, and said, receiue the Holy Ghost.* The reasons hereof may be these. First when God created Adam & put into him a liuing soule, it is said, *he breathed in his face.* And to our Saviour Christ in giuing vnto his disciples the holy Ghost, doth the same, to shew vnto them, that the same person that giueth life, giueth grace: and also to signifie vnto them that being to send them ouer all the world to preach his gospell, he was as it were to make a second creation of man, by renewing the image of God in him which he had lost by the fall of Adam. Againe he breathed on them in giuing his spirit, to put them in minde that their preaching of the gospell could not be effectuell in the hearts of their hearers, before the Lord doth breath into them his spirit, and thereby draw them to beleue: and therefore the spouse of Christ desireth the Lord to send forth his north and south winde to blow on her garden, that the spices thereof may flow out. This garden is the Church of God, which desireth Christ to comfort her, and to powre out the graces of his spirit on her, that the people of God which are the hearbs and trees of righteousness, may bring forth sweet spices, whose fruit may be for meate and their leaues for medicines.

Cant. 4. 16.

Thus much for the five appearances of Christ the same day he rose againe: Now follow the rest of his appearances which were in the forty daies following, which are in number sixe. The first is mentioned by Saint Iohn in these words, *Eight daies after when the disciples were within, and Thomas with them, came Iesus when the doores were shut, and stood in the midst of them and said, Peace be vnto you.* In it we must consider two things: I. the occasion thereof. II. the dealing of Christ. The occasion was this: after Christ had appeared vnto the other disciples in Thomas his absence, they told him that they had seene the Lord: but he made answer, *Except I see in his body the print of his nailes, and put mine*

Ioh. 20. 26.

N n

hand

Ioh. 11,

Psal. 8,

hand into his side I will not beleue. Now eight daies after, our Sauour Christ appeared againe vnto all the disciples, especially for the curing of Thomas his vnbeleife, which was no small sinne, considering it contains in it three great sinnes. The first is blindnes of minde, for he had bene a hearer of our Sauour a long time, and had bin instructed touching the resurrection diuers times: he was also with Christ and saw him when he raised Lazarus, and had seene, or at least wise had heard the miracles which he did: and also he had heard all the Disciples say that they had seene the Lord, and yet will it not sinke into his head. The second is deadnesse of heart. When our Sauour Christ went to raise Lazarus that was dead, Thomas spake very confidently to him and said. *Let vs goe, that we may die with him,* yet when Christ was crucified he fled away, and is the longest from Christ after his resurrection, and when he is certainly told thereof he will not acknowledge it or yeeld vnto it. The third is, wilfulnesse: for when the Disciples told him that they had seene the Lord, he said flatly, that vnlesse he saw in his hands the print of the nailes, he would not beleue, and that which is worse then all this, he continueth eight daies in this willull mind. Now in this exceeding measure of vnbeleefe in Thomas; any man, even he that hath the most grace, may see what a masse of vnbeleefe is in himselfe, and what wilfulnes, and vntowardnes to any good thing, in so much that we may truly say with Dauid, *Lord, what is man, that thou so regardest him.* And if such measure of vnbeleefe was in such men, as the Disciples were, then we may assure our selues, that it doth much more exceed in the common profellours of religion in these daies, let them protest to the contrarie what they will.

Now the cause of his vnbeleefe was this: he makes a law to himselfe that he will see and feele or else he will not beleue: but this is flat against the nature of faith which consisteth neither in seeing nor feeling. Indeed in things naturall a man must first haue experience in seeing and feeling, and then beleue: but it is contrarie in diuinitie: a man must first haue faith and beleue, and then comes experience afterward. But Thomas hauing not learned this, doth ouershoote himselfe: and herein also many deceiue themselues, which thinke they haue no faith because they haue no feeling. For the chiefest feeling that we must haue in this life, must be the feeling of our sinnes and the miseries of this

this life: and though we haue no other feeling at all, yet we must not therefore cease to beleuee.

In Christs dealing with Thomas we may consider three actions. The first, that he speakes to Thomas alone, and answers him according to the verie words which he had spoken of him in his absence, and that word for word. And by this he laboured to ouerthrowe his vnbeleefe, and to conuince him, that beeing absent he knew what he spake. And by this we learne, that though we want the bodily presence of Christ he beeing now in heauen, yet he knoweth well what we say, and if need were could repeate all our sayings word by word: and if it were not so, how could it be true that we must giue an account of euery idle word. Now this must teach vs, to looke that our speech be gracious according to the rule of Gods holy word. Secondly this must make vs willing and readie to direct our prayers to Christ, considering he knoweth what we pray for, and heareth euery word we speake. The second action is, that Christ condescends to Thomas, and giues him libertie to feele the print of the nailes, and to put his finger into his side. He might haue reiected Thomas for his wilfulness, yet to helpe his vnbeleefe, he yeeldeth vnto his weakness. This sheweth, that Christ is most compassionate to all those that vnfaignedly repent them of their sinnes and cleaue vnto him, although they doe it laden with manifold wants. David saith, that the Lord hath compassion on all them that feare him, as a father hath compassion on his children: and he addes the reason, *For he knoweth of what vve are made.* And the Prophet Esai, *He will not breake the brused reede, and smoking flaxe he will not quench.* When a child is very sick, in so much that it casteth vp all the meate which it taketh, the mother will not be offended thereat but rather pitie it. Now our Sauour Christ is ten thousand times more mercifull to them that beleuee in him, then any mother is or can be. The third action is, that when Thomas had seene and felt the wounds, Christ reuiued his faith, whereupon he brake forth and said, *My Lord and my God.* In which words he doth most notably bewaile his blindnesse and vnbeleefe: and as fire that hath bin smothered, so doth his faith burst forth and shew it selfe. And in this example of Thomas we may see the state of Gods people in this life. First, God giueth them faith, yet afterward for a time he doth as it were, hide the same in some corner of their hearts, so as they haue no feeling thereof, but

Ioh. 20. 27.

Psal. 103. 13.

Isai. 42. 3.

Ioh. 20. 28.

thinke themselves to be void of all grace: and this he doth for no other end but to humble them: and yet againe after all this, the first grace is further renewed and revived. Thus dealt the Lord with Dauid and Salomon (for whereas he was a pen-man of Scripture, and therefore an holy man of God, we may not think that he was wholly forsaken) with Peter, and in this place with Thomas. And the experience of this shall every seruant of God find in himselfe.

Ioh. 21.

The second appearance of Christ was to seuen of the disciples as they went on fishing, in which he giues three testimonies of his godhead, and that by death his power was nothing diminished. The first, that when the disciples had fished all night and caught nothing, afterward by his direction they catch fish in abundance, and that presently. This teacheth vs, that Christ is a soueraigne Lord ouer all creatures, and hath the disposing of them in his owne hands: and that if good successe follow not when men are painefull in their callings, it is because God will prepare and make them fit for a further blessing. Christ comes in the morning and giues his disciples a great draught of fish: yet before this can be, they must labour all night in vaine. Ioseph must be made ruler ouer all Egypt, but first he must be cast into a dungeon where he can see no sunne nor light, to prepare him to that honour. And Dauid must be king ouer Israell, but the Lord will first prepare him hereunto by raising vp Saul to persecute him. Therefore when God sendeth any hinderances vnto vs in our callings, we must not despaire nor be discouraged, for they are the meanes whereby God maketh vs fit to receiue greater blessings at his hands either in this life or in the life to come. The second is, that the net was vnbroke, though it had in it great fishes to the number of an hundred fiftie three. The third, that when the disciples came to land, they saw hote coles and fish laid thereon and bread. Now some may aske, whence was this foode? *Answer.* The same Lord that was able to prouide a Whale to swallow vp Ionas, and so to saue him: and he that was able to prouide a fish for Peters angle with a peece of twenty pence in the mouth: and to make a little bread and a few fishes to feede so many thousands in the wilderness: the same also doth of himselfe prouide bread and fishes for his disciples. This teacheth vs, that not onely the blessing, but also the very hauing of meate, drinke, apparell is from Christ, and hereupon all states of men, even the kings

kings of the earth are taught to pray that God would giue them their daily bread. Againe, when we sit downe to eate and drinke, this must put vs in minde that wee are the guests of Christ himselfe: our foode which we haue comes of his meere gift; and he it is, that entertaines vs, if we could see it. And for this cause wee must soberly and with great reuerence in feare and trembling vse all Gods creatures as in his presence. And when we eate and drinke, we must alwaies looke that all our speech be such as may besee me the guests of our Lord and Sauour Iesus Christ. Vsu- ally the practise of men is farre otherwise; for in feasting many take liberty to surfet, & to be drunke, to sweare, & to blasphem: but if wee serue the Lord, let vs remember whose guests wee are, and who is our entertainer; and so behaue our selues as beeing in his presence, that all our actions and wordes may tend to his glorie.

The third appearance was to Iames, as Saint Paul recor- 1. Cor. 15. 7.
deth, although the same bee not mentioned in any of the Euan-
gelists.

The fourth was to all his disciples in a mountaine, whither Math. 28. 16.
he had appointed them to come.

The fifth and last appearance was in the mount of Oliues, Act. 1. 12.
when he ascended into heauen. Of these three last appearances
because the holy Ghost hath onely mentioned them, I omit to
speake, and with the repeating of them, I let them passe.

Thus much of the appearances of Christ after his resurrecti-
on: the witnesses thereof are of three sorts: I. angels. II. wo-
men that came to the graue to embaulme him: III. Christs
owne disciples who did publish and preach the same, according
as they had seene and heard of our Sauour Christ: and of these
likewise I omit to speake, because there is not any speciall thing
mentioned of them by the Euangelists.

Now follow the vses, which are two-fold: some respect Christ,
and some respect our selues. Vses which concerne Christ are
three: I. whereas Christ Iesus beeing starke dead rose againe
to life by his owne power, it serueth to prooue vnto vs that hee
was the sonne of God. Thus Paul speaking of Christ saith, that
hee was declared mightily to bee the sonne of God touching the spiri- of Rom. 1. 4.
sanctification by the resurrection from the dead. And by the mouth
of Dauid God said, Thou art my sonne: this day haue I begotten thee. psal. 2. 7.
Which place must bee vnderstood not so much of the eternall

Act 13. 33.

Rom. 1. 4. 9.

1. Cor. 15. 6.

Rom. 4. 25.

generation of Christ before all worlds, as of the manifestation thereof in time after this manner. *This day*, that is, at the time of thine incarnation, but especially at the day of thy resurrection, *haue I begotten thee*, that is, I haue made manifest that thou art my sonne: so is this place expounded by Saint Paul in the Acts. Secondly Christs rising from death by his owne power, prooues vnto vs evidently, that hee is Lord ouer all things that are: and this vse S. Paul makes her eof, for saith he, *Christ therefore died that he might be Lord, both of the dead and of the quicke*. And indeed whereas he rose againe on this manner, he did hereby shew himselfe most plainly to be a mightie prince ouer the graue, death, hell, and condemnation, and one that had al-sufficient power to overcome them. Thirdly it prooues vnto vs, that hee was a perfect priest, and that his death and passion was a perfect satisfaction to the iustice of God for the sinnes of mankind. For whereas Christ died, he died for our sinnes: now if he had not fully satisfied for them all (though there had remained but one sin for which he had made no satisfaction) he had not risen againe: but death which came into the world by sinne, and is strengthened by it, would haue held him in bondage: and therefore, whereas he rose againe, it is more then manifest, that he hath made so full a satisfaction that the merit thereof doth and shall counteruaile the iustice of God for al our offences. To this purpose Paul saith, *If Christ be not risen againe, your faith is vaine, and you are yet in your sinnes*, that is, Christ had not satisfied for your sinnes, or at least you could not possibly haue knowne that he had made satisfaction for any of them, if he had not risen againe.

The vses which concerne our selues, are of two sorts: comforts to the children of God, and duties that are to be learned and practised of vs all. The comforts are especially three. First, Christs resurrection serueth for the iustification of all that beleeue in him, euen before God the father: as Paul saith, *Christ was giuen to death for our sinnes, and is risen againe for our iustification*: which words haue this meaning: when Christ dyed, we must not consider him as a private man, as wee haue shewed before, but as one that stood in the stead and roome of all the elect: in his death hee bare our sinnes and suffered all that wee should haue suffered in our owne persons for euer, and the guilt of our offences was laid vpon him: and therefore Esay saith: *hee was numbred among the wicked*. Now in his rising againe, he freed and di. burdened

ned himselfe not from any sinnes of his owne, because hee was without sinne, but from the guilt and punishment of our sinnes imputed vnto him. And hence it comes to passe, that all those which put their trust and affiance in the merit of Christ, at the very first instant of their beleeuing, haue their owne sinnes not imputed vnto them, and his righteousnesse imputed.

Secondly, the resurrection of Christ serueth as a notable meanes to worke inward sanctification, as Saint Peter saith, *We are regenerate to a lively hope by the resurrection of Iesus Christ from the dead.* And Saint Paul, *We are then (saith he) buried with him by baptisme into his death, that like as Christ was raised vp from the dead by the glorie of his father, so we also should walke in newnesse of life.* For if we be grafted with him to the similitude of his death, we shall bee also to the similitude of his resurrection. Which words import thus much, that as Christ by the power of his owne godhead, freed his manhood from death and from the guilt of our sinnes; so doth hee free those that are knit vnto him by the bond of one spirit, from the corruption of their natures in which they are dead, that they may liue vnto God. In the naturall body, the head is the fountaine of all the senses and of motion: and therefore by sundrie nerues dispersed through the body, the power of moouing and of sense is deriued euen to the least parts; so as the hands and the feete mooue by meanes of that power which comes from the head: and so it is in the spiritual body of Christ, namely the Church: he is the head and the fountaine of life, and therefore he conueyeth spirituall life to euery one of his members: and that very power of his godhead whereby he raised vp himselfe when he was dead, he conueieth from himselfe to his members, and thereby raiseth them vp from the death of sin to newnesse of life. And looke as in a perfect body, when the head hath sense and motion, the hand that is of the same body hath also sense and motion conuenient for it: So likewise Christ being the resurrection and the life; as there is spirituall life in him, so euery member of his shall feelee in it selfe spirituall sense and motion, whereby it is raised vp from sinne and liueth vnto God. For the better conceiuing of this, we must consider two things: the outward meanes of this spiritual life, & the measure of it. For the meanes, if we will haue common water, wee must goe to the well: and if we would haue water of life, we must go vnto Christ, who saith, *If any man thirst, let him come vnto mee and drinke.* Ioh. 7. 37.

- Now this well of the water of life is very deep and we haue nothing to draw with, therefore wee must haue our pipes and conduits to conuey the same vnto vs, which are the word of God preached, & the administration of the sacraments. Christ saith, *The dead shall heare the voice of the sonne of God, and they that heare it shall liue*; where, by the *dead* is meant, not the dead in the graue, but those that are dead in sinne. And againe Christ saith, the words which *I speake are spirit and life*, because the word of God is the pipe whereby he conueieth into our dead hearts spirit and life. As Christ when he raised vp dead men did onely speake the word and they were made alieue: and at the day of iudgement by his very voice, when the trumpet shall blow, all that are dead shall rise againe. So it is in the first resurrection: they that are dead in their sinnes, at his voice vttered in the ministry of the word shall rise againe. To goe further, Christ raised three from the dead. Iairus daughter newly dead: the widowes sonne dead and wound vp and lying on the hearse: Lazarus dead and buried and stinking in the graue; & all this he did by his very voice: so also by the preaching of his word, hee raiseth all sorts of sinners, euen such as haue lien long in their sinnes as rotting and stinking carrion. The Sacraments also are the pipes and conduits whereby God conueyeth grace into the heart, if they bee rightly vsed, that is, if they bee receiued in vnfeined repentance for all our sinnes, and with a true and liuely faith in Christ for the pardon of the same sinnes. And so, I take it, they are compared to flaggons of wine, which reuiue the Church beeing sicke and fallen into a sownd. As for the measure of life deriued from Christ, it is but small in this life and given by little and little, as Ose saith, *The Lord hath spoiled vs, and he will heale vs, he hath wounded vs and he will binde vs vp. After two daies he will reuiue vs, and in the third he will raise vs up, and we shall liue in his sight*. The Prophet Ezechiel in a vision is carried into the midst of a field, full of dead bones, and he is caused to prophesie ouer them, and say, *O ye drie bones, heare the word of the Lord: at the first there was a shaking, and the bones came together bone to bone, and then sinewes and flesh grew vpon them, and vpon the flesh grew a skinne. Then he prophesied vnto the windes the second time, and they liued and stood vpon their feete, for the breath came vpon them, & they were an exceeding great army of men. Hereby is signified not onely the state of the Iewes after their captiui-*

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ty, but in them the state of the whole Church of GOD. For these temporall deliuerances signified further a spiritual deliuerance. And we may here see most plainly, that God worketh in the hearts of his children the gifts and graces of regeneration by little and little. First, hee giueth no more then flesh, sinewes and skinne: then after he giueth them further graces of his spirit, which quickeneth them and maketh them aliuie vnto God. The same also we may see in the *vision of the waters that rāme out of Eze. 47. 3, 4, 5.* the Temple: First, a man must wade to the ankles, then after to the knees, and so to the loynes: then after the waters growe to a river that cannot be passed ouer: and so the Lord conueyeth his graces by little and little, till at the last men haue a full measure thereof.

Thirdly, the resurrection of Christ serues as an argument to prooue vnto vs our resurrection at the day of iudgement. Paul saith, *If the spirit of Christ that raised up Iesus from the dead dwell in you, he that raised Christ from the dead, shall also quicken your mortall bodies.* Some wil say, that this is no benefit, for al must rise againe, as well the wicked, as the godly. *Ans.* True indeede: but yet the wicked rise not againe by the same cause that the godly doe. They rise againe by the power of Christ, not as he is a Sauour, but as he is a iudge to condemne them. For God had said to Adam; at what time he should eate of the forbidden fruit, he should die the death; meaning a double death, both the first and the second death. Now then the vngodly rise againe, that God may inflict vpon them the punishment of the second death, which is the reward of sinne, that so Gods iustice may be satisfied: but the godly rise againe by the power of Christ their head and redeemer, who raiseth them vp that they may be partakers of the benefit of his death, which is to enioy both in body and soule the kingdome of heauen, which he hath so dearly bought for them.

Thus much for the comforts: Now follow the duties, and Duties. they are also three. First, as Christ Iesus when hee was dead rose againe from death to life by his owne power; so we by his grace, in imitation of Christ, must endeaour our selues to rise vp from all our sinnes both originall and actuall vnto newnesse of life. This is worthily set downe by the Apostle, saying, *Wee are buried by baptisme into his death, that as Christ was raised vp from the dead by the glorie of the Father, so we also should walke in newnesse of life:* Rom. 6. 4.

and therefore we must endeavour our selues to shew the same power to be in vs every day, by rising vp from our owne personall sinnes to a reformed life. This ought to be remembered of vs, because howsoever many heare and know this point, yet very few doe practise the same. For (to speake plainly) as dead men buried would neuer heare though a man should speake neuer so loud: so vndoubtedly among vs there be also many liuing men, which are almost in the same case. The ministers of God may crie vnto them daily, & iterate the same thing a thousand times, and tell them that they must rise vp from their sinnes and leade a new life, but they heare no more then the dead carcas that lieth in the graue. Indeede men heare with their outward eares, but they are so farre from practising this duty, that many iudge it to be a matter of reproach and ignominie. And those which make any conscience of this dutie, how they are laden with nickenames and taunts, who knoweth not? I neede not to rehearse them: so odious a thing now adates is the rising from sinne to newnesse of life. Sound a trumpet in a dead mans eares, he stirres not: and let vs crie for amendment of life till breath go out of our bodies, no man almost saith, What haue I done? And for this cause vndoubtedly, if it were not for conscience of that dutie which men owe vnto God, we should haue but fewe ministers in England. For it is the ioy of a minister to see the vsfained conuersion of his people: whereas, alas, men generally lie snorting in their corruptions, and rather goe forward in them still, then come to any amendment; such is the wonderfull hardnes that hath possessed the hearts of most men. He which hath but halfe an eye may see this to be true. Oh! how exceeds Atheisme in all places, contempt of Gods worship, profanation of the Sabbath: the whordomes and fornications, the crueltie and oppression of this age, crie to heauen for vengeance. By these & such like sinnes the world crucifies Christ againe. For looke as *Pilates* souldiours with the wicked Iewes tooke Christ and stripped him of his garments, buffered him, and slue him; so vngodly men by their wicked behauiour strippe him of al honour, and slay him againe. If any infidell should come among vs, and yield himself to be of our religion, after he had seene the behauiour of men, he would peraduenture leaue all religion: for he might say, surely it seemes this God whom these men worship, is not the true God, but a God of licētious liberty: & that which is more, whereas

at all times we ought to shew our selues new creatures, & to walke worthie of our Sauour & redeemer, and therefore also ought to rise out of our sinnes, and to liue in righteousness and true holines, yet we for the most part goe on still forward in sinne, and euery day goe deeper then other to hel-ward. This hath beene heretofore the common practise, but let vs now learne after the example of Christ, beeing quickned and reuiued by his grace, to endeaour our selues especially to come out of the graue of sinne, and learne to make conscience of euery bad action. True it is a Christian man may vse the creatures of God for his delight, in a moderate and godly manner, but Christ neuer gaue libertie to any to liue licentiously: for *he that is free, is yet seruant vnto Christ*, as Paul saith: and therefore we must not enterprise any thing but that which may be a work of some good dutie vnto God; to which ende the Apostle saith, *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee life*. If this will not mooue vs, yet let the iudgements of God draw vs here-vnto: *Blessed is he* (saith the holy Ghost) *that hath part in the first resurrection: for on such the second death hath no power*: where mention is made of a double death: the first is the separation of soule & bodie, the second is the eternall condemnation of soule and bodie in hell fire. Would we now escape the second death after this life? we must then labour in this life to be partakers of the first resurrection, & that on this manner: Looke what sinnes we haue liued in heretofore, we must endeaour to come out of them all, and lead a better life according to all the commandements of God. But if it be so that yee will haue no care of your own soules, goe on hardly to your owne perill, and so yee shall be sure to enter into the second death, which is eternall damnation.

2. Cor. 7. 22.

Eph. 5. 14.

Rev. 20. 6.

Secondly, we are taught by the example of S. Paul to labour about all things, to *know Christ and the vertue of his resurrection*. Phil. 3. 1.

And this we shall doe, when we can say by experience, that our hearts are not content with a formall and drowisie profession of religion, but that we feele the same power of Christ whereby he raised vp himselfe from death to life, to be effectuell and powerfull in vs, to worke in our hearts a conuersion from al our sinnes, wherein we haue lien dead, to newnesse of life, with care to liue godly in Christ Iesus. And that we may further attaine to all this, we must come to heare the word of God preached and taught with feare & trembling; hauing heard the word, we must

meditate therein, and pray vnto God not onely publicly but priuately also, intreating him that hee would reach forth his hand, and pull vs out of the graue of sinne, wherein we haue lien dead so long. And in so doing, the Lord of his mercie, according as he hath promised, will send his spirit of grace into our hearts, to worke in vs an inward sense and feeling of the vertue of Christs resurrection. So dealt he with the two Disciples that were going to Emmaus; they were occupied in the meditation of Christ his death and passion; and whiles they were in hearing of Christ who conferred with them, he gaue them such a measure of his spirit as made their hearts to burne within them. And Paul praieeth for the Ephesians, that God would inlighten their eyes, that they might see and feele in themselves the exceeding greatnes of the power of God, which he wrought in Christ Iesus, when he raised him from the dead.

Eph. 1. 19.

Col. 3. 1.

Thirdly, as Saint Paul saith, *If wee be risen with Christ, then we must seeke the things that are aboue.* But how and by what meanes can we rise with Christ, seeing we did not die with him? *Answ.* We rise with Christ thus. The burges of a town in the parliamēt house beareth the persō of the whole town & whatsoeuer he saith, that the whole towne saith, and whatsoeuer is done to him, is also done to all the towne: so Christ vpon the crosse stode in our place, and bare our person; and what he suffered, we suffered; and when he died, all the faithfull died in him: and so likewise as he is risen againe, so are all the faithfull risen in him. The consideration whereof doth teach vs, that we must not haue our hearts wedded to this world. We may vse the things of this life, but yet so as though we vsed them not. For al our loue and care must be for things aboue, and especially we must seeke the kingdome of God and his righteousness, peace of conscience, and ioy in the holy Ghost. We must therefore sue for the pardon of sinne, for reconciliation to God in Christ, and for sanctification. These are the precious pearles which we must seeke, and when we haue found them, we must sell all that we haue to buie them; and hauing bought them, we must lay them vp in the secret corners of our hearts, valuing and esteeming of them better then all things in the world beside.

Thus much of Christs resurrection, containing the first degree of Christs exaltation. Now followeth the second in these words,

words, *He ascended into heauen*: in the handling whereof we are to consider these special points: I. the time of his ascension. II. the place. III. the manner. IV. the witnesses. V. the vses thereof. For the first, the time of Christs ascension was fourtie daies after his resurrection, when he had taught his Disciples the things which appertaine to the kingdome of God. And this shewes that he is a most faithful King ouer his Church, procuring the good therof. And therefore Esay saith, *The gouernment is on his shoulder*: and the Apostle saith, he was more faithful in all the house of God, then Moses was. Hence we gather that whereas the Apostles changed the Sabbath from the seuenth day to the eight, it was no doubt, by the counsell and direction of Christ before his ascension; and likewise in that they planted Churches and appointed teachers & meet ouerseers for the guiding & instructiō thereof, we may resolve our selues that Christ prescribed the same vnto thē before his ascensio: & for these & such like causes did he asced no sooner.

Now looke what care Christ at his ascension had ouer his Church, the same must all masters of families haue ouer their households when God shall call them out of this world. They must haue care not onely that their families be well gouerned while they liue: but also, that after their death; peace, loue, and good order may be continued in their posteritic. And therefore the Prophet Esay is sent to Ezechias King of Iudah, to bid him *set his house in order: for he must die*, signifying that it is the dutie of a good master of a family, to haue care not onely for the gouernment of his house whilest he is aliue, but also that it may be well gouerned when he is dead. The same also must be practised of Gods Ministers: a part of whose fidelitie is this, that they haue not onely a care to feede their particular flockes while they are aliue, but also that they further provide for the people after their departure, as much as they can. Example whereof we haue in Peter, who saith, *I will endeavour alwaies that yee may be able also to haue remembrance of these things after my departure*.

The place of Christs ascension was, the mount of Oliues neere Bethanie: and it was the same place from whence Christ went to Ierusalem to be crucified. One place serued to be a passage both to paine and torments, and also to glorie. This shewes that the way to the kingdome of heauen is through afflictions. There are many which haue Gods hand heaue vpon them in lingring sickennes, as the dead palsie and such like; wherein they are

saine to lie many yeares without hope of cure, wherevpon the ir beddes which should be vnto them places of rest and ease, are but places of woe and miserie. Yet may these men hence haue great comfort, if they can make good vse of their sicknesse: for the beddes whereon they suffer so much torment, shall be places from whence they shall passe to ioy and happinesse. Again, there be many that for the testimonie of the truth, and for religions sake suffer imprisonment, with many afflictions; now if they can vse their afflictions well, their prisons shall be Bethanies vnto them: althogh they be places of bondage, yet God wil at length make them places of entrance to libertie. Many a man for the maintaining of faith and good conscience, is banished out of his countrie, and is saine to liue in a strange place among a people to whom he is vnknowne: but let him vse it well: for though it be a place of griefe for a time, as Bethany was to Christ whē he wen to suffer, yet God wil make it one day to be his passage into heauen.

Thus much of the place of his ascending. The third thing to be considered, is the manner of Christ's ascension: and it containeth three points. The first, that Christ being now to ascēd, lifts vp his hands & blessed his disciples. In the Scripture are mentioned diuers kinds of blessings. The first when one man praieth to God for a blessing vpon an other: & this blessing do Kings & Princes bestow vpon their subiects, & parents on their childrē: & for this cause children are well taught to aske their fathers and mothers blessings, that they may pray to God to blesse them. There is another kind of blessing, when a man doth not only pray for a blessing, but also pronounceth it. This did the priests in the old Testament: and thus Melchisedeck when he mette Abraham blessed him, saying, *Blessed art thou Abraham of God, the most high possessor of heauen and earth.* And this was the ordinarie duty of the priests, prescribed by God himselfe: & therefore the very forme of words which they vsed is set down after this manner, *The Lord blesse thee, and keepe thee, the Lord make his face to shine vpon thee, &c.* The third kind of blessing is, when a man doth not onely pray to God, and pronounce blessing, but by the spirit of prophecy doth foretell a particular blessing vpon any: Thus Isaac blessed Jacob and Esau, particularly foretelling both their estates. And Jacob blessed the twelue Patriarkes, by the same spirit, foretelling them what should befall them many hundred yeares after. Now our Sauour Christ did not blesse his

Luk 12. 4. 50.

Gen. 14. 19.

Num. 6. 22.

Gen. 49.

his disciples any of these three waies: and therefore there remaineth a fourth kinde of blessing which he vsed, and that was after this manner: Christ in blessing his disciples did not onely pronounce or fore-tell a blessing that should come to his disciples, but did conferre and giue the same vnto them. For he is the fountaine and author of all blessings. And therefore *Paul* saith, *Eph. 1.3.* that God the father hath blessed vs in all spirituall blessings in Christ. Hence we learne, first that all those which denie themselves and flie to Christ, and put their affiance in him, shall bee freed from the curse of the law, and from the wrath of God, due vnto them for their sinnes, whatsoever they are. Secondly, that the curses of men must not discourage vs from doing well. For though men curse, yet Christ blesseth: and for this cause he saith, *Wo be vnto you, when all men speake well of you:* as if hee should say, *Luk. 6.26.* then you want the blessing of God. And we must remember, that when men shall curse vs for doing our dutie, euen then the blessing of God shall be vpon vs; and the curse causelesse shall not hurt. And God saith to *Abraham*, he will curse them that curse him. *Gen. 12.3.* Thirdly, we learne that no witchcraft, nor sorcerie (which often are done with cursing) shall be able to hurt vs. For looke where Christ will blesse, there all the diuels in hell can neuer fasten a curse. This is found true by experience. For when *Balaam* the wizzard should have cursed the people of Israel, and had assaied to doe it many waies, but could not; at length he said, *there is no sorcerie (d) against Iacob, nor soothsaying against Israel.* *Num. 23.23.* This is a notable comfort to the people of God, that witches and sorcerers, doe what they can, shall neuer be able to hurt them. It may be, that their bad practises may annoy mens bodies and goods, yet the Lord will turne all to a blessing vpon his seruants either faile in this life or the life to come.

The second point is, that Christ went apart from his disciples, and ascended vppward toward heauen in their sight. For the right vnderstanding of this, sundrie speciall points must be obserued. The first, that the lifting vp of his bodie was principally by the mightie power of his godhead, and partly by the supernaturall propertie of a glorified body, which is to mooue as as wel vppward as downward, without constraint or violence. The second, that Christ did goe from earth to heauen really and actually, and not in appearance onely. The third, that he went visibly in the sight of his disciples. The fourth, that he went locally,

by chaunging his place and going from earth to heaven, (so as he
Matth. 28. 20. is no more on earth bodily, as we are now on earth. It may bee
 objected, that Christ made a promise that he would be with his
 Church to the ende of the world. *Ans.* That promise is to be
 vnderstood of the presence of his spirit, or godhead, not of the
 presence of his manhood. Again it may be further alleadged,
 that if the godhead bee on earth, then must the manhood bee
 there also, because they are both vnited together. *Ans.* It is
 not true, that of two things conioyned, where the one is, there
 must be the other also. For the sunne it selfe, and the sun-beames
 are both ioyned together, yet they are not both in all places to-
 gether. For the bodie of the sunne is onely in the heauens, but
 the sunne-beames are also vpon the earth. The argument there-
 fore followes not: Christs manhood sublists in that part which
 is euery where: *ergo* his manhood is euery where. And the rea-
 son is, because the sonne of God sublists not onely in his diuine
 nature, but also by it: whereas he doth not sublist at all by the
 manhood, but onely in it: for he sublisted before all eternitie,
 when the manhood was not. Nay rather because the manhood
 doth sublist by the person of the Sonne, therefore the person ex-
 tends it selfe further then the manhood which is assumed and su-
 stained by it; and hath his existing thence. For that very thing
 whereby any other thing either essentially or accidentally is, ex-
 tends it selfe further then the thing whereby it is. As the humane
 nature whereby *Peter* is a man, extends it selfe further then to
Peter, namely to all other men: and the whitenesse whereby the
 snow is white, extends it selfe further then to that snow which a
 man holds in his hand.

*Vide Thom.
 contra Gent.
 lib. 4. c. 49.*

Act. 1. 9.

Exod. 19. 9.

The third point is, that in the ascension a cloud tooke Christ
 from the sight of his disciples. And whereas he caused a cloud to
 come between their sight and himselfe, it signified vnto them
 that they must now bee contented with that which they had
 seene, and not seeke to know further what became of him after-
 ward: and the same thing is taught vnto vs also: we must con-
 tent our selues with that which God hath reuealed in his word,
 and seeke no further, specially in things which concerne God.
 For the like end in the giuing of the law in Sinai, God appeared
 in a cloud: and when he did manifest his glorie in the temple
 which *Salomon* made, a thicke cloud filled the same.

The fourth point to be considered, is concerning the witnes-
 ses

ses of his ascension, which were his owne disciples in the mount of Oliues at Bethanie, and none but they. Now it may bee demaunded, why he would not haue all the whole nation of the Iewes to see him ascend, that so they might know that he was risen againe, and beleue in him? *Ans^r*. The reason may be this: it was his good pleasure that the points of faith and religion, whereof this article is one, should rather be learned by hearing, then by seeing. Indeepe Christs owne disciples were taught the same by sight, that they might the better teach others which should not see: whereas now the ordinarie meanes to come by faith, is hearing.

The veses to be made of Christs ascension, are of two sorts: some are comforts to Gods Church and people, and some are duties. The comforts are especially foure. The first is this: Christ Iesus did ascend vp into heauen, *to lead captiuitie captiue*; a most worthy benefit. By captiuitie is meant, first sinne and Satan, Eph. 4. 8. which did and doe leade men captiue into perdition: secondly death and the graue, which held him captiue and in bondage for the space of three daies. And he leads them all captiue two waies: first in himselfe, in that he beganne his triumph vpon the crosse (as I haue shewed) and continued the same till his very ascension: secondly in all his members, because by his mightie power beeing now ascended, he doth subdue & weaken the power of sinne and Satan; which he manifesteth euery day by killing the corruption of their natures, and the rebellion of their flesh. But it may be demanded, how Christ doth lead his enemies captiue, considering the Deuil raignes euery where, and the world, and death, and hell? *Ans^r*. Christs victorie ouer his and our enemies hath five degrees. First, it is ordained by God, secondly it is foretold, thirdly it is wrought, fourthly it is applied, lastly it is accomplished. The ordaining of it was before all worlds; the foretelling of it was in all the ages of the old Testament: the working of it was vpon the crosse, and afterward: the applying hath bin since the beginning of the world more or less: and it is onely in part in this life: that while Christ is in bruising of the head of Satan, he againe may bruite his heele: the accomplishment shall not be before the last iudgement. From this great benefit bestowed on Gods Church, there are many duties to be learned. First here is an instruction for all ignorant persons and impenitent sinners, which abound among vs in euery place.

Whosoeuer they be, that liue in the blindnes of their mindes, & hardnesse of their hearts: they must know this, that they are captiues and bondslaues of sinne and Satan, of hell, death, and condemnation: and let no man flatter himselfe of what state or degree soeuer he be (for it is Gods truth) if he haue not repented of all his sinnes, he as yet is no better then a seruant or vassall; yea a very drudge of the deuill. Now then, what wilt thou doe in this case? The best thing is, to lay to thy heart this benefit of Christ. He is ascended vp to heauen to lead captiue and to vanquish the deuill and all his Angels, vnder whome thou liest bound, and that not onely in himselfe, but in his members. Now then if thou wilt become a true member of Christ, he will free thee from this bondage. Therefore take heede how thou continuest longer in thy old sinnes, and in thy grosse ignorance: and seeing Christ hath made a way to libertie, let vs seeke to come out of this spirituall bondage: he is ascended for this ende and purpose to free vs from it; therefore if we refuse this benefit, our state will be the more damnable. A man lies bound hand and foote in a darke dungeon, and the keeper comes and fets open the prison doore, and takes off his bolts, and bids him come out; if he refuse and say that he is well: may it not be thought that he is a madde man, and will any be sorie for his case? No surely. Well, this is the state of all impenitent sinners. They lie fast fettered and bound vnder the power of sinne and Satan, and Christ it is who is ascended into heauen to vnloose them of this bondage: he hath set open the prison dore, and hath vnlocked our fetters; if we refuse to come out, and lie still in our sinnes, there remaineth nothing for vs but euerlasting thraldome. Let vs therefore in the feare of God, if we haue a care of our own souls, receiue & imbrace this benefit which redou; vnto vs by Christs ascēō.

Secondly, in that Christ is ascended to heauen to lead captiue sinne and Satan, here is a good consolation for all those that are afflicted in conscience for their sinnes. There is no man in this case but hee hath great cause to feare, yet must he not be discouraged. For Christ by his ascension like a noble captaine hath taken sinne and Satan prisoners, and hath pinnioned them fast, so as all the power they haue, is in Christs hand: and therefore for this cause although they are suffered to exercise & afflict vs, yet by his grace they shall neuer be able to preuaile against vs. Therefore we may safely cast our care vpon God, & not feare ouermuch.

uermuch. Hence also we may learne a third dutie. There is no man that knoweth what sinne meaneth, and what the blood of Christ meaneth, but in regard of the corruption of his owne nature, he will say with Paul that he is sold vnder sinne, and in regard thereof will crie out with him also, *O wretched man that I am, who shall deliuer me from this bodie of death?* yea it will make his heart to bleed within him. Now what shall he doe in this case? surely let him remember the end of Christs ascension, which is to vanquish & subdue the rebellion of his nature, and labour to feele the benefit thereof; and then he shall no doubt finde that Christ will *dissolue in him the workes of the denill, and tread Satan under his feete.* And thus also those that feele in themselves the law of their members rebelling against the law of their minde, must come to Christ and he will helpe and free them.

1. Ioh. 3. 8.
Rom. 16. 20.

The second benefit of Christs ascension is, that he ascended vp to heauen to bestow gifts vpon his Church, as it is said in the place before mentioned. He ascended vp on high, &c. *he gaue gifts vnto men*, that is, the gift of the knowledge of Gods word, the gift of preaching, and prophecie, and all other gifts needfull for the good of his Church. The consideration of this, that Christ who is the fountaine of grace, and in whom are hidde all the treasures of wisdom and knowledge, should be mindefull of vs and vouchsafe such speciall fauour to his church, must cause euery one of vs who haue receiued any gift of God (as there is no man but he hath receiued his portion) to be humbled in his owne eyes for the same. There is no cause why we should be proud of our gifts; seeing we haue nothing, but that which we haue receiued. For to this end Christ ascended, to giue gifts vnto men, and therefore our gifts whatsoever they be, are not our owne, but we had them from Christ; and we are stewards of the same a while, for the good of others. The more the Lord giueth to a man, the more he requireth at his hands: & as for such as hauing good gifts abuse the same, their sinne is the more grievous, and their daunger the greater. Men of great gifts vnles they vse them aright with humbled hearts, shall want Gods blessing vpon them. For he giueth grace to the humble. The high hills after much tillage are often barren, whereas the low vallies, by the streames of waters passing thorough them, are very fruitfull: and the gifts of God ioyned with a swelling heart are fruitlesse; but ioyned with loue and the grace of humilitie, they edifie.

Secondly, if Christ ascend vp to heauen to giue gifts vnto men; here we may see how many a man and woman in these our daies are ouerseene, in that they plead ignorance, and say that they hope God will haue them excused for it, seeing they are not learned: they haue dull wittes, and it is not possible to teach them now, they are past learning: and hereupon they presume they may liue in grosse ignorance, as blinde almost in religion as when they were first borne. But marke, I pray you, who it is that is ascended vp to heauen, namely Christ Iesus our Lord, who made thee of nothing. Now was he able to giue thee a being, when thou was not, and is he not likewise able to put knowledge into thy soule, if so be thou wilt vse the meanes which he hath appointed? and the rather, seeing he is ascended for that end: but if thou wilt not vse the meanes to come to knowledge, thy case is desperate, and thou art the cause of thine owne condemnation, and thou bringest confusion vpon thine owne head. Therefore let ignorant men labour for knowledge of Gods word. Ignorance shall excuse none: it will not stand for payment at the day of iudgement. Christ is ascended to this end to teach the ignorant, to giue knowledge and wisdom vnto the simple, and to giue gifts of prophetic vnto his ministers, that they may teach his people. Therefore, I say againe, let such as be ignorant vse the meanes diligently, and God will giue the blessing. Thirdly, whereas it is thought to be a thing not possible, to furnish a whole church with preaching ministers, it seemes to be otherwise. For wherefore did Christ ascend to heauen? was it not to giue gifts vnto his church? what, is Christs hand now shortned? vndoubtedly we may resolue our selues, that Christ bestowed gifts sufficient vpon men in the Church: but it is for our sinnes that they are not imploied. The fountaines of learning the Vniuersities, though they are not dammed vp, yet they streame not abroad as they might. Many there be in them indued with worthy gifts for the building of the Church, but the couetousnes of men hindereth the comfortable entrance which otherwise might be. Lastly, seeing Christ ascended to giue gifts needfull for his Church, as the gift of teaching, the gift of prophetic, the gift of tongues, of wisdom, and knowledge: the duty of euery mā is, especially of those which liue in the schooles of learning, to labour by all meanes to increase, cherish, and preserve their gifts, and as Paul exhorteth Timothie, *to stirre up the gifts*

gift of God, that is, as men preserve the fire by blowing it, so by our diligence we must kinde and reuiue the gifts of God bestowed on vs. Christ hath done his part, and there is nothing required but our paines and fidelitie.

The third benefit that comes by Christs ascension is, that he ascended to prepare a place for all that should beleue in him: *In my fathers house (saith Christ) are many dwelling places if it were not so, I would haue told you, I goe to prepare a place for you.* For by the sinne of *Adam* our entrance into heauen was taken away. If *Adam* by his fall did exclude himselfe from the earthly paradise, then how much more did hee exclude himselfe from heauen? And therefore all mankind sinning in him, was likewise deprived of heauen. The people of *Israel* beeing in woe and miserie, cried out that they had sinned, and therefore the Lord had couered himselfe with a cloud, that their praiers could not passe through. And *Esa* saith, that our sinnes are a wall betwixt God and vs. And Saint *Iohn*, that no vncleane thing must enter into the heauenly *Ierusalem*. Now seeing we haue shut our selues out of heauen by our sinnes, it was requisite that Christ Iesus our Saviour should goe before vs to prepare a place, and to make ready a way for vs. For he is king ouer all, he hath the keies of heauen, he openeth and no man shutteth: and therefore it is in his power to let vs in, though we haue shut our selues out. But some may say, if this be the end of his ascension to prepare a place in heauen; then belike such as died before the comming of Christ were not in heauen. *Ans.* As there are two degrees of glorie, one incomplete & the other complete or perfect (for the faithfull departed are in glorie but in part, & there remaineth full esse of glorie for them at the day of iudgement, when soule and body shall be both glorified together:) so answerably there are two degrees of preparation of places in heauen. The places of glory were in part prepared for the faithfull from the beginning of the world, but the full preparation is made by Christs ascension. And of this last preparation is the place of *Iohn* to be vnderstood.

The vse of this doctrine is very profitable. First it ouerthroweth the fond doctrine of the Church of Rome, which teacheth that Christ by his death did merit our iustification, and that wee beeing once iustified do further merit saluation, and purchase for our selues a place in heauen. But this is, as it were to make a

*Exsuscitare
velut ignis.*

Ioh. 14. 2.

Gen. 3. 24.

Lam. 3. 24.

Reu. 21. 27.

partition betweene Christ and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our saluation, but also the accomplishment thereof in our vocation, iustification, sanctification, glorification, is wholly and onely to be ascribed to the meere merit of Christ: and therefore hauing redeemed vs on earth, he also ascends to prepare a place in heauen for vs. Secondly, this serueth to condemne the fearefull, lamentable, and desperate securitie of these our daies. Great is the loue of Christ, in that hee was content to suffer the pangs of hell to bring vs out of hell: and withall to goe to heauen to prepare a place for vs there: and yet who is it that careth for this place, or maketh any account thereof? who forsaketh this world, and seekes vnto Christ for it? And further, lest any man should say, alas, I know not the way: therefore Christ before he ascended, made a *new* and *living way* with his owne blood, as the Apostle speaketh. And to take away al excuses from men, he hath set marks & bounds in this way, and hath placed guides in it, namely his ministers, to shew all the passengers a straight and readie course into the kingdome of heauen. And though Christ haue done all this for vs, yet the blindnesse and securitie of men is such, that none almost walketh in this way, nor careth to come into this mansion place; but in stead of this, they walke in by-waies, according to the lusts of their owne flesh. When they are commaunded to goe eastward to Ierusalem, they turne westward an other way: when thay are commaunded to goe on forward to heauen, they turne againe backward, and goe straight to hell. Men runne on all the daies of their liues in the broad way that leadeth to destruction, & neuer so much as oncemake inquiry for a resting place in heauen; but when the houre of death commeth, then they call for the guide; whereas all their liues before, they haue runne cut of the way many thousand miles: but then, alas, it is too late, vnlesse it be the vnspeakeable mercy of God. For they haue wandered so farre astray, that in so short a space they cannot be able to come into the right way againe. Yet generally this is the state of most among vs, whose securitie is so much the more grievous and fearefull, because Christ hath done all that heart can wish. There is nothing else required, but onely that by his grace wee should walke in the way. There was neuer any that knew the state of the people in these daies, but he will graunt, that this is most true which I say.

Besides,

Besides, as by this, we are brought to a sight of the desperate securitie of this age: so we may further learne our owne duties. Is Christ gone to heauen before-hand to prepare a place for thee, then practise that which *Paul* teacheth: *Haue thy (b) conuersation in heauen.* The words which he vseth are very significant, and the meaning of them is: Ye are free-denizens of the citie of God, and therefore as free-men in Gods house, let all your cares and studies, all your affaires and doings be in heauen. In the world if a man make purchase of an house, his heart is alwaies there, there he pulls downe and builds againe: there he makes him orchards and gardens, there he meanes to liue and die. Christ Iesus hath bought the kingdome of heauen for vs (the most blessed purchase that euer was) and hath paid the dearest price for it that euer was paid, euen his own pretious blood: and in this citie he hath prepared for vs a dwelling place, and made vs free-denizens of it: therefore all our ioy, and all our affaires ought to be there. It will be said, how shall a man vpon earth, haue his conuersation in heauen? *Ans.* We must conuerse in heauen, not in body, but in heart: and therefore, though our bodies bee on earth, yet our hearts, ioy, and comfort, and all our meditation must be in heauen. Thus must we behaue our selues, like good free-men in Gods house. It must bee farre from vs, to haue our ioy and our hearts set on the things of this world.

Thirdly, the consideration of this; that Christ Iesus hath prepared a place for vs in heauen, and also hath trained the way with his owne blood, must make euery one of vs to *strive to enter in at the straight gate*, as our Sauour Christ counselleth vs: and that as wasslers doe, which strive for life and death. Within this gate is a dwelling place of happinelle readie for vs. If a man were assured that there were made for him a great purchase in Spaine or Turkie, so as if he would but come thither, he might inioy it; would hee not aduenture the daungers of the sea, and of his enemies also, if neede were, that he might come to his owne? Well, behold Christ Iesus hath made a purchase for vs in heauen, and there is nothing required of vs, but that we will come and enioy it. Why then should men refuse any paines or feare in the way? nay, wee must strive to get in. It may be, we shall be pinched in the entrance, for the gate is both straight and low, and we must be faine to leaue our wealth behinde vs, and the pleasures of this life; and enter wee must, though we should bee constrained to

Phil. 3. 10.
b *Municipium*
in calis.

Luk. 13. 24.

leauē our flesh behind vs. For the purchase that is made is worth ten thousand worlds. And besides, if we lose it by fainting in the way, our purchase shall be the blacknesse of darkenesse for euer with the diuell and al his angels: who therefore would not strīue, though he lost his life in the gate? The vrging of this point is needefull in these daies. There is strīuing enough for worldly preferment, but a man almost may goe alone in the straight way that leadeth to heauen, hee shall haue none to beare him company. And where are they that strīue to enter in? where is the violence offered to the kingdome of heauen? where bee the violent which should take it to themselves as in the daies of *Iohn Baptist*.

Fourthly, if Christ haue prepared a place for vs in heauen, then we are in this world as pilgrimes and straungers, and therefore must learne the counsell of Saint Peter: *As straungers and pilgrimes abstaine from fleshy lusts, which fight against the soule.* He that doth esteeme himselfe as a pilgrime, is not to intangle himselfe with the affaires of this world, nor put in practise the behaiour thereof, but to behaue himselfe as a free-man of heauen, as strangers vse to liue in forraine countries, according to the fashion of their owne. And therefore in thought, word, and deede, in life and conuersation, he must so carrie himselfe, as thereby he may appeare to all the world of what countrey he is. An auncient diuine speaking of such as had curled and embrodered haire, biddeth them consider, whether they must goe to heauen with such haire or no: and whereas they adorned themselves with winkles made of other womens haire, he askes them whether it may not be the haire of a damned person or no. If it may bee, hee further demaundeth how it may beseeme them to weare it which professe themselves to be the sonnes and daughters of God. The like may be said of all other sinnes: they that be of Gods house must behaue themselves as free-men there. And when God hath made vs free, it doth not beseeme vs to make our selues bondmen of sinne and Satan and of this world.

Fifthly, seeing Christ went to heauen to prepare a place for al that beleue in him, here is a good dutie for parents. Many of them are very carefull to preferre their children to great places and noble mens houses, and they are not to be blamed therefore: but if they would indeede bee good parents to their children, they should first endeauiour themselves to get roomes for them
in

*Tertull. lib. de
habit. mul.*

in heauen: they that doe this, are good parents indeede. Some will say, how shall we get this preferment for them? *Ans.* God hath two houses, his Church, and the kingdome of heauen. The Church is his house of grace; heauen is his house of glorie. Now if thou wouldst bring thy child to a place in the house of glorie, then thou art first of all to get him a place in the house of grace: bringing him vp so in the feare of God, that both in life and conuerſation he may shewe himselfe to be a member of the Church: and then assure thy selfe, that after this life, he shall be remooued to the second house of God, which is the house of glorie, and there bee a free-man for euer in the kingdome of heauen. And if thou shalt thus prouide for thy child, thou shalt not leaue him as an orphan when thou diest, but hee shall haue God for his father and Christ for his brother, and the holy Ghost his comforter. And therefore first of all and aboue all, remember to make thy child a member of Gods Church. Let the example of Dauid excite all parents hereunto; *I had rather (saith he) be a doore-keeper in the house of God, then to dwell in the tabernacles of wickednes. For a day in thy courts is better then a thousand else where.* Psal 84.10.

Lastly, hence we may find remedie against the tediousnes of sicknes & feare of death. Thou which fearest death, remember that Christ is gone to heauen to prepare a place for thy bodie, wher it must be glorified & liue for euer with the blessed Trinity & all the saints & angels, though for a while it ly dead & rot in the graue. Remēber this also, thou which continuest in any lingring sicknesse, Christ Iesus hath prepared a place for thee, wherein thou shalt rest in ioy & blisse without all paine or faintnes.

The fourth benefit is, that Christ ascended vp to heauen to send the comforter vnto his Church. This was a speciall ende of his ascension, as appeares by Christs owne words: *It is (saith he) Ioh. 16. 7. expedient that I goe away, for if I goe not, the Comforter will not come, but if I depart I will send him vnto you. And againe, I will pray vnto Ioh 14. 16. the father, and he shall giue you another Comforter, which shall abide with you for euer, euen the spirit of truth.* But some will say how can Christ send his spirit vnto his Church? for the person sending & the person sent are vnequall: whereas all three persons in Trinitie are equall, none greater or lesler then another, none inferiour or superiour to other. *Ans.* It is true indeede: but we must know, that the action of sending in the Trinitie makes not

the persons vnequall, but onely shewes a distinction and order among equals. The father sends the sonne, the father and the sonne both send the holy Ghost: yet the father is not aboue the sonne, neither the father or the sonne aboue the holy Ghost; but all are equall in degree, though in regard of order one is before another: and it standeth with reason. For two men that are equall in degree, may vpon mutuall consent one send another. But it may be further demanded, how the holy Ghost can be sent which is euery where? *Ans.* The H. Ghost indeed is euery where, therefore he is sent, not so much in regard of the presence of his essence or substance, as of his operation whereby he reneweth & guideth the members of Christ. Now then, this beeing so, here first we haue occasion to consider the misery of the world. When a man is troubled in his minde (as no vngodly man, but sometime he seeleth the terrour of conscience for his sins) then he labours to remoueit by merrie cōpany & pleasant books, where Christ at his ascension sent his holy spirit to be the comforter of his church; & therefore when we are troubled in conscience for our sins, we should not seeke ease by such slender meanes, but rather seeke for the helpe & comfort of the holy Ghost, & labour to haue our sins washed away & our hearts purified & clenſed by the blood of Christ. As for wine & mirth & such like meanes of comfort, neither at the day of death nor at the day of iudgement, shal they stand vs in stead, or be able to comfort vs. Again, when crosses & calamities fall, the counſel of the minister is not sought for, but the helpe of such as are called cunning men and cunning women is, that is, of charmers, inchanters, & figure-casters: a bad practise. Christ at his ascension sent his holy spirit vnto his church & people, to be their guide & comforter in their calamities and miseries, & therefore when any man is in distresse, he should haue recourse to the right meanes of cōfort, namely to the word & Sacraments, and there he should find the assistance of the H. ghost. Thus the Prophet Isai informeth the Iewes: when they shall say vnto you: inquire at them which haue a spirit of diuination, & at the soothsayers which whisper & murmure: *Should not a people inquire at their God, from the liuing to the dead? to the law and to the testimony.* Rebecca, when the two twinnes stroue in her wombe, what did she? the text saith, she sent to *aske the Lord.* Yet commonly the men of these daies leaue God & seeke to the instruments of the diuell. To go yet further, God vsesh for sundry causes most of all

Esa. 8. 19.

Gen. 25. 22.

to

to afflict his deereſt children. *Judgement*, ſaith Peter, *begimes at Gods houſe*. S. Luke ſaith, that a certaine woman was *bound of Satan eightene yeares*, but what was ſhe? *a daughter of Abraham*, that is, a child of God. When the like condition ſhall befall any of vs, let vs remember the end why Chriſt aſcended vp to heauen: and pray vnto God that he wil giue vs his ſpirit, that thereby we may be eaſed and deliuered, or elſe inabled to perſeuere and continue in patience: and this is the true way and meanes to lighten & eaſe the burden of al afflictions. And for this cauſe Paul prayeth that the Cololſians might be *ſtrengthened with all might, through his glorious power vnto all patience and long ſuffering with ioyfullaefſe*. For to whomſoeuer God giueth grace to beleue, to them alſo he giues power to ſuffer affliction by the inward worke of his ſpirit. Secondly, if Chriſt haue ſent vnto his Church the holy ſpirit to be our comforter, our duty is, to prepare our bodies and ſoules to be fit temples and houſes for ſo worthy a gueſt. If a man were certified that a prince would come to his houſe, he would dreſſe it vp and haue all things in as good order as might be: and ſhall not we much more endeauour to purifie and clenſe our ſoules and bodies from all ſinne, that they may be fitte temples for the entertainment of the holy Ghoſt, whome Chriſt Ieſus hath ſent to be our comforter. The Shunamite was carefull to entertaine the man of God Eliſha, for ſhe ſaid to her husband, *Let vs make him a little chamber, I pray thee, with wvalls, and let vs ſet him there a bedde and a ſtoole, a table and a candleſticke*. Now how much more carefull ought we be to entertaine God himſelfe, who is content to come and dwell with vs: and therefore we muſt adorne our bodies and ſoules with grace, that he may lodge, and ſuppe and dine with vs, as he hath promiſed; but on the contrarie, if we deſile our bodies with ſinne, we baniſh the holy Ghoſt out of our hearts, and inuite the diuell to come and dwell with vs. For the more a man deſileth his bodie, the ſitter and cleaner it is for him. And to conclude this point, let vs remember that ſaying, which is vſed of ſome, that Chriſt when he went hence gaue vs his pawne, namely his ſpirit, to aſſure vs, that he would come to vs againe, and alſo hee tooke with him our pawne, namely his fleſh, to aſſure vs further, that we ſhould
ascend vp to him.

Thus much for the benefits of Christs ascension: Now follow the duties wherunto we are moued, and they are two. First,

we must be here admonished, to renounce the vbiq̃uity and the errour of the reall and essentiall presence of the body of Christ in the Sacrament of the Lords supper; as flatly oppugning this article of Christs ascension into heauen. For it is flat against the nature of a true body to subsist in many places at once. Secondly, as the Apostles then did, when they saw Christ ascending vp into heauen, so must wee doe also: while hee was present with them, they gaue him honour, but when they saw him ascending, they adored him with farre greater reuerence: and so must wee now for the same cause bow the knees of our hearts vnto him.

Luk. 24. 52.

Thus much of the second degree of the exaltation of Christ: Now followes the third in these words: *And sitteth at the right hand of God the father almightie.* In the handling whereof, wee are first to shew the meaning of the words: secondly, the comforts and benefits that redound to Gods Church: thirdly, the duties that we are mooued vnto. For the meaning of the words: if we speake properly, God hath neither right hand nor left, neither can he be said to sit or stand: for God is not a body, but a spirit: the words therefore containe a borrowed speech from earthly kings and potentates, whose manner and custome hath bene to place such persons at their right hands, whome they purposed to aduance to any speciall office or dignitie. So, king *Salomon* when his mother came to speake with him, rose vp from his throne, and met her, and caused a seate to be set at his owne right hand, set her vpon it, in token, no doubt, of honour which he gaue vnto her. To the same purpose *David* saith, *Vpon thy right hand did stand the Queene in a vesture of gold.* And the sonnes of *Zebedeus* made sute to Christ, that one of them might sit at his right hand, and the other at his left in his kingdome. Now their request was to haue the two speciall and principall dignities of his kingdome. Thus wee see it is manifest, that the sitting at the right hand of an earthly prince signifieth aduancement into authoritie and honour: and therefore the same phrase of speech applyed to Christ signifieth two things. First, his full and manifest exaltation in dignity, honour, and glorie: and in this sense it is said, that to him is given a name that is above all names, that at the name of *Iesus* euery knee shall bow. Secondly, it signifieth his full and manifest exaltation into the authoritie and gouernement of his kingdome, which spredeth it selfe over heauen and earth: So *David* saith, *The Lord said vnto my Lord, Sit thou at my right hand untill I make thine enemies*

1. King. 2. 19.

Psal. 45. 9.
Marth. 20.

Phil. 2. 9.

Psal. 110. 1.

emies thy footstoole. Which place beeing alleadged by *S. Paul* repeating the words, but changing the phrase, is thus set downe; *He shall raigne till he haue put all his enemies under his feete.* And to speake in brieft, the scope of the words is to shew, that Christ God and man, after his ascension is aduanced to such an estate in which he hath fulnesse of glory, power, maiestie, and authority in the presence of his father and al the saints and holy angels. Furthermore in the words three circumstances must be obserued. The first is the place where Christ is thus aduanced, noted in the former article, *he ascended into heauen and sittes* (namely in heauen) *at the right hand of God.* The place then where Christ Iesus in both his natures, as he is God and also man, doth rule in full glory, power, and maiestie; is heauen it selfe. To which effect *Paul* saith, *God raised Christ from the dead, and put him at his right hand in the heavenly places.* And in the Epistle to the Hebrewes it is said, *He sitteth at the right hand of the maiestie in highest places.* This point well considered, serues to discouer the ouer-sight of sundry Diuines, which hold and teach, that to sit at the right hand of God, is to be euery where in all places, and not in heauen onely, that they might hereby lay a foundation for the vbiquity of Christs manhood: which neuerthelesse the heauens must containe till the time that all things be restored. The second circumstance, is the time when Christ began to sit at the right hand of God the father, which is to be gathered by the order of the articles. For first Christ died and was buried, then he rose againe and ascended into heauen, and after his ascension he is said to sit at the right hand of his father. This order is also noted vnto vs by *Saint Paul*: *Who shall condemne* (saith he) *it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God.* And *Saint Marke* saith, when Christ was risen againe he appeared to his disciples, and after he had *spoken vnto them hee was receiued into heauen, and sate at the right hand of God.* But it may be demaunded how this can stand with truth, that Christ should not begin to sit at the right hand of his father before the ascension, considering he is one God with the father, and therefore an absolute and soueraigne King from all eternitie. *Ans.* As Christ is God or the Word of the father, he is coequall and coeternall with him in the regiment of his kingdome: and hath neither beginning, middle, or ending thereof; yet as Christ is God incarnate, and in one person God-man or Man-god, he began after

1. Cor. 15. 25.

Eph. 1. 20.

Heb. 1. 3.

Rom. 8. 24.

Mark. 16. 19.

Act. 2. 36.

Mat. 28. 19.

1. Cor. 11. 3.

ascension and not before, to sit at the right hand of his father: and as Saint Peter saith, *was made Lord*: partly because as he was God, he did then manifest himselfe to be that which indeed he was before, namely, God and Lord of heauen and earth: and partly, because as he was man, he receiued dominion or Lordship from the father, which he had not before, and thereby was euen in his manhood exalted to be king of heauen and earth: & in this sense Christ saith of himselfe, *All power is giuen to mee in heauen and earth*. The third circumstance is concerning the person, at whose right hand Christ sits, noted in the words of the article of *God the father Almighty*; whereby is signified, that hee receiues all the honour, power, & glory of his kingdome from his father: as he, that is set at the right hand of a prince, receiues the honour and authority which he hath, from the prince: Now if it be alledged, that by this meanes Christ shall be inferiour to his father, because he which receiueth honour of another is inferior to him of whom he receiueth it: the answer is, that in Christ we must consider his person & his office; in respect of his person as he is the eternall sonne of God he is equall to the father, and is not here said to sit at his right hand: yet in respect of the office which he beares, namely as he is mediatour, and as he is man, he is inferiour to the father, and receiues his kingdome from him. As he is God, he is our king and head, and hath no head more then the father: as he is mediatour, he is also our head, yet so, as hee is vnder the father as beeing his head. And wee must not thinke it strange that one and the same thing should bee both equall and inferiour to another, diuers respects considered.

Now in that Christs placing at the right hand of his father argues inferiority betweene the father and him, hence wee learne that they are deceived which from this article gather, that in the glorification of Christ there is a transfusion of the proprieties of the godhead, as omnipotencie, omniscience, omnipresence, &c. into his manhood. For this is to abolish all inferiority, and to make an equality betweene the creature and the creator.

And whereas againe the word *Almighty* is repeated, it is done vpon speciall reason: because Christs sitting at the right hand of God doth presuppose omnipotencie. For in vaine were all power in heauen and earth giuen to him, vnlesse he were omnipotent as the father to execute the same. And therefore the song
of

of the Elders was on this manner, *Worthy is the lambe that was killed to receiue power and riches, and wisdom, and strength, and honour, and glory, and praise.* Reu. 5. 12.

The benefits which redound vnto vs by Christis sitting at the right hand of God are two, one concernes his priesthood, the other his kingly office. The benefit rising from his priesthood is his *Intercession* for vs: for this is one of the endes why Christ is now exalted in glory, and sits at the right hand of his father; namely, to make request in the behalfe of all that come vnto him, as *Paul* saith, *Christ is risen againe, and sitteth at the right hand of God, and maketh request for vs.* Rom. 8. 34. Now that we may rightly vnderstand what his intercession is, wee are to consider these points: First to whome it is made: secondly, in what manner: thirdly, whether it be made by Christ alone or no: fourthly, what be the fruites and benefites thereof: fifthly, the duties whereunto wee are moued thereby. For the first, Intercession is, to make suite, request, or intreaty in some ones behalfe to another: and this is done by Christ for vs vnto God, as *Paul* saith, *There is one God, and one Mediatour betweene God and man, which is the man Christ Iesus.* 1. Tim. 2. 5. Here at the very first riseth a difficulty: for in every intercession there bee three parties: the person offended; the person offending; the intercessour, distinct from them both. Now if Christ the sonne of God make intercession to God for man, then hee maketh intercession to himselfe because hee is true God, which cannot be: how then shall Christ bee mediatour? *Ans.* This point hath so troubled the Church of Rome, that for the resolving of it, they haue deuised an errour, auouching that Christ is mediatour onely as he is man, not as hee is God, which is vntrue. For as both natures did concur in the worke of satisfaction, so likewise they doe both concur in the worke of intercession: and therefore a more meete and conuenient answer is this: Christ Iesus God-man in both natures, is directly our mediatour to the first person the father, as *S. Iohn* saith, *If any man sinne, we haue an aduocat with the father, Iesus Christ the iust.* 1. Ioh. 2. 1. And thus wee haue three persons in the worke of intercession really distinguished. The partie offended is God the Father; the partie offending is man: and thirdly, the intercessour distinct from them both is Christ the second person in Trinity. For how soeuer in Godhead he & the Father be one, yet in person they are really distinguished, and he is as it were in

the middle betweene the father and vs: for the father is God and not man: wee that beleue in Christ are men not God: Christ himselfe both man and God. It may be further replied that this answer will not stand, because not onely the Father is offended, but also the Sonne and the holy Ghost: and therefore there must be a mediator to them also. *Ans.* The intercession of Christ is directed to the father the first person immediately: now the Father, the Sonne, and the holy Ghost haue all one indiuisible essence, and by consequent one and the same will: whereupon the father being appeased by Christs intercession, the Son and the holy Ghost are also appeased with him and in him. Thus then intercession is made to the whole trinity, but yet immediately and directly to the first person and in him to the rest.

The second point to be considered is the maner of his intercession vnto his father. We must not imagine, that Christ now in heauen kneels downe on his knees, and vtters words, and puts vp a supplication for all the faithfull to God the father: for that is not becomming the maiestie of him that sits at the right hand of God. But the manner of his intercession is thus to be conceiued. When one is to speake to an earthly Prince in the behalfe of another; first of all he must come into the presence of the king, and secondly make his request: and both these, Christ performeth for vs vnto God. For the first, after his ascension he entred into heauen, where he did present vnto his father, first of all his owne person in two natures, and secondly the inuvaluable merits of his death and passion, in which he is well pleased. And we must further vnderstand, that as on the crosse he stood in our roome, so in heauen he now appeares as a publike person in our stead, representing all the elect that shall beleue in him, as the holy Ghost saith, *Christ Iesus ascended up into heauen to appeare in the sight of God for vs.* And for the second; Christ makes request for vs: in that he *willeth* according to both his natures, & *desireth* as he is man, that the father would accept his satisfaction in the behalfe of all that are giuen vnto him. And that he makes request on this manner I prooue it thus. Look what was his request in our behalfe when he was here vpon earth, the same for substance it continues still in heauen: but here on earth the substance of his request was that he *uilled and desired* that his father would be well pleased with vs for his merites, as appeares by his prayer in S. Iohn, *Father I will that those which thou*
hast

Heb. 9. 24.

Cap. 17. 24.

hast giuen me be with me euery where I am, that they may behold my glorie which thou hast giuen me: for thou lovedst me before the foundation of the world. Therefore he stil continues to make request for vs by willing and desiring that his father would accept his merits in our behalfe. If it be alledged that Christ in his solemne prayer vsed speech and prostration of his bodie, the answer is, that these actions were no essentiall parts of his prayer. The prostrating of his bodie serued onely as a token of submission to God, as Christ was a creature: and the speech which he vsed, serued only to vtter and expresse his request. Furthermore, a difference here must be marked betweene Christs passion and his intercession. The passion serues for the working and causing of a satisfaction to Gods iustice for vs; and it is, as it were, the tempering of the plaister: the intercession goes further: for it applies the satisfaction made, and layes the salue to the verie sore. And therefore Christ makes request not only for the elect generally, but for particular men, as Paul, Iames, Iohn, and that particularly, as he testifieth of himselfe, saying, *I haue prayed for thee Peter, that thy faith faile not.* If any shall say, that Christs willing and desiring of a thing can not be a request or intercession, the answer is, that in vertue and efficacy it countervails all the prayers in the world. For whatsoeuer Christ willet, the same also the father being well pleased with him, willeth: and therefore whatsoeuer Christ as a mediatur willet for vs at the hands of his father, in effect or substance is a request or prayer.

The third point is, that Christ alone & none with him makes intercession for vs. And this I prooue by induction of particulars. First of all this office appertaines not to the angels. They are indeede ministring spirits for the good of Gods chosen: they reioyce when a sinner is conuerted; and when he dyeth, they are ready to carry his soule into Abrahams bosome: and God otherwise vseth them as messengers to reueale his will: thus the Angel Gabriel brings a message to Zachary the priest, that God had heard his prayer: but it is not once said in all the scriptures, that they make intercession to God for vs. As for the saints departed, they can not make intercession for vs, because they know not our particular estates here on earth, neither can they heare our requests. And therefore if we should pray to them to pray for vs, we should substitute them into the roome of God, because we ascribe that to them which is proper to him, namely, the searching

ching of the heart, and the knowledge of all things done vpon earth: though withall we should say, that they doethis not by themselues but of God. As for the faithfull here on earth, indeed they haue warrant, yea commandement to pray one for another: yet can they not make intercession for vs. For first, he that makes intercession must bring something of his owne that may be of value and price with God to procure the graunt of his request: secondly, he must doe it in his owne name: but the faithfull on earth make request to God one for another not in their owne names, nor for their owne merits, but in the name and for the merits of Christ. It is a prerogative belonging to Christ alone to make a request in his own name, and for his own merits, we therefore conclude that the worke of intercession is the sole worke of Christ God and man not belonging to any creature beside in heauen or in earth. And whereas the Papists can not content themselues with his intercession alone, as beeing most sufficient: it argues plainly, that they doubt either of his power or of his will: whereupon their prayers turne to sinne.

Iam. 1. 6.

The fruits and benefits of Christs intercession are these. First, by meanes of it we are assured, that those which are repentant sinners shal stand and appeare righteous before God for euer: at what time soeuer Christ, being now in heauen, and there presenting himselfe and his merits before his father, shews himselfe desirous and willing, that they whosoever they are beeing sinners, should be accepted of God for the same, euen then immediatly at that very instant this his will is done, and they are accepted as righteous before God indeed. When a man looks vpon things directly thorough the aire, they appeare in their proper formes and colours as they are: but if they be looked vpon through a greene glasse, they all appeare greene: so likewise if God behold vs as we are in our selues, we appeare as vile and damnable sinners: but if he look vpon vs as we are presented before his throne in heauen, in the person of our mediatur Christ Iesus, willing that we should be approoued for his merits; then we appeare without all spot and wrinkle before him. And this is the vse Paul makes hereof: *It is God* (saith he) *that iustificieth*: and the reason is rendred: *For it is Christ that is dead; yea or rather which is risen againe, who is also at the right hand of God, and makes request for vs.*

Rom. 8. 34.

Secondly, Christs intercession serues to preserue all repentant sinners

sinners in the estate of grace: that beeing once iustified and sanctified, they may so continue to the ende. For when any seruant of God is ouertaken by the corruption of his owne nature, and falls into any particular sinne, then Christs intercession is made as a blessed hand to apply the salue of his death to that particular sore. For he continually appeares before God, & shewes himselfe to be willing that God the father should accept his one only sacrifice for the daily and particular sinnes of this or that particular man: and this is done, that a man being iustified before God may not fall away quite from grace, but for euery particular sinne may be humbled and receiue pardon. If this were not so, our estate should be most miserable, considering that for euery sinne committed by vs after our repentance, we deserue to be cast out of the fauour of God.

Thirdly Christs intercession serueth to make our good works acceptable to God. For euen in the best workes that a man can doe, there are two wants. First, they are good only in part: secondly they are mingled with sinne. For as a man is partly spirit or grace and partly flesh: so are his workes partly gracious & partly fleshly. And because grace is only begun in this life, therefore all the workes of grace in this life are sinnefull and imperfect. Now by Christs intercession his satisfaction is applied to our persons, and by consequent the defect of our workes is couered and remooued, and they are approoued of God the father. In a vision S. Iohn saw an angell, standing before the altar with a golden censer full of sweete odours to offer vp with the praiers of the Saints vpon the same. And this signifies, that Christ presents our workes before the throne of God, and by his intercession sanctifies them, that they may be acceptable to God. And therefore we must remember that when we doe any thing that is accepted of God, it is not for our sakes, but by reason of the value and vigour of Christ his merit.

I. cu. 8. 3.

Fourthly, the intercession of Christ made in heauen, breedeth and causeth in the hearts of men vpon earth that beleue another intercession of the spirit, as Paul saith, *He giueth vs his spirit, which helpeth our infirmities and maketh request for vs with sighes which can not be expressed, but he which searcheth the hearts knoweth what is the meaning of the spirit, for he maketh request for the Saints according to the will of God.* Now the spirit is said to make request, in that it stirres and mooues

Rom. 8. 26.

every contrite heart to pray with sighes and grones, vnspeakable to God for things needfull: and this grace is a fruite deriued from the intercession of Christ in heauen by the operation of the spirit. For as the Sunne though the body of it abide in the heauens, yet the beames of it descend to vs that are on earth. So the intercession of Christ made in heauen is tyed as it were to his person alone, yet the grones & desires of the touched heart, as the beames thereof are heare on earth among the faithfull. And therefore if we desire to know whether Christ make intercession for vs or no, we neede not to ascend vp into the heauens to learne the truth: but we must descend into our owne hearts & looke whether Christ haue giuen vs his spirit, which makes vs cry vnto God & make request to him with grones & sighes that cannot be exprest; and if we finde this in our hearts, it is an euident and infallible signe that Christ continually makes intercession for vs in heauen. Hce that would know whether the Sun shine in the firmament, must not clime vp into the clouds to looke, but search for the beames thereof vpon the earth: which when he sees, he may conclude, that the sunne shines in the firmament. And if we would know whether Christ in heauen makes intercession for vs, let vs ransack our owne consciences, and there make search whether we feele the spirit of Christ crying in vs, *Abba*, Father. As for those that neuer feele this worke of Gods spirit in them, their case is miserable, whatsoeuer they bee. For Christ as yet makes no intercessiō for them, considering these two alwaies goe together; his intercession in heauen, and the worke of his spirit in the hearts of men, moouing them to bewaile their owne sinnes with sighes and grones that can not be exprest, and to crie and pray vnto God for grace: and therefore all such, whether they be young or old, that neuer could pray, but mumble vp a fewewords for fashions sake, can not assure themselves to haue any part in Chrills intercession in heauen.

The duties to be learned hence are these. First, whereas Christ makes intercession for vs, it teacheth all men to be most careful to loue & like this blessed mediatour, and to be readie and willing to become his seruants and Disciples, & that not for forme and fashion sake only, but in all truth and sincerity of heart. For he ascended to heauen, and there sits at the right hand of his father to make request for vs, that we might be deliuered from

from hell and come to eternall life. Wicked *Haman* procured letters from the king *Abasbucrosh*, for the destruction of all the Iewes, men, women, and children in his dominions: this done, *Hester* the Queene makes request to the king that her people might be saued, and the letters of *Haman* reuoked; she obtaines her request and freedome was giuen, and contrary letters of ioyfull deliuerance were sent in post-hast to all prouinces where the Iewes were. Whereupon arose a wonderfull ioy and gladnes among the Iewes, & it is said, that *thereupon many of the people of the land became Iewes*. Well now, behold a greater matter among vs then this: for there is the hand-writing of condemnation, the law; and therein the sentence of a double death, of body and soule, and *Satan* as wicked *Haman* accuseth vs, and seekes by all meanes our condemnation: but yet behold not any earthly *Hester*, but Christ Iesus the sonne of God is come downe from heauen, and hath taken away this hand-writing of condemnation, and cancelled it vpon the crosse, and is now ascended into heauen, and there sits at the right hand of his father, and makes request for vs: and in him his father is well pleased, and yieldeth to his request in our behalfe. Now then what must we do in this case? Surely, looke as the Persians became Iewes when they heard of their safety, so we in life and conuersation must become Christians, turne to Christ, imbrace his doctrine, and practise the same vnfainedly. And wee must not content our selues with a formall profession of religion, but search our owne hearts, and flie vnto Christ for the pardon of our sinnes, and that earnestly as for life and death as the thiefe doth at the barre, when the iudge is giuing sentence against him. When we shall thus humble our selues, then Christ Iesus that sittes at the right hand of God will plead our cause, and be our attorny vnto his father, and his father againe will accept of his request in our behalfe. Then shall wee of Persians become Iewes, and of the children of this world become the sonnes of God. Secondly, when wee pray to God, we must not doe as the blinde world doth, as it were, rush vpon God in praying to him without consideration had to the mediateur betweene vs and him, but we alwaies must direct our prayers to God in the name of Christ, for hee is aduanced to power and glory in heauen, that hee might bee a fit patrone for vs whomight preferre and present our prayers to God the father, that thereby they might bee accepted and wee might

Ioh. 16. 26.

obtaine our request. Solikewise wee must giue thanks to God in the name of Christ: for in him and for his sake God doth bestow on vs his blessings.

Thus much of Christs intercession: the other benefit which concernes Christs kingly office is, that he sits at the right hand of his father for the administration of that speciall kingdome which is committed to him. I say speciall, because he is our king, not onely by the right of creation governing all things created together with the father and the holy Ghost, but also more specially by the right of redemption in respect of another kingdome, not of this world, but eternall and spirituall respecting the very conscience of man. In the administration whereof hee hath absolute power to commaund and forbidde, to condemne and absolue, and therefore he hath the keyes of heauen and hell to open and shut: which power no creature beside, no not the angels in heauen, can haue. For the better vnderstanding of this which I say, we are to consider, first the dealing of Christ toward his owne Church; secondly, his dealing in respect of his enemies. And his dealing toward his owne Church stands in foure things: The first is the collecting or gathering of it: and this is a speciall end of his sitting at the right hand of his father. Christ said to his disciples, *I have chosen you out of this world:* and the same may truly be said of al the elect, that Christ in his good time will gather them all to himselfe that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing els but a translation of those whome he hath ordained to life euerlasting out of the kingdome of darknesse, in which they haue serued sin and *Satan*, into his owne kingdome of grace, that they may be ruled & guided by him eternally. And this he doth two waies: first, by the preaching of the word, for it is a powerfull outward meanes, wherby he singlith & sorteth his own seruants from the blind & wicked world, as *Paul* saith, *He gaue some to be Apostles, and some Prophets, and some Euangelists, and some pastors and teachers, for the gathering together of Saints.* And hence we learne two things. The first, that euery minister of Gods word, and euery one that intendeth to take vpon him that calling, must propound vnto himselfe principally this end, to single out man from man, and gather out of this world such as belong to the Church of Christ: and as *Jeremy* saith, *to separate the pretious from the vile.* The second, that all those which will bee good hearers of Gods word,

Ephes. 4. 11.

Jer. 15. 19.

word, must shew themselves so farre forth conformable vnto it, that it may gather them out of the world, and that it may worke a change in them, and make them the seruants of Christ: and if the preaching of the word doe not worke this good worke in our hearts, then the end will bee a separation from the presence of God. Christ when he came neere Ierusalem, and considered their rebellion whereby they refused to bee gathered vnto him, wept ouer it, and said, *O Ierusalem, Ierusalem, thou which stonest the Prophets, and killest them that are sent vnto thee, How often would I have gathered thy children together, as the henne gathereth her chickens vnder her wings, and thou wouldest not.* And by this he teacheth, that if the preaching of the word turne not vs to Christ, it turnes to our destruction. Math. 23. 37.

The other meanes of gathering the Church, and that the more principall is, the inward operation of the spirit, whereby the minde is inlightened, the heart is mollified, and the whole man is conuerted to God. And this ordinarily is ioined with the ministry or preaching of the word, as appeares by the example of *Lydia*. Saint *Luke* saith, *God opened her heart to bee attentive to the doctrine of the Apostle.* And by the example of *Paul*, when Christ saith, *Saul, Saul, why persecutest thou me?* at this very speech he is conuerted, and said, *Who art thou, Lord: what wilt thou that I doe?* And this is manifest also by experience. There is nothing in the world more contrary to the nature of man, then the preaching of the word: for it is the wisdom of God, to which the flesh is enimity. Here then it may be demaunded, how it can bee in force to turne any man to God? *Ans.* The word preached is the scepter of Christs kingdome, which against the nature of man by the operation of the holy Ghost ioyned therewith, doth bend and bow the heart, will, and affections of man to the will of Christ.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life euerlasting. He is the shepherd of his Church, which guideth his flocke in and out, and therefore *Paul* saith, *They that are Christs, are guided by his spirit.* And by *E.* Rom. 8. 14. say the Lord saith, those his seruants which are turned from idolatry, he will guide in the way, and *their eares shall heare a voice behinde them, saying: This is the way, walke in it, when thou turnest to the right hand and to the left.* Which voice is nothing else but the voice of the holy Ghost in the mouth of the Esa. 30. 21.

ministers, directing them in the waies of God. The children of Israel were traueilling from Egypt to the land of Canaan full forty yeares, whereas they might haue gone the iourney in forty daies. Their way was through the wilderness of Arabia, their guides were a pillar of cloud by day, and a pillar of fire by night: the manner of their iourney was this: when the pillars mooued, they mooued; when the pillars stood still, they stood still: and so long as the pillars either mooued or stood still, they likewise mooued or stood still. And by all this a further matter, namely, the regiment of Christ ouer his Church, was signified. Every one of vs are as passengers and trauailers, not to any earthly Canaan, but to the heavenly Ierusalem: and in this iourney wee are to passe through the wilde & desert wilderness of this world: our guide is Christ himselfe, figured by the pillar of fire and the cloud: because by his word and spirit he sheweth vs how farre we may go in euery action, and where we must stand, and he goes before vs as our guide to life euerlasting.

Esa. 4. 5.

The third worke of Christ is, to exercise his Church vnto spirituall obedience by manifold troubles, crosses, temptations, and afflictions in this world, as earthly kings vse to traine and exercise their subiects. When our Sauour Christ was with his disciples in a shippe, there arose a great tempest in the sea, so as the shippe was almost couered with waues; but hee was asleepe: and his disciples came and awoke him, saying, *Save vs master, we perish.* Behold here a lively picture of the dealing of Christ with his seruants in this life. His manner is to place them vpon the sea of this world, and to raise vp against them bleake stormes & flaes of contrary windes by their enemies, the flesh, the diuell, the world. And further, in the middelt of all these dangers hee for his owne part maketh as though he lay asleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the ends for which he vseth this spirituall exercise are these: The first, to make all his subiects to humble themselves, and as it were to goe crooked and buckle vnder their offences committed against his maiesty in times past. Thus *Iob* after the Lord had long afflicted him, and laid his hand sore vpon him, saith, *Behold I am vile:* And againe, *I abhorre my selfe and repent in dust and ashes.* In the same maner we beeing his subiects and people, must looke to be exercised with temptations and afflictions which shall make vs bend and bow for our sinnes past,

Iob. 39. 37.
and 42. 6.

as the olde man goeth crooked and doubles to the earth by reason of age. The second, is to preuent sinnes in the time to come. A father when he sees his child too bold and venterous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpose indeed is nothing els but to preuent danger in time to come: In like manner Christs subiects are bold to sinne by nature, and therefore to preuent a mischiefe hee doth exercise them with affliction, and seemes for a season as though he would quite forsake his Church, but his meaning is only to preuent offences in times to come. The third end is, to continue his subiects in obedience vnto his commaundements: so the Lord saith, when hee would bring his Church from idolatry: *Behold, I will stop thy way with thornes, and make an hedge, that shee shall not finde her pathes.* Ose. 2. 6. The holy ghost here borrowes a comparifon from beasts, which going in the way, see greene pastures, and desire to enter in, and therefore go to the hedge, but feeling the sharpnes of the thornes dare not aduenture to goe in. So Gods people like vnto wild beasts in respect of sinne, viewing the greene pastures of this world, which are the pleasures thereof, are greatly affected therewith: and if it were not for the sharpenesse of crofles and temptations, which are Gods spirituall hedge by which hee keepeth them in, they would range out of the way, and rush into sinne, as the horse into the battell.

The fourth and last worke of Christ in respect of his Church is, that he sits at the right hand of his father to defend the same against the rage of all enemies whatsoeuer they are: and this he doth two waies. First by giuing to his seruants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the diuell. For Paul saith, those to whome the Lord hath giuen Phil. 1. 29. the gift of faith, to them also he hath giuen this gift to suffer afflictions. And the same Apostle also prayeth for the Colossians, Col. 1. 11. that they may be strengthened with al might through his glorious power vnto all patience and long suffering with ioyfulnesse. The euidence hereof we may most plainely see in the most constant deathes of the martyrs of Christ, recorded both in the word of God, and in the Church histories. It is wonderfull to see their courage and constancy. For at such times as they haue beene brought to execution, they refused to be bound or chained, willingly suffering most cruell torments, without shrinking or feare:

such courage and strength the Lord gave them to withstand the violent rage of all their aduersaries.

Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth be weake and slender in it selfe, and contrariwise the power of the diuell exceeding great, yet can he not so much as touch the people of God. And hee more preuailes by inward suggestions and temptations, then by outward violence. And if it were not that the power of Christ doth bridle his rage, there could be no abode for the Church of Christ in this world.

Thus we haue seene what are the workes of Christ in governing his Church: and wee for our parts that professe our selues to be members thereof, must shew our selues to be so indeed, by an experience of these workes of his in our owne hearts. And we must suffer him to gather vs vnder his owne wing, and to guide vs by his word and spirit, and we are to acquaint our selues with those spirituall exercises, whereby his good pleasure is to nurture vs to all obedience. Lastly, we must depend on his aide and protection in all estates. And seeing we in this land, haue had peace and rest with the Gospell of Christ among vs a long time, by Gods especiall goodnesse, we must now after these daies of peace look for daies of tribulation: we must not imagine that our ease & liberty will continue alwaies. For looke as the day & night doe one follow another, so likewise in the administration of the Church here vpon earth, Christ suffereth a continuall intercourse betweene peace and persecution. Thus he hath done from the beginning hitherto, and we may resolute our selues that so it will continue till the end: and therefore it shall be good for vs in these daies of our peace, to prepare our selues for troubles & afflictions: and when troubles come, we must still remember the fourth worke of Christ in the government of his Church, namely that in all dangers he will defend vs against the rage of our enemies, as well by giuing vs power and strength to beare with patience & ioy whatsoever shal be laid vpon vs, as also bridle the rage of the world, the flesh, and the diuell, so as they shal not be able to exercise their power and malice to the full against vs.

Thus much of the dealing of Christ toward his own Church & people. Now followeth the second point, namely his dealing toward his enemies; and here by enemies I vnderstand all creatures,

tures, but especially men, which, as they are by nature enemies to Christ and his kingdome, so they perseuere in the same enmity vnto the end. Now his dealing towards them is, in his good time to worke their confusion, as he himselfe saith, *Those mine enemies that would not that I should raigne ouer them, bring them hither and slay them before me.* And Dauid saith. *The Lord will bruisse his enemies with a rod of iron, and breake them in peeces like a potters vessell.*

Luk. 19. 27.

Psal. 2. 9.

and 110. 1.

And againe, *I will make thine enemies thy footstoole.* As Iosuah dealt with the five kings that were hidde in the caue; he first makes a slaughter of their armies; then he brings them forth and makes the people to set their feete on their neckes, and to hang them on five trees. So Christ deales with his enemies: he treads them vnder his feete, and maketh a slaughter not so much of their bodies as of their soules. And this the Church of God finds to be true by experience, as well as it finds the loue of Christ towards it selfe. Now he confounds his enemies two waies. The first is by hardnesse of heart, which ariseth when God withdraweth his grace from man, and leaueth him to himselfe, so as he goeth on forward from sin to sinne, and neuer repenteth to the last gaspe. And we must esteeme of it as a most feareful and terrible iudgement of God: for when the heart is possessed therewith, it becomes so fainty and rebellious, that a man will neuer relent and turne to God. This is manifest in Pharao, for though God sent most grieuous plagues both vpon him and all the land of Egypt, yet would he not submit himselfe, saue only for a fit, while the hand of God was vpon him: for after, he returned to the former obstinacy in which he continued till he was drowned in the sea. And this iudgement of God is the more fearefull, because when a man is in the midst of all his misery, he feeles no misery.

Ios. 10. 24.

And as in some kind of sicknesse a man may die languishing; so where hardnes of heart raignes wholly and finally, a man may descend to the pit of hell triumphing & reioycing. And to come neare to our selues, it is to be feared least this iudgement of all iudgements be among vs in these our daies. For where is any turning to God by repentance. Still men go forward in sin without remorse. We haue had the word preached among vs a long time, but it taketh no place in mens hearts. They are not softened with the hāmer of gods word: nay they are like the smiths stithy or anvil, which the more it is beat with the hāmer, the harder it is. But in the feare of God, let vs seek to be chāged, & take heed: the

languishing

deceitfulnes of sinne is wonderfull. Let vs not be carried away with an ouerweening of our selues; a man may haue good gifts of God, as the gift of knowledge, the gift of prophetic, the gift of conceiuing a praier (I say not of praying truely:) and hereupon thinke himselfe in good case; and yet for all this haue nothing but an impenitent and flinty heart. For this cause it standeth euery man vpon, to locke vnto it, least this iudgement of God take hold on him. And that we may avoid the same, we must labour for two things: I. to feele the heauy burden of our sinnes, & be touched in conscience for them, euen as wee are troubled in our bodies with the aches and paines thereof: this is a token of grace. II. We must labour to feele in our owne soules the want of Christ: we say indeede that we feele it, but it is a very great matter to haue an heart that doth open it selfe, & as it were gape after Christ, as the dry & thirsty land where no water is. Though we haue knowledge and learning neuer so much, and many other gifts of God, yet if we haue not broken hearts that feele the burden of our sinnes, and the want of Christ, and that we stand in neede of euery droppe of his blood for the washing away of all these our sinnes, our case is miserable. And the rather we must preuent this hardnesse of heart, because Christ Iesus in heauen sits at the right hand of his father in full power and authority, to kill and confound all those that be his enemies, and will not submit themselves to beare his yoke.

The second way is, by finall desperation; I say finall, because all kinde of desperation is not euill. For when a man despaireth of himselfe and of his owne power in the matter of his saluation, it tends to his eternall comfort. But finall desperation is, when a man vtterly despaires of the pardon of his owne sinnes and of life euerlasting. Examples hereof wee haue in Saul that slue himselfe, and in Achitophel & Iudas, that hanged themselves. This sinne is caused thus: So many sins as a man committeth without repentance, so many most bloody wounds he giueth vnto his owne soule: and either in death or life God makes him feele the smart, and the huge weight of them all: whereby the soule sinkes downe into the gulf of despaire without recovery. God said to Cain, If thou doe amisse, *sinne lyeth at thy dore*. Where he vseth a borrowed speech frō wild beasts, who so long as they are sleeping, stir not; but being awaked, they flie in a mā's face, & rend out his throat. In like manner the sins which thou committest

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lye at the doore of thine heart, though thou feele them not: and if thou doe not preuent the danger by speedy repentances God will make thee to feele them once before thou die, and raise vp such terrours in thy conscience, that thou shalt thinke thy selfe to be in hell before thou art in hell: and therefore it is good for euery man. to take heede how hee continues an enemy to Christ. The best course is to turne betime from our sinnes, and become the friends of Christ, that so we may escape these fearefull iudgements.

And whereas Christ in this manner gouernes all things in heauen and earth, wee are bound to performe vnto him three duties, reuerence, obedience, thankfulness. For the first, *Paul* saith, *God hath exalted him and giuen him a name aboue all names*, Phil. 2. 10. *that at the name of Iesus* (which name, is his exaltation in heauen in full power and glory) *should euery knee bowe*. Wee dare not so much as speake of an earthly king vnreuerently, what reuerence then doe we owe vnto Christ the king of heauen and earth? *Dauid's* heart was touched in that hee had cut off but the lappe of *Saul's* garments, when he might haue slaine him, because hee was the Lords annointed. Oh then, how much more ought our hearts to be touched, if we shall in the least measure dishonour Christ Iesus our Lord and King. Secondly, we are here taught to performe obedience to him, and to doe him all the homage we can. The master of the family in all his lawfull commaundements must be obeyed: now the Church of Christ is a familie, and we are members thereof: therefore we must yield obedience to him in all things: for all his commandements are iust. When *Saul* was chosen king ouer Israel, certaine men which feared God, whose hearts God had touched, followed him to Gibea & brought him presents, but the wicked despised him: the same is much more to be verified in vs toward Christ our Lord. Wee must haue our hearts touched with desire to performe obedience vnto him: if not, we are men of Belial that despise him. If this obedience were put in practise, the Gospel would haue better successe in the hearts of the people, and the Lords Sabbath would be better kept, and men would beare greater loue both to God and to their neighbours then now they doe. The third dutie which we owe vnto him is thankfulness, for the endlesse care which he sheweth in the gouerning and preserving of vs. When *Dauid* waxed olde, and had made *Salomon* his sonne king in his

2 Sam. 35.
15, 16.

stead, all the people shouted and cried, *God save king Salomon, God save king Salomon, so as the earth rang againe.* Shall the people of Israel thus reioyce at the crowning of Salomon, and shall not wee much more reioyce when as Christ Iesus is placed in heauen at the right hand of his father, and hath the euerlasting scepter of his kingdome put into his hand? And we are to shew this thankfulness vnto him by doing any thing in this world that may tend to his honour and glorie, though it be with the aduerture of our liues. When *Dauid* desired to drinke of the water of the well of Bethleni, three of his mightie men went & brake into the hoast of the Philistims, and brought him water. Thus they ventured their liues for *Dauids* sake: and shall not we much more willingly venture our liues to doe Christ seruice in token of thankfulness for his continuall preferuing of vs?

1 Pet. 3. 3.

Thus much of the highest degree of Christs exaltation in his kingdome: now followeth the last point to be beleueed concerning Christ, in these words, *From thence hee shall come to iudge the quicke and the dead.* And they containe a prooofe or a particular declaration of the former article. For as on earth those that are set at the right hand of kings doe execute iustice in courts or assises for the maintenance of the state and peace of the kingdome: so Christ Iesus sitting at the right hand of his father, that is, being made soueraigne Lord of all things both in heauen and earth, is to hold a court or assise, in which hee shall come to iudge both the quicke and the dead. Now in handling the last iudgement, wee are to consider these points: I. whether there shall be a iudgement or not? II. the time of it. III. the signes thereof. IV. the manner of it. V. the vse which is to be made thereof. Of these in order. For the first point, whether there shall bee a iudgement or not? the question is needefull: for as *Peter* saith, *There shall come in the last day mockers, which shall walke after their lusts, and say, Where is the promise of his comming?* which daies are now. The answer to this question is set downe in this article, in which wee professe that the comming of Christ to the last iudgement, is a point of religion specially to be held and auouched. The reasons to prooue it, are principally two: first, the testimonie of God himselfe in the bookes of the olde and new testament, which affoord vnto vs plentifull proofes touching the last iudgement, so as hee which will but lightly reade the same, shall not neede to doubt thereof. The second

second reason is taken from the iustice and goodnesse of Gods the propertie whereof is, to punish wicked and vngodly men; and to honour and reward the godly: but in this world the godly man is most of all in miserie (for iudgement beginneth at Gods house) and the vngodly haue their hearts ease. Wicked *Dines* hath the world at wil, but poore *Lazarus* is hunger-bitten, full of soares, and miserable euery way. This beeing so, it remaineth, that after this life, there must needes be a iudgement and a second comming of Christ, when the godly must receiue fullnesse of ioy and glorie, and the vngodly fullnesse of woe and miserie. This second reason may stoppe the mouthes of all gainesayers in the world whatsoeuer. But it may be objected, that the whole world stands either of beleeuers or vnbeleeuers, and that there is no last iudgement for either of these: for the beleeuers, as Christ saith, hath cuerlasting life, *and shall not come into iudgement*; and the vnbeleuer is *condemned alreadie*, and therefore needeth no further iudgement. *Answer.* Where it is said, hee that beleueth shall not come into iudgement, it must be vnderstood of the iudgment of condemnation, & not of the iudgment of absolution: and he that beleueth not is condemned alreadie in effect and substance three waies: **I.** in the counsell of God, who did fore-see and appoint his condemnation, as it is a punishment of sinne, and an execution of his iustice. **II.** in the word of God, where he hath his condemnation set downe. **III.** he is condemned in his own conscience: for euery vngodly mans conscience is a iudge vnto himselfe, which doth euery houre condemne him, and it is a fore-runner of the last iudgement. And notwithstanding all this, there may remaine a second iudgment, which is a manifestation and finishing of that which was begun in this world: and therefore the meaning of that place is this; he that beleueth not, is alreadie iudged in part, but so as the full manifestation thereof, shall be at the second comming of Christ.

The second circumstance, is the time of his iudgement: in handling whereof, first let vs see what is the iudgement of men, secondly what is the truth. For the first, two opinions touching the time take place. The first is, that the second comming of Christ shall be about sixethousand yeares from the beginning of the world, and that for the Elects sake some of these daies must bee shortned: and now since the beginning of the world, are passed siue thousand and almost sixe hundred yeares,

so as there remains but four hundred. The grounds of this opinion are these: First the testimonie of *Elias*, two thousand yeares before the law: two thousand yeares under the law: and two thousand yeares under Christ. And for the Elects (ake some of these yeares shall be shortned. *Ans^w*. This was not the sentence of *Elias* the Thisbite, but of another *Elias* which was a Jew, no Prophet. And whereas he saith: two thousand yeares before the law: and two thousand yeares vnder the law, he faileth. From the giuing of the law to the comming of Christ, was about one thousand and five hundred yeares: and from the law to the creation about two thousand. Now if *Elias* can not set downe a iust number for the time past, which a meane man may doe: what shall we thinke that he can doe for the time to come? And if he deceiue vs in that which is more easie to finde, how shall wee trust him in things that bee harder? The second reason is this: How long God was in creating the world, so long he shall be in governing the same; but he was sixe daies in creating the world, and in the seauenth hee rested, and so proportionally hee shall bee sixe thousand yeares in governing the world; euery day answering to a thousand yeares, as *Peter* saith: *A thousand yeares are but as one day with God*, & then shall the end be. *Ans^w*. This reason likewise hath no ground in Gods word: as for that place of *Peter*, the meaning is, that innumerable yeares are but as a short time with God: and wee may as well say, two thousand or tenne thousand yeares are but as one day with God. For *Peter* meant not to speake any thing distinctly of a thousand yeares, but of a long time. Thirdly it is alledged, that within sixe thousand yeares from the creation of the world, shall appeare in the heauens straunge coniunctions, and positions of the starres, which signifie nothing else but the subuersion of the state of the world: nay, some haue noted that the end thereof should haue beene in the yeare of our Lord, a thousand five hundred eightie eight: their writings are manifest: but we finde by experience that this opinion is false and friuolous, and their grounds be as false and friuolous. For no man can gather by the ordinarie course of the heauens the extraordinarie change of the whole world.

The second opinion is, that the end of the world shall be three yeares and an halfe after the reuealing of Antichrist. And it is gathered out of the places in *Daniel* and the Revelation, abused. Where a time and halfe a time signifie not three yeares and an halfe,

Psal, 90. 4.

A certen number put for an vncerten.

halfe, but a short time. And therefore to take the words properly, is farre from the meaning of the holy Ghost. For marke, if the end shall be three yeares and an halfe after the reuealing of Antichrist, then may any man know before-hand the particular moneth wherein the end of the world should be, which is not possible.

Now the truth which may be auouched against all, is this, that no man can know or set downe or coniecture the day, the week, the moneth, the yeare or (d) the age, wherein the second coming of Christ and the last iudgement shall be. For Christ himselfe saith, *of that day and houre knoweth no man, no not the angels in heauen, but God only:* nay Christ himselfe as he is man, knew it not. *Math. 24. 36.* And when the disciples asked Christ at his ascension, whether he would restore the kingdome vnto Israel, he answered, *It is not for you to know the times and seasons, which the father hath put in his owne power.* And Paul saith, *Of the times and seasons, brethren, you haue no neede that I write vnto you. For you your selues know perfectly that the day of the Lord shall come, euen as a thiefe in the night.* Now we know that a man that keepeeth his house, can not coniecture or imagine when a thiefe will come: and therefore no man can set downe the particular time or age, when Christ shall come to iudgement. This must we hold steadfastly, and if we reade the contrarie in the writings of men, we are not to beleue their sayings, but account of them as the deuices of men, which haue no ground in Gods word.

To come to the third point, namely the signes of the last iudgement, they are of two sorts: some goe before the coming of Christ, and some are ioyned with it. The signes that goe before, are in number seuen, recorded distinctly by the holy ghost. The first, is the preaching of the Gospell through the whole world. So our Saviour Christ saith, *this Gospell of the kingdome must be preached through the whole world for a witnesse vnto all nations, and then shall the end come.* Which place must thus be vnderstood; not that the Gospell must be preached to the whole world at any one time, for that (as I take it) was neuer yet seene, neither shall be; but that it shall be published distinctly and successiue at seuerall times: and thus vnderstanding the words of Christ, if we consider the time since the Apostles daies, we shall finde this to be true, that the Gospell hath bene preached to all the world: and therefore this first signe of Christs

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comming

comming is already past and accomplished.

2. Theff. 2. 3. The second signe of his comming, is the reuealing of Antichrist, as Paul saith, *The day of Christ shall not come before there be a departure first, and that man of sine be disclosed, even the sonne of perdition, vvhich is Antichrist.* Concerning this signe, in the yeare of our Lord 602. Gregorie the eight Pope of Rome, auouched this solemnly as a manifest truth, that whosoever did take to himselſe the name of Vniuersall Bishoppe, the same was Antichrist. Now fīue yeares after, Boniface succeeding him, was by Phocas the Emperour entituled, Vniuersall Bishop, pastour of the Catholicke Church, in the yeare of our Lord 607. and of all Popes he was the first knowne Antichrist, and since him all his succelſours haue taken vnto them the same title of Vniuersall and Catholicke Bishop, whereby it doth plainly appeare, that at Rome hath beene and is the Antichrist. And this signe is also past.

1. Theff. 2. 3. The third is, a generall departing of most men from the faith. For it is said in the place before named, *let no man deceiue you : for the day of Christ shall not come, except there be a departing first.* General departure hath bin in former ages. When Arius spread his heresie, it tooke such place that the whole world almost became an Arian. And during the space of 900. yeares from the time of Boniface, the popish heresie spread it selfe ouer the whole earth, and the faithfull seruants of God were but as an handfull of wheat in a mountaine of chaffe, which can scarce be discerned. This signe is in part already past, neuer thelesse it shall continue to the end, because men shall continually depart from the faith. And the nearer the end of the world is, the more Satan rageth and seekes to bring men into his kingdome. Therefore it standeth vs in hand to labour for the knowledge of true religion, and hauing learned it, most heartily to loue the same.

2. Tim. 3. 1. The fourth signe is, a generall corruption in manners. This point the Apostle sets downe at large, saying, *Toward the later daies shall come perillous times, vvherein men shall be louers of themselves, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, vnholly, and vvithout naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traytors, heady, high minded, louers of pleasures more then louers of God, &c.* This generall corruption in the manners of men, is noted by our Sauour Christ, when he saith, *When he commeth he shall* scarce

scarce finde faith upon the earth. This signe hath beene in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iustly, soberly, and faithfully, doing the duties of his calling to God and man.

The fifth signe of Christs comming stands in terrible and grieuous calamities. For Christs disciples asking him a signe of his comming, and of the end of the world, he saith, *There shall be warres & rumours of warres, nation shall rise against nation, & realme against realme: and there shall be pestilence and famine and earthquakes in diuers places, and men shall be at their wits endes.* These haue bin in former ages. In the first three hundred yeares after Christ, were ten most fearefull persecutions: and since in Europe the Church of God hath bin wonderfully persecuted by the Antichrist of Rome in the hundred yeares last past.

The sixth signe is, an exceeding deadnes of heart, so as neither iudgements from heauen, nor the preaching of the word shall moue the hearts of men. So Christ saith, It shall be in the comming of the sonne of man, as it was in the daies of Noe, & in the daies of Sodom: *they knew nothing til the flood came, & fire from heauen destroyed them all.* This signe vndoubtedly is manifest in these our daies, howsoever it hath bin also in former times. For where are any almost that are moued with Gods iudgements, or touched at the preaching of the word, nay rather men harden their hearts, & become secure & careles. The small fruit that the word of God bringeth forth in the liues of men, shewes this to be most true.

The seuenth & last signe, set downe by the Apostle Paul is, that there shall be a calling of the Iewes before the Lord come to iudgement: but of the time when this calling shall be, of the maner how, or the number of them that shall be called, ther is no mention made of in the word of god: Now it is likely that this signe is yet to come.

These are the signes that goe before the comming of Christ, all which are almost past, and therefore the end can not be farre off. Now followes the signe that is ioyned with the comming of Christ, called *the signe of the sonne of man.* What this signe is, we find not in the Scriptures. Some think it to be the signe of the crosse; but that is friuolous: some, the glorie and maiestie of Christ, which shall be made manifest in his appearance: which seemes to be otherwise by the very words of Christ. *Then (saith he) shall appear the signe of the sonne of man, &c. and then they shall see him come*

in the clouds of heauen with power and great glory: where he distinguisheth the one from the other. But I rather coniecture it to be the burning of heauen and earth with fire, at the very instant of Christs comming, mentioned by *Peter*. We must not here dispute whence this fire shall come, or how it shall be kindled, for that the word of God hath concealed: and where God hath not a mouth to speake, there we must not haue an eare to heare.

2. Pet. 3. 11.

The vses to be made hereof, are these: When S. Peter had set downe the change that shal be at the comming of Christ, & that heauen & earth must be purged with fire, he makes this vse thereof. *Seeing all things must be dissolued, what manner of men ought we to be in holy conuersation and godlines?* and the reason is good. For if heauen and earth must be changed and purged at Christs comming, then much more ought we to be changed and to put off the old man of sinne, and to become new creatures created after the image of God in righteousness and true holines. If the brute creatures must be renewed by fire, then much more are we to labour that the fire of Gods spirit may burne vp sinne and corruption in vs, and so change vs that we may be readie for him against his comming: els heauen and earth it selfe shall stand vp in iudgement against vs to our condemnation. Secondly, the consideration of this, that the world shall be consumed with fire, teacheth vs moderation and sobrietie in the vse of Gods creatures, as in costly buildings, gorgeous attire, and such like. What madness is this, to bestow all that we haue, on such things, as at the day of iudgement shall be consumed with fire. For looke whatsoeuer abuse shall come to Gods creatures by our folly; the same shall then be abolished. Thirdly, we must consider that the cause why heauen and earth must be consumed with fire, is mans sinne, by meanes whereof they are made subiect to vanity and corruption. Here then we haue iust occasion to acknowledge the greatness and wretchednesse of our sinnes. If any of vs had but seene the Iewes leprolie, it would haue made vs to wonder: for the contagion thereof did infect not only the whole man, but his garments also that were about him, and sometime the walls of his house: but howsoeuer we cannot now see that leprosie among vs, yet we may see a worse. For the leprosie of our sinns doth not only infect our garmets, & the things about vs, with our bodies, but euen the high heauens & the earth are stained with the contagion thereof,

thereof, & are made subiect to vanity & corruption: yea by sin in vs the most glorious creatures in them; as the Sunne, Moone, and Starres are become subiect to vanitie. Oh then, how wretched is the heart of man, that makes no bones of sinne, which is the most noysome thing in all the world, the stinke wherof hath infected both heauen and earth. If wee could consider this, wee would not be so slacke in humbling our selues for the same as we are. We cannot abide to looke on a poore lazarus full of blanes & soares: but if we could see our sins in their right colours, they would make vs seeme vnto our selues ten thousand times more ougly then any lazarus man can be; the contagion thereof is so great and noisome, that the very heauens which are many thousand miles distant from vs, are infected therewith. Yet here wee are to know, that this fire shall not consume the substance of heauen and earth, but onely change the qualitie, and abolish the corruption which our sinnes haue brought vpon them.

The fourth point to be considered, is the manner of the last iudgement, in which we may obserue two things: I. who shall be iudge? II. The proceeding of this iudge. The first is expressed in this article; *From thence he shall come to iudge. He, that is, Christ Iesus the second person in Trinitie.* For the father hath committed all iudgement vnto him. It is indeed an action common to all the three persons in Trinitie, but yet the execution thereof appertaines vnto the sonne. The father indeede doth iudge the world, but yet by the sonne. But some may obiekt, that the *Apostles shall sit on twelue thrones and iudge the twelue tribes of Israel.* And Saint Paul saith, *The Saints shall iudge the world.* How then is this true, that Christ is the onely iudge of the world. *Aus.* The authoritie of iudgement and giuing sentence at the last day is proper to Christ alone, and doth not belong either to the Apostles, or to the Saints: and they shall iudge at the last day onely as witnesses and approouers of Christs iudgement. At the great day of a life beside the iudge, the iustices on the bench are also in a manner iudges, not that they giue sentence, but because by their presence they approoue and witness the equitie of the sentence of the iudge: so the definitiue sentence doth belong to Christ: and the Apostles and Saints doe nothing but approoue, and being present giue assent to his righteous sentence.

The whole proceeding of the last iudgement may be reduced to seauen points or heads. The first is the coming of the iudge

Luk. 21.35.

in the clouds. Here at the first may be demanded, why Christ holds the last iudgement rather on earth then in heauen. *Ans.* He doth it for two causes. One, the creature to be iudged hath sinned here vpon earth: and hee proceedes after the manner of earthly iudges, who hold their sessions and assises there where trespasses are commonly committed. The second, because the diuell and his angels are to be iudged, and it is a part of their punishment to be cast out of heauen. For no vncleane thing may come into this heauenly Ierusalem, and therefore they now remaine in the lower parts of the world, and there must be iudged. Furthermore, the second coming of Christ is sudden, as the coming of a thiefe in the night. He will come when the world thinketh not of him, as the snare doth on the bird. The consideration wherof must teach vs the same duties which our Sauour Christ taught the men of his time. First he teacheth them what they must not doe: for he knowing all things knew also the disposition of mans heart, and therefore saith, *Take heede to yourselves, lest at any time your hearts be oppressed with surfeiting & drunkennesse, and the cares of this life, lest that day come vpon you vnawares.* For these sinnes benumme the heart, and steale away all grace. This exhortation in these our daies is most needefull. For mens hearts are like the smithes stithie, the more they are beaten with the hammer of Gods word, the harder they are. Secondly, hee teacheth them what they must doe: *Watch therefore* (saith hee) *and pray continually: that ye may be counted worthie to escape all these things that shall come to passe, and that ye may stand before the sonne of man.* But you will say: how may wee bee found worthie to stand before Christ at that day? *Ans.* Doe but this one thing: for your liues past bee humbled before God, and come vnto him by true, heartie, and vnfeined repentance, bee chaunged and become newe creatures: pray vnto him earnestly for the pardon of your sinnes in Christ, and pray continually that God will turne your hearts from your olde sinnes euery day more and more: and then come the last iudgement when it will, ye shall be found worthie to stand before Christ at his coming. The repentant sinner is he, that shall finde fauour in the sight of God at that day. The consideration hereof may mooue vs to change our liues. Those which were neuer yet humbled for their sinnes, let them now beginne: and those which haue alreadye begunne, let them goe forward and continue. But the

diuill

diuell will crie in the hearts of some men, that this exhortation is as yet needelesse: for the day of iudgement is not neare, because all the signes thereof are not yet passed. *Ans.* Suppose the day of iudgement be farre off, yet the day of thy death can not be so: for the common saying is true, to day a man, to morrow none. Now looke as death leaueth thee, so shall the day of iudgement finde thee. Impenitent *Cain* died long since, and yet the day of iudgment whē it commeth, shall finde him impenitent still. The same thing may be said of *Saul*, *Achitophel*, and *Indas*. They died desperately & impenitent, & the Lord shall finde them so at his cōming. So will it be with thee, whatsoeuer thou art that repentest not. Death may come vpon thee the next day, or the next houre, therefore watch and pray. Prepare thy selfe against the day of death, that at the day of iudgement thou maiest bee found worthie to obtaine fauour in the light of the Lord. Securitie doth ouerwhelme the world; but let vs for our parts learne to prepare our selues daily: for if the day of death doe leaue thee vnworthie, then the Lord Iesus at his comming shall finde thee vnworthie: and the diuell shall stand before thee and accuse thee, thy conscience shall condemne thee, and hell shall bee readie to swallow thee vp. If this admonition take no place in thy heart, then at the day of iudgement it shall stand against thee, and bee a bill of inditement to thy further condemnation.

The second point followeth, that Christ after that he is come in the cloudes shall sitte in a throne of glory, as the soueraigne iudge of heauen and earth, after the manner of earthly kings, who when they will shew themselves vnto their subiects in maiestie, power, and glorie, vse to ascend into the thrones of their kingdomes, and there to shew themselves and appeare in state vnto all the people. Now what this throne is, and how Christ sits in the same, the Scripture hath not reuealed, and therefore I will not stand to search. Yet here must we further marke, that this appearance of his in endles glorie and maiestie shall bee most terrible and dreadfull to the vngodly, and therefore in *Daniel* *Dan. 7. 9.* his throne is said to be like a flame of fire, and at the very sight hereof men shall desire the mountaines to fall vpon them, and the hills to couer them.

The third point, is the citing of all men and of the angels before his maiestie in that day, there to answer for themselves.

Ioh. 5. 28.

This citing shall bee done by the voice of Christ, as he himselfe saith: *In that day all that are in the graues shall heare his voice, and they shall come forth.* And here we are to consider two things: I.

Marth. 24. 31.

1. The 1. 4. 6.

the power of his voice: II. the ministerie whereby it shall bee vttered. For the first, no doubt the power of this voice shall bee vnspeakeable, and therefore it is compared to a trumpeter, the loudest and shrillest of all muscall instruments; and to the crie of the marriners, whose manner hath bin in the doing of any businesse with all their strength at one instant to make a common shout. And sensible experience shall manifest the force thereof. For it shall cause all the dead euen from the beginning of the world to rise againe, though they haue lien rotten in the earth many thousand yeares: and all vncleane spirits shall bee forced and compelled, will they nill they, to come before Christ; who shall bee vnto them a most fearefull and terrible iudge, neither man nor angel shall be able to absent or hide himselfe: all without exception must appeare, as well high as low, rich as poore: none shall be able to withdraw themselves, no not the nightie Monarches of the earth.

Marth. 24. 32.

Furthermore, this voice shall be vttered by angels. As in the Church Christ vseth men as his ministers by whom he speakes vnto his people: so at the last day he shall vse the ministerie of angels, whome he shall send forth into the foure windes to gather his Elect together: and therefore it is likely that this voice shall be vttered by them. And by this which hath beene said, we must be moued to make conscience of all sinne. For there is no auoiding of this iudgement, wee can not absent our selues, no excuse will serue the turne: euen the most rebellious of all creatures whether man or angel, shall be forced to appeare: and therefore it stands vs in hand, while we haue time in this life, to looke vnto our estates, and to practise the dutie of christianity, that when wee shall beecited before his glorious maiestie at the last day, we may be cleared and absolued.

Marth. 25. 32.

The fourth point is, the separation of the sheepe from the goates, the good from the badde; for when all the kinreds of the earth, and all vncleane spirits shall stand before Christ, sitting in the throane of his glorie: then as a good shepheard hee shall separate them one from an other, the righteous from the wicked, and the elect from the reprobate. Hee which knoweth the hearts of all men, knoweth also how to doe this, and hee will doe

doe it. This full and finall separation is reserved to Christ, and shall not be accomplished till the last day. For so it is in the parable, that the tares must grow with the wheate till haruest, & then the reapers must separate them, and gather the wheate into the barne, but the tares must be burned with vnquenchable fire. By the consideration of this one point, we learne diuers things. I. that in the Church of God in this world, good and badde are mingled together, elect and reprobate: and we are not to imagine any perfection of the Church of God vpon earth, as many haue dreamed, which when they could not finde, they haue therefore forsaken all assemblies. I confesse indeede that the preaching of the word is the Lords sanninge, whereby he clenseth his Church in part, but yet the finishing of this worke shall not be before the last iudgement. For when the ministers of God haue done all that they can, yet shall the wicked be mingled with the godly. Therefore the Church is compared to a barne flore, where is both wheate and chaffe: and a corne field, where is both tares and good corne: and a draw nette, wherein is both good fish and badde. Secondly, whereas this separation must not be before the end of the world, hence we learne the state of Gods Church in this life. It is like a flocke of sheepe mingled with goates, & therefore the condition of Gods people in this world, is to be troubled many waies by those with whome they liue. *Ezech. 34. 18,* For goates vse to strike the sheepe, to annoy their pasture, and to make their water muddie that they cannot drinke of it: therefore we must prepare our selues to beare all annoyances, crosses, and calamities that shall befall vs in this world by the wicked ones, among whome we liue. Thirdly, we are taught, that howsoeuer the goates and the sheepe be very like, and feede in one pasture, and lie in one fold all their life time: yet Christ can and will seuer them asunder at the last day. Therefore, considering as we are borne of Adam we haue the nature of the goate, yea of the wilde beast, & not of the sheepe; it stands vs in hand to lay aside our goatish conditions, and to take vnto vs the properties of the sheepe of Christ, which he expreseth in these words, *My sheepe* (saith he) *heare my voyce, I know them, and they follow me.* And the properties are three; to know him, to be knowne of him, and to follow him, namely in obedience: and he that findes them all in himselfe, weareth the brand and marke of the true sheepe of Christ: but contrariwise they that make profession of Christ,

Math. 13. 30.

Ezech. 34. 18.

Ioh. 10. 27.

and yet therewithall ioine not obedience, howsoeuer the world may account of them, they are but goates and no sheepe. Let vs therefore with the knowledge of Christ ioine obedience to his word, that when the day shall come that the goates must be separated from the sheepe, we may be found to be in the number of the true sheepe of Christ. We may deceiue men both in life and death, and beare them in hand that we are sheepe, but when the iudgement shall come, wee cannot deceiue Christ: hee it is that formed vs, he knowes our hearts, and therefore can easily discern what we are.

2. Cor. 5. 10.

The fifth thing is the triall of euery mans particular cause, a point especially to be considered. For as at the barre of an earthly iudge, the malefactor is brought out of the prison and set before the iudge, & there examined: euen so in that great day, shall euery man without exception be brought before the Lord, to be tried. But how shall this triall be made? *Ans.* By workes: as the Apostle saith, *Wee must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body according to that he hath done, whether it be good or euill.* And the reason is, because workes are the outward signes of inward grace and godlinesse. And though we be iustified by faith alone without workes, yet may we be iudged both by faith and workes. For the last iudgement doth not serue to make men iust that are vniust, but onely to manifest them to be iust indeede, which were iust before and in this life truly iustified. The consideration of this very point should moue vs all to repent vs of our sins past and to reforme our selues throughout, and to be plentiful in all good workes. And vndoubtedly if we seriously thinke vpon it, it will hold vs more straightly to all good duties, then if with the Papists, we held iustification by workes.

Reu. 20. 12.

Furthermore, in this triall two things must be skanned: I. how all mens workes shall be made manifest: II. by what meanes they shall be examined. Of the manifestation of euery mans worke, S. Iohn speaketh, *And I saw* (saith he) *the dead both great & small stand before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of these things which were written in the bookes according to their works.* God is said to haue bookes not properly, but because all things are as certain & manifest to him, as if he had his Registers in heauen to keepe rolles and records of them. His bookes are three; the booke of Providence,

dence, the booke of Iudgement, the booke of Life. The booke of his prouidence is the knowledg of all particular things past, present, to come. Of this the Psalmist speaketh, *Thine eyes did see me* Psal. 136. 16. *when I was without forme: for in thy booke were all things written which in continuance were fashioned, when there was none of them before.* The booke of iudgement is that whereby he giues iudgement: and it is two-fold. The first is Gods knowledge or prescience, in which all the affaires of men, their thoughts, words, & deeds, are as certainly knowne and set downe, as if they were put in bookes of record. We may forget our sinnes, but God keeps them in a register; he knowes them euery one. The second booke is euery mans particular conscience, which also brings to remembrance and testifies what men haue done, and what they haue not done. The booke of life is nothing else but the decree of Gods election, in which God hath set downe who be ordained to life eternall. 1. 4. 3.

Now the opening of these bookes is a thing wherein the endles power of God shall most notably shew it selfe. For when we shall stand before the iudgement seate of Christ, he then knowing all things in his eternall counsell, shall reueale vnto euery man his own particular sins, whether they were in thought, word, or deede, and then also by his mightie power he shall so touch mens consciences, that they shall afresh remember what they haue done. Now indeede, the wicked mans conscience is shut vp as a closed booke; but then it shall be so touched, and as it were opened, that he shall plainly see and remember all the particular offences which at any time he hath committed; and his very conscience shall be as good as a thousand witnesses: whereupon he shall accuse and vtterly condemne himselfe. The consideration of this ought to terrifie all those that liue in their sinnes: for howsoeuer they may hide and couer them from the world; yet at the last day, God will be sure to reueale them all.

Now after that mens works are made manifest, they must further be tried whether they be good or euill. And that shall be done on this manner. They that neuer heard of Christ must be tried by the law of nature, which serues to make the inexcusable before God. As for those that liue in the Church, they shall be tried by the Law and the Gospell, as Paul saith, *As many as haue* Rom. 2. 12. *liued by the law, shall be iudged by the law.* And againe, *At the* 1. 4. 3. *day of iudgement God shall iudge the secrets of our hearts according to*

his Gospell. And, *By faith Noah builded an arke, whereby he condemned the old world.* If this be true, then we must in the feare of God heare his word preached and taught with all reuerence, & make conscience to profit by it. For otherwise in the day of iudgement when all our workes shall be tried by it, the same word of God shall be a bill of inditement, and the fearefull sentence of condemnation against vs. Therefore let vs be humbled by the doctrine of the law, and willingly embrace the sweet promises of the Gospell: considering it is the onely touchstone, whereby all our words, thoughts, and workes must be examined.

The sixt point in the proceeding of the last iudgement, is the giuing of sentence, which is twofold: the sentence of absolution, and the sentence of condemnation, both which are to be obserued diligently, that we may receiue profit thereby. And first of all Christ shall beginne his iudgement with the sentence of absolution; which shewes, that he is readie to shew mercy and slow to wrath. In this sentence we are to consider foure points: I. a calling of the elect to the kingdome of heauen: II. the reason thereof: III. a repleie of the elect: IV. the answer of Christ to them againe. The calling of the elect is set downe in these words, *Come yee blessed of my father, inherit the kingdome prepared for you from the beginning of the world.* And the words are to be obserued one by one. *Come yee blessed*] Though Christ now sit in glorie and maiestie in iudgement, yet he ceaseth not to shew his tender affection of loue vnto his chosen. And this ouerthroweth the opinion of the Church of Rome, which would haue vs rather to come vnto Christ by the intercession of Saints, then by our selues immediatly, because he is now exalted in glorie and maiestie. But marke, when he was here on earth, he said, *Come vnto me al ye that are heauie laden, and I will ease you.* And when he shall be most glorious in maiestie and power at the day of iudgement, he will then also say, *Come yee blessed of my father:* and therefore we may resolue our selues, that it is his will now, that we should come vnto him without any intercession of Saints. *Yee blessed of my father*] The elect are here called the blessed of God, because their righteousnesse, saluation, and all that they haue, springs of the meere blessing of God. Nothing therefore must be ascribed to the worke of man. *Inherit*] that is, receiue as your inheritance: therefore the kingdome of heauen is Gods meere gift. A father giueth no inheritance vnto his sonne of merite, but

but of his free gift: whereupon it followes, that no man can merit the kingdome of heauen by his workes. [*The kingdome*] that is, the eternall estate of glorie and happinelle in heauen: therefore in this life wee must so vse this world, as though wee vsed it not: all that we haue here is but vaine and transitorie: and all our studie and endeauour must be to come to the kingdome of heauen. [*Prepared*] Here note the vnspeakeable care of God for the faithfull. Had hee such care to prouide a kingdome for his children before they were? then we may assure our selues, hee will haue greater care ouer them now, when they haue a being. [*For you*] that is, for the elect and faithfull. Hence it appeares that there is no vniuersall election whereby (as some suppose) God decrees that all and euery man shall be saued. Indeepe if he had said, *Come ye blessed of my father, inheris ye the kingdome prepared for all but receiued of you*, it had bin something, but hee saith onely, *prepared for you*: and therefore all were not chosen to saluation.

The reason of this calling, is taken from workes as from signes, in these words, *For I was hungrie, and ye gaue me meate, &c.* When hee saith, *for I was hungrie*, he meanes his poore and distressed members vpon earth: & therby he signifies vnto vs that the miseries of his seruants are his own miseries. Thus the Lord saith in *Zacharie*. *He which toucheth you, toucheth the apple of mine eye.* And when *Saul* was going to persecute them in *Damasco* & elsewhere that called on the name of Christ, he cried from heauen, *Saul, Saul, why persecutest thou me?* And this is a notable comfort to Gods Church and people, that they haue an high priest, who is touched with the feeling of our infirmities: and if he account our miseries his owne miseries, then no doubt he will pittie our estate and make vs able to beare the worst. [*And yee gaue me meate*] Here we note, that the principall workes of men are those which are done to the poore members of Christ. We are indeede to helpe all, in as much as they are our very flesh & the creatures of God; but the rule of *S. Paul* must bee reioyned, *Do good to all, but especially to those that are of the household of faith.* Many are of minde that the best workes are, to build Churches and Monasteries, but Christ tels vs here, that the best worke of all is to releue those that be the liuing members of his mysticall body.

The third point is the replie of the Saints to Christ againe; in these words, *Lord, when saw we thee an hungred, and fed thee, &c.*

They doe not denie that which Christ auouched, but doe, as I take it, standing before the tribunal seate of God, humble themselves, having still an after-consideration of the infirmities and offences of their liues past. Here note then, that it is a Satanicall practise for a man to bragge of his workes and to stand vpon them in the matter of iustification before God. And wee must rather doe as the Saints of God doe, abase our selues in regard of our sinnes past.

The last point is the answer of Christ to them againe, in these words, *Verily, I say vnto you, in as much as ye did it to the least of these my brethren, you did it to me.* A most notable sentence: and it serueth to teach vs, how wee should behaue our selues in doing workes of mercie, which are duties to be performed in this life. We are not to doe them of any sinister respect, as for praise of men or commoditie, but we must propound vnto our selues the partie to whome we doe any good, and in him looke on Christ and so doe it, as vnto Christ and for Christs sake onely: and this is a good worke indeede. Christ saith, *Who soeuer shall giue a cuppe of colde water to a disciple in the name of a disciple, shall not lose his reward.* It is but a small gift, but yet the manner of doing it, namely, in the name of a disciple, that is, in respect that hee is a member of Christ, doth make it an excellent worke of mercy. It is a speciall marke of a childe of God to shew mercie on a Christian because he is a Christian. If any would know whether he be a Christian or no, let him search himselfe, whether he loue a man, and can doe good vnto him, because he is a childe of God, and a member of Christ. For this is a plaine argument, that he also is the childe of God. Many can loue, because they are loued againe, but to loue for Christ his sake, is a worke of Christ in vs and a speciall gift of God.

Mark. 10. 42.

The sentence of condemnation followes in the second place: and it containes foure points: I. the reiection of the vngodly: II. the reason of their reiection: III. the defence which the wicked make for themselves: lastly, the answer of Christ to them againe. The reiection of the wicked is vttered by a terrible sentence, *Away from me ye cursed into hell fire.* The vse hereof in generall is two-fold. First, it serueth to awake and excite all men and women in the world whosoever they be that shal heare it, to looke vnto their owne estates. It is wonderfull to see what great security raigeth euery where in these our daies. Men goe on

on in sinne from day to day and from yeare to yeare without repentance, nothing at all fearing the sentence of condemnation at the last day; like vnto many which for the obtaining of other mens goods, are neither by the feare of arraignment or imprisonment kept in good order. The occasions of security are twofold: I. the prosperity of the wicked, who of all men liue most at ease without trouble, either in body or in minde. II. Gods patience and long suffering; as *Salomon* saith, *Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill.* *Eccles. 8. 11.* But to awake all those which liue in this security, they must remember that howsoeuer the Lord God doth now deferre his iudgement, yet there is a day wherein he will noway shew mercy and long suffering, when they shall heare this fearefull sentence of condemnation pronounced against them, *Away from me ye cursed.* The second vse is to the godly: It serueth to nurture them and to keepe them in awe before God: and no doubt, this was a principall cause why this sentence was here penned by the holy Ghost. A wise master of a family will checke his seruant, and if the cause require, correct him in his chilles presence, that the childe it selfe may learne thereby to feare and stand in awe of his father: so Christ the most careful and wise gouernour of his Church hath set downe this sentence of condemnation against the wicked, that the children of God in this world whensoever they shall heare or reade the same, might be moued thereby to stand in feare of God, and more dutifully performe obedience vnto his commandements. *Away from me.* Here wee may learne, what a blessed thing it is for a man to haue true fellowship with Christ in this world. For in the day of iudgement the punishment of the wicked is to be cut off from him, and drinen away from his presence. Now hee that would haue fellowship with God after this life, and escape that punishment, must seeke to haue it in this life: and he that will not seeke to haue fellowship with him in this life, shall neuer haue it after in the day of iudgement. Againe, let vs marke that it is nothing to draw neere vnto Christ with our lips, if the heart be not with him: for such as come nere with the lippe and keepe aloofe in the heart, shall heare the sentence pronounced, *Away from me ye cursed;* and shall be seuered as farre from Christ, as hel from heauen. Therefore let vs not content our selues with formall profession, but open the doores of our hearts,

that the king of glorie may come in. *Yee cursed.*] They are cursed who are borne in sinne and liue in their sinnes, and all the daies of their liues so perseuere to the last gaspe without seeking recovery. Whosoever he bee, that is in this estate, the curse of God hangeth ouer his head, and will so doe till he get reconciliation with God in Christ. This beeing so, aboue all things in this world wee must labour to be at peace with God, and neuer cease nor be quiet with our selues till we haue the same wrought and sealed in our hearts. For before such time as we be in Gods fauour, his fearefull curse hangs ouer our heads, and if we so perseuere without repentance, the day will come when we shall heare this fearefull sentence pronounced against vs: *Away from me yee cursed into hell fire.* What hell fire is, we must not curiously search, but rather giue our whole indeauour to learne how we may auoid it: as when a mans house is on fire, his care must be, not to search how it came, but rather how to quench it: yet we are to know thus much, that by hel fire is not meant any bodily flame, but it signifies the seazing of the fearefull and terrible wrath of God both on body and soule for euer. For howsoeuer the body be subiect to burning with bodily fire, yet the soule being spirituall can not burne; and therefore hell fire is not a materiall fire, but a grieuous torment, fitly resembled thereby. *Prepared for the diuell and his angels.*] There is in every mans heart by nature this corruption; whereby when he sinneth, hee thinks that there is no daunger but all is well, hauing as *Esai* saith, made a *covenant with hell*. But here consider, that, although the diuell was once an angel of light, yet when he had sinned, he could not escape hell: it was prepared euen for him. How then shall vngodly men, which are not halfe so wily, thinke to escape?

Now followeth the reason of their reiection in these words: *For I was an hungred and ye gaue mee no meate, &c.* Hence wee learne these two points: that all mans religion and seruing of God is in vaine, if so be wee shew no compassion toward the poore members of Christ, in feeding, cloathing, lodging, and visiting of them. For we must thinke, that many of those against whome this reason shall be brought, did know religion and professe the same, yea they prophesied in the name of Christ, and called on him, saying, *Lord, Lord*: and yet the sentence of condemnation goeth against them, because they shew no compassion toward the members of Christ, and therefore it is a principal

virtue,

vertue, and a speciall note of a christian, to shew the bowels of compassion towards his needy brethren. Here againe we note, that it is not sufficient for vs to abstaine from euill, but we must also doe good. For it is not said, I was an hungred and yetooke from me, but, *When I was hungry ye gaue me no meate.* They are not charged with doing euill, but, for not doing good. Saint Iohn saith, *The axe is laid to the roote of the tree,* and the reason followes, not because the tree bare euill fruit, but *because it bare not good fruit*: therefore it must be cast into the fire. This condemnes a bad opinion of all worldly men, who thinke that all is well, and that God will be mercifull vnto them, because they doe no man harme. Thus we see how the diuell blinds the eyes of men: for it will not stand for payment at the day of iudgement to say, I haue hurt no man, vnlesse we further doe all the good we can.

The third point is the defence which impenitent sinners make for themselves in these wordes, *Lord, when saw we thee an hungred, or thirstie, or naked, or in prison, or sicke, and did not minister vnto thee?* Thus in their owne defence, that which Christ saith, they gainsay, and iustifieth themselves. Here marke the nature of all impenitent sinners, which is to sooth and flatter themselves in sinne, and to maintaine their owne righteousness, like to the proud Pharisee in his prayer, who bragged of his goodnesse, and said, *Lord, I thank thee, that I am not as other men are, extortioners,* Luk. 18. 10. &c. & in the very same maner ignorant persons of all sorts among vs, iustifie themselves in their strong faith, and bragge of their zeale of Gods glory, and of their loue to their brethren, and yet indeede shew no signes thereof. And truely we are not to maruell when we see such persons to iustifie themselves before men, whereas they shall not be ashamed to doe it at the day of iudgement before the Lord Iesus himselfe.

The last point, is Christs answer to them again in these words: *Verily, I say vnto you, in as much as ye did it not to one of the least of these, yee did it not to me.* This sentence being repeated againe, doth teach vs the lesson which we learned before, that when we are to shew compassion to any man, especially if he be a member of Gods Church, we must not consider his outward estate or his baseness, in that he wants foode or raiment, but behold Christ in him, not respecting him as a man, but as a member of Christ. This it is, that must mooue vs to compassion, and cause vs to make a supply of his wants more then any respect in the world

beside. And surely when Christ in his members comes to our dores and complains that he is hungry and sicke, and naked, if our bowels earne not towards him, there is not so much as a sparke of the loue of God in vs.

The seuenth point in the proceeding of the last iudgement is, the retribution or reward in these words: *and they shall goe into euerlasting paine, and the righteous into life eternall.* How doe the wicked enter into hell & the godly into heauen? *Ans.* By the powerfull and commanding voice of Christ, which is of that force, that neither the greatest rebell that euer was among men, nor all the diuels in hell, shall be able to withstand it. And seeing that after the day of iudgement we must remaine for euer either in heauen or in hell, we are to looke about vs and to take heede vnto our hearts. Indeed if the time were but a thousand or two thousand yeares, then with more reason men might take liberty to themselves: but seeing it is without end, we must be most carefull through the whole course of our liues so to liue and behaue our selues, that when the day of iudgement shall come, we may auoid that fearefull sentence of euerlasting woe & cōdemnation, which shall be pronounced against the wicked. And whereas all wicked men shall go to hell at Christs commandement, it teacheth vs, willingly to obey the voice of Christ in the ministry of the word. For if we rebell against his voice in this world, when in the day of iudgment sentence shal be pronounced against vs, we shal heare another voice, at the giuing wherof, we must obey whether we will or no, and thereupon goe to euerlasting paine, whether we would not. Let vs therefore in time deny our selues for our sins past, and only rely vpon Christ Iesus for the free remission of them all; and for the time to come, lead a new reformed life.

Thus much of the order of Christ his proceeding at the day of iudgement. Now follow the vses thereof, which are either comforts to Gods Church or duties for all men. The first comfort or benefit is this, that the same person which died for vs vpon the crosse to worke our redemption, must also be our iudge. And hence we reape two speciall comforts. I. The people of God shall hereby inioy full redemption from all miseries and calamities which they had in this life. So Christ himselfe speaking of the signes of the end of the world saith to his disciples; *When you see these things, lift up your heads: for your redemption draweth nere.* Then he shall wipe all teares from their eies. Secondly, we shall hereby

hereby haue a finall deliuerance from all sinne. Now what a ioyfull thing it is, to be freed from sinne, may plainly appeare by the cry of S. Paul: *O wretched man that I am, who shall deliuer me from this body of death?* And certen it is, that he which knowes what sinne is, and seriously repents him of the same, would with all his heart to be out of this world, that he might leaue off to sinne, and thereby cease to displease God.

The second comfort is this: the godly in this world haue many enemies: they are reuiled, slandered, and often times put to death: well, Christ Iesus at the day of iudgement will take euery mans case into his owne hand: he will then heare the complaint of the godly, howsoever in this world they found no remedy: and then he will reuenge their blood that is shed vpon the earth, according to their prayer. This comfort is to be considered especially of all those that are any way persecuted or molested by the wicked of this world. Apoc. 6. 10.

Now follow the duties to be learned of euery one of vs, and they are diuers. First, the consideration of the last iudgement serueth to teach all ignorant persons and impenitent sinners, repentance and humiliation for their sinnes, and to moue them with all speede to seeke vnto Christ for the pardon of the same. When Paul preached to the Athenians, he willed them to repent vpon this ground and reason, *because the Lord hath appointed a day wherein he will iudge the world in righteousness.* Act. 17. 31. To speak plainly; we can be content to heare the word, and to honour him with our lippes, yet for the most part, all is done but for fashions sake: for still we liue in our old sinnes: our hearts are not turned: but in the feare of God let vs bethinke our selues of the time, when we shall come before the iudge of heauen and earth, and haue all our sinnes laid open; and we must answer for them all. This is the point which the holy Ghost vseth as a reason to moue men vnto repentance: and assuredly if this will not moue vs, there is nothing in the world will. Secondly, to this purpose Paul saith, *If wee would iudge our selues, wee should not be iudged.* 1. Cor. ii. 31. Wouldst thou then escape the iudgement of Christ at the last day? then in this life iudge thy selfe. Now a man in iudging of himself, must performe foure things: I. he must examine himselfe of his own sinnes: II. he must confesse them before the Lord, III. hee must condemne himselfe; and as a iudge vpon the bench, giue sentence against himselfe. Lastly, he must plead pardon, and cry

vnto God as for life and death, for the remission of all his sinnes: and he that doth this vnfaignedly shall neuer bee iudged of the Lord at the last day: but if wee slacke and neglect this duty in this life, then vndoubtedly there remains nothing but eternall wee in the world to come.

1. Cor. 4. 3.

Rom. 14. 10.

Thirdly, by this we may learne, one not to iudge or condemne another, as Paul saith, *Iudge nothing before the time vntill the Lord come, who lighten things that are in darkenesse, and make the counsels of the hearts manifest.* And Christ saith, *Iudgement is mine: and, Iudge not, and yee shall not be iudged.* And againe Paul saith to the Romanes, *Why doest thou iudge thy brother? for we must all appeare before the iudgement seate of Christ: but some will aske, how doth one iudge another? Ans. Thus: I. when a man doth well, to say of him that he doth euill: II. when a man doth euill, then to make it worse? III. when a thing is doubtfull, to take it in the worst part.* And by any of these three waies wee are not to iudge either of mens persons or of their actions.

A& 24. 15.

Fourthly, we must endeavour our selues to keepe a good conscience before God and before all men. This is the practise of Saint Paul, who in consideration and hope of a resurrection vnto iudgement as well of the iust as of the vniust, endeauoured himselfe to haue alwaies a cleare conscience both towards God and towards men. His example is worthy our marking and imitation; for fewe there be that vpon this occasion make any conscience either of duty to God or to their brethren.

Reu. 14. 7.

Fifthly, the last iudgement must stirre vs vp to a reuerend feare of God, and cause vs to glorifie him: as the angell saith in the Revelation, *Feare God and giue glory to him: for the houre of his iudgement is come.* And doubtlesse if any thing in the world wil mooue a man to feare the Lord, it is this, to remember the fearefull and terrible day of iudgement.

Now hauing spoken hitherto of the first person the Father, & also of the Sonne, it followeth in the next place to speake of the third person in these words, *I beleue in the holy Ghost.* In which we may consider two things, the title of the person, and the action of faith, repeated from the beginning. The title is, *Holy Ghost, or Spirit.* It may here be demaunded, how this title can be fit to expresse the third person, which seemes to be common to the rest: for the father is holy, and the sonne is holy: againe, the father is a spirit, and the sonne is a spirit. *Ans.* Indeede the father and

and the sonne are as well to be tearmed holy in respect of their natures, as the third person: for all three subsisting in one and the same godhead, are consequently holy by one and the same holinesse: but the third person is called holy, because beside the holinesse of nature, his office is to sanctifie the Church of God. Now if it be said that sanctification is a worke of the whole Trinity, the answer is, that although it bee so, yet the worke of sanctification agrees to the holy Ghost in speciall manner. The father sanctifieth by the sonne and by the holy Ghost: the sonne sanctifieth from the father and by the holy Ghost: the holy Ghost sanctifieth from the father and from the sonne by himselfe immediately: and in this respect is the third person tearmed holy. Again, the third person is tearmed a Spirit, not only because his nature is spirituall (for in that respect the father is a spirit and the sonne is a spirit;) but because hee is *spired* or *breathed* from the father and from the sonne, in that hee proceeds from them both. Thus wee see there is a speciall cause why the third person is called the *Holy Ghost*.

Now the action of faith which concernes the third person, is to *beleue in him*. Which is, **I.** to acknowledge the holy Ghost as he hath reuealed himselfe in the word. **II.** In speciall, to beleue that he is my sanctifier and comforter. **III.** To put all the confidence of my heart in him, for that cause. In these words are comprised foure points of doctrine, which are to be beleued concerning the holy Ghost. The first, that he is very God. For wee are not to put our affiance or confidence in any but in God alone. And no doubt the penners of the Creede in that they prefixed these words, *I beleue in*, before the article of the third person, meant thereby to signifie, that he is true God, equall with the father and the sonne, according to the tenour of the Scriptures themselves. Peter saith to Ananias: *Why hath Satan filled thine heart, that thou shouldst lie vnto the Holy Ghost?* and continuing the same speech, he changeth the tearme onely, and saith, *Thou hast not lied vnto men, but vnto God.* Whereby he insinuateth that the Holy Ghost is very God. In the vision of the Prophet *Isai*, the words by him set downe are thus: *I heard the voice of Iehoua. saying, Whome shall I send, &c. and he said, Goe and say to this people: Yee shall heare indeede, but yee shall not vnderstand.* But *Paul* quoting the same place, spake on this manner: *Well spake the holy Ghost by Esay the Prophet, saying, Goe vnto this people* Act. 28. 15.
and

and say onto them. Now these places beeing compared together make it plaine, that the title of *Iehoua*, agreeth to the Holy Ghost. But yet the enemies of this truth which thinke, that the Holy Ghost is nothing else but the action or the operation of God, object out of the Scriptures to the contrary: I. God knoweth the Sonne: the Holy Ghost knoweth not the Sonne: for none knoweth the Sonne but the Father: ergo the Holy Ghost is not God. *Ans.* That place excludeth no person in Trinity, but onely creatures, & false gods, and the meaning is this: None, that is, no creature, or idol god, knoweth the Son of God, but the Father. And the opposition is made to exclude creatures, not to exclude the Holy Ghost. Again they object, that the Holy Ghost maketh request for vs with groanes & sighes that can not be vttered: therefore (say they), the Holy Ghost is not God, ibut rather a gift of God. For he that is true God, cannot pray, groane, or sigh. *Ans.* Pauls meaning is therby to signifie that the Holy Ghost causeth vs to make requests, & stirreth vp our hearts to groane & sigh to God: for he had said before, we haue receiued the spirit of adoption, whereby we crie, *Abba, Father*. Yet further, they object the words of the angel *Gabriel* to the virgin *Marie*, saying, *The vertue of the most high hath ouer-shadowed thee*: and hence they gather, that if the Holy Ghost be the vertue of God, then hee is not God indeed. *An.* As Christ is called the Word of God, not a word made of letters or syllables, but a substantiall word, that is, being of euer of the same substance with the Father: so in this place the Holy Ghost is called the vertue of the most highest, not because he is a created quality, but because he is the substantiall vertue of the Father and the Sonne: and therefore God equall with them both. Furthermore they alleadge, that neither the scriptures nor the practise of the Primitiue Church doth warrant vs to pray to the Holy Ghost. *Ans.* It is not true. For whensoever we direct our praier to any one of the three persons, in him wee pray to them all. Besides wee haue example of praier made to the Holy Ghost in the word of God. For *Paul* saith to the *Corinthians*, *The grace of our Lord Iesus, the lone of God the Father, and the fellowship of the Holy Ghost be with you all*. And the words are as if *Paul* had said thus; O Father, let thy loue, O Sonne, let thy grace, O Holy Ghost, let thy fellowship be with them all. And therefore this first doctrine is true, and as wel to be beleued as any other, that the Holy Ghost is God.

The

Matth. 11. 27.

Rom. 8. 26.

Rom. 8. 15.
Luk. 1. 31.

2. Cor. 13. 13.

The second point is, that the Holy Ghost is a distinct person from the Father and the Sonne. Hereupon the articles touching the three persons are thus distinguished; I beleue in the Father, I beleue in the Sonne, I beleue in the Holy Ghost. This point also is consonant to the Scriptures which make the same distinction. In the baptisme of Christ, the Father vttereth a voice from heauen, saying, *This is my beloued Sonne in whome I am well pleased*: and not the Sonne, or the Holy Ghost. Secondly, the Sonne stood in the water, and was baptised by *Iohn*, and not the Father, or the Holy Ghost. Thirdly, the Holy Ghost descended from heauen vpon Christ in the forme of a doue; & not the Father, or the Sonne, but the Holy Ghost alone. Christ in his commission vnto his disciples, saith, *Go teach all nations, baptizing them into the name of the Father, the Sonne, and the Holy Ghost*. Now if the Holy Ghost had bene the same person either with the Father, or with the Sonne, then it had bene sufficient to haue named the Father and the Sonne ohely. And the distinction of the third person from the rest, may be conceiued by this, that the Holy Ghost is the Holy Ghost, & not the Father or the Sonne.

The third point to be beleueed is, that the Holy Ghost proceedeth from the Father and the Sonne. For a further prooffe hereof, consider these places. *Paul* saith, *Yee are not in the flesh, but in the spirit: for the spirit of God dwelleth in you. But if any man haue not the spirit of Christ, he is not his*. And againe, *Because yee are sonnes, God hath sent forth the spirit of the Sonne into your hearts*: where we may obserue, that the Holy Ghost is the spirit both of the Father and of the Sonne. Now the Holy Ghost is called the spirit of the Father, not onely because hee is sent of him, but because he proceedeth from the Father; as *Christ* saith to his disciples: *When the comforter will come, whome I shall send vnto you from the Father, euen the spirit of truth which proceedeth of the Father, he shall testifie of me*. And therefore likewise he is the spirit of the Sonne, not onely because he is sent of the Sonne, but also because he proceedeth from him. Againe, in the Trinity the person sending doth communicate his whole essence and substance to the person sent. As the Father sending the Sonne doth communicate his essence and substance to the Sonne. For sending doth presuppose a communication of essence. Now the Father & the Son send the Holy Ghost: therefore both of them communicate their substance and essence vnto the same person.

Ioh. 14. 16.

Thirdly Christ saith, *The Holy Ghost hath receined of mine, which he shall shew vnto you*, namely knowledge and truth, to be reuealed vnto his Church. Whence we may reason thus: the person receiuing knowledge from an other, receiues essence also: the Holy Ghost receiues truth and knowledge from Christ to be reuealed vnto the Church: and therefore first of all he hath receiued substance and essence from the Sonne. But some peradventure will say, where is it written in all the Bible in expresse words, that the Holy Ghost proceedes from the sonne as hee proceedes from the father. *Ans^w.* The scripture saith not so much in plaine tearmes; yet we must know that that which is gathered forth thence by iust consequence, is no lesse the truth of God, then that which is expessed in words. Heretupon all Churches, saue those in Greece, with one consent acknowledge the truth of this point.

The fourth and last point is, that the holy Ghost is equall to the father and the sonne. And this wee are taught to acknowledge in the Creede, in that we doe as well beleue in the Holy Ghost as in the father and the sonne. And though the Holy Ghost be sent of the father and the sonne, yet (as I haue said before) that argues no inequality (for one equall may send another by consent) but order onely, whereby the Holy Ghost is last of all the three persons. Againe, in that the Holy Ghost receiueth from the sonne, it prooues no inferiority. Because he receiues from the sonne whatsoeuer hee receiues by nature, and not by grace. And he receiues not a part, but all that the sonne hath, sauing the proprietie of his person.

Job. 33. 4.
Gen. 1. 2.

Now follow the benefits which are giuen by the Holy Ghost, and they are of two sorts: some are common to all creatures, & some are proper to men. The benefit of the Holy Ghost common to all creatures, is the worke of creation and preseruatiō. For all things were created and made, and afterward preserued by the Holy Ghost. So *Elihu* saith, *The Spirit of God hath made me*. And *Moses* saith, *In the beginning the Spirit mooued vpon the waters*. The phrase is borrowed from a bird, who in hatching of her yong ones, sits vpon the egges, mooues her selfe vpon them, and heats them. And so likewise the holy Ghost in the beginning did by his owne power cherish and preserue the masse or lump whereof all things were made, and caused it to bring forth the creatures. This beeing euident, that the Holy Ghost hath a stroke

Brooke in the worke of creation and preferuation, we must vnfaignedly acknowledge that we were first created, and since that time continually preferred by the benefite euen of the third person.

The benefits proper vnto men, are of two sorts: some are common to al men both good and badde, and some proper to the elect and faithfull. The benefits common to all men are diuers: I. the gift of practising a particular calling. As in the body seuerall members haue seuerall vses; so in euery society seuerall men haue seuerall offices and callings, and the gifts whereby they are enabled to performe the duties thereof, are from the holy Ghost. Iud. 6. 34.
When Gedeon became a valiant captaine to deliuer the Israelites, it is said he *was clothed with the spirit*. Bezaleel and Aboliab Exod. 31. 3.
being set apart to build the tabernacle, were filled with the *spirit of God* in wisdom and in vnderstanding, and in all workmanship, to finde out curious workes, to worke in gold and in siluer, and in brasse; also in the art to set stones, and to carue in timber, &c. By this it is manifest, that the skill of any handicraft is not in the power of man, but comes by the holy Ghost. And by this we are taught to vse all those gifts well, whereby wee are enabled to discharge our particular callings; that they may serue for the glory of God, and the good of his Church: and those that in their callings vse fraud and deceit, or els liue inordinately, doe most vnthankfully abuse the gifts of God, and dishonour the spirit of God the author of their gifts, for which thing they must giue an account one day.

The second gift common to all, is Illumination, whereby a man is enabled to vnderstand the will of God in his word. The Heb. 6. 4.
Iewes in the reading of the old testament had a vaille ouer their hearts: and the like haue all men by nature, to whome the word of god is foolishnesse. *Paul* at his conuersion was smitten blind, and skales were vpon his eyes: the like also be ouer the eyes of our mindes; and they must fall away, before wee can vnderstand the will of god. Now it is the work of the holy ghost to remooue these skales and filmes from our eyes. And for this very cause he is called *the anointing* and *eye-salue*: for as it doth cleare the 1. Ioh. 3. 20.
eyes, and take away dimmenesse from them, so doth the holy Apoc. 3. 18.
ghost take away blindness from our mindes, that we may see into the truth of gods word. This being a common gift, and received both of good and badde, it standeth vs in hand not to

Luk. 12. 47.

content our selues with the bare knowledge of the word, but but therewithall we must ioine obedience, and make conscience thereof, or else that will befall vs which Christ foretold, that he which knoweth his masters will and doth it not, shall be beaten with many stripes.

1. Cor. 12. 10.

The third gift of the holy ghost, is the gift of prophecy, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not giuen to euery man, yet is it common both to good and badde. For in the day of iudgement when men shall come to Christ and say, Master we haue prophecyed in thy name, hee shall answer againe, I neuer knew you, depart from me ye workers of iniquity. Hereupon those that are in the calling of the ministry, & haue receiued the gift of prophecy, must not herewithall be puffed vp. For if they be not as well doers of gods wil, as teachers, their gifts will turne to their further condemnation. As the carpenters that built Noahs arke when the flood came were drowned, because they would not obey Noahs preaching: so those that haue the gifts of prophesie, and are builders in gods house, if they build not themselves as well as others; for al their preaching, at the day of iudgement, they shall be condemned: and therefore it standeth them in hand, not to content themselves with this, that they know and teach others gods will, but they themselves must be the first doers of the same.

Heb. 5. 10.
Gen. 30. 6.

The fourth common gift of the holy Ghost, is Abilitie to bridle and reſtaine ſome affections, ſo as they ſhall not breake out into outrageous behauiour. Haman a wicked man, and an enemy to gods Church, when he ſaw Mordecai the Iew ſitting in the kings gate, and that he would not ſtand vp nor mooue vnto him, he was full of indignation: neuertheles the text ſaith, *that he reſtrained himſelfe*. And when Abimelech an heathen king had taken Sara Abrahams wife, God ſaid vnto him: *I know that thou didſt this with an upright heart: and the text addeth further, I haue kept thee, that thou ſhouldeſt not ſinne againſt me*. And thus the Lord giueth to men, as yet without the ſpirit of ſanctification, this gift to bridle themſelues, ſo as in outward action they ſhall not praetiſe this or that ſinne. For why did not Abimelech commit adultery? ſurely becauſe God kept him from it. Againe, in the hiſtories of the heathen we may reade of many that were iuſt, liberall, meeke, continent, &c. and that by a generall operation of the

the holy ghost that represseth the corruption of nature, for the common good. Here then if any man aske, how it commeth to passe that some men are more modest and ciuill then others, seeing all men by nature are equally wicked, the answer may be, not as the common saying is, because some are of better nature then others (for all the sonnes of Adam are equall in regard of nature: the child new borne in that respect is as wicked as the eldest man that euer liued) but the reason is, because God gives this common gift of restraining the affections, more to some then to others. This must be considered of vs al. For a man may haue the spirit of God to bridle many sinnes, and yet neuer haue the spirit to mortifie the same, and to make him a new creature. And this being so, we must take heede that we deceiue not our selues. For it is not sufficient for a man to liue in outward ciuility, and to keepe in some of his affections vpon some occasion, (for that a wicked man may doe) but wee must further labour to feele in our selues the spirit of God, not onely bridling sinne in vs, but also mortifying and killing the same. Indeepe both of them are the good gifts of Gods spirit, but yet the mortification of sinne is the chiefeest, being an effectuall signe of grace, and proper to the elect.

The fifth grace and gift of the Holy Ghost is, to heare and receiue the word of God with ioy. In the parable of the sower, one kinde of badde ground are they; *which when they haue heard, receiue the word with ioy.* And this is that, *Luk. 8. 13.* which the authour of the Hebrues calles the *tasting of the good word of God, and of the powers of the world to come.* We know that there is great difference betweene tasting of meate and eating of it. They that sit downe at the table doe both tast and eate, but they that dresse the meate doe onely see and tast thereof: so it is at the Lords table. Many there be that haue this gift, truely both to tast and eate of the bodie and blood of Christ offered in the word and Sacraments: and some againe doe onely taste and feele the sweetenesse of them and reioyce therein, but yet are not indeede partakers thereof. Now if this be so, then all those which heare the word of God must take heede how they heare, and labour to find these two things in themselves by hearing: **I.** that in heart and conscience they be thoroughly touched and humbled for their sinnes: **II.** that they be certainly assured of the fauour

and loue of god in Christ, and that the sweete promises of the gospel doe belong to them : and in consideration hereof they must make conscience of all sinne both in thought, word, and deede, through the whole course of their liues. And this kinde of hearing bringeth that ioy which vanissheth not away.

Thus much of the benefits of the holy ghost common to all men both good and bad: now follow such as are proper to the elect, all which may be reduced vnto one, namely the *Inhabitation of the spirit*, whereby the elect are the temples of the holy ghost: who is said to dwell in men, not in respect of substance (for the whole nature of the holy ghost can not be comprised in the body or soule of man) but in respect of a particular operation: and
 1 this dwelling stands in two things. The first that the holy ghost doth abide in them, not for a time onely, but for euer: for the word, *dwelling*, noteth perpetuity. Secondly, that the holy ghost
 2 hath the full disposition of the heart, as when a man commeth to dwell in an house whereof he is Lord, he hath liberty to gouerne it after his owne will. Now this disposition of the hearts of the faithfull by the holy ghost, stands in fise speciall and notable giftseuery oneworthy our obseruation.

Esa. 54. 11.
Ioh. 17. 3.

1. The first is a certen knowledge of a mans owne reconciliation to god in Christ. As it is said in Esai, *By his knowledge my righteous seruant shall iustifie many.* And Christ saith, *This is life eternall that they know thee to be the onely very God, and whome thou hast sent Iesus Christ.* This knowledge is not generall, for then the diuels might be saued; but it is particular, whereby a man knoweth god the father to be his father, and Christ the redeemer, to be his redeemer, and the holy ghost to be his sanctifier and comforter. And it is a speciall worke of the holy ghost, as Paul saith, *The spirit of God beareth witnesse to our spirits, that wee are the children of God.* And, *We haue receiued the spirit which is of God, that we might know the things that are giuen vnto vs of God.*

Rom. 8. 16.
1. Cor. 2. 12.

Ioh. 3. 5.

Math. 3. 11.

2. The second gift is regeneration, whereby a man of a limme of the diuell is made a member of Christ, and of a child of satan (whome euery one of vs by nature doe as liuely resemble as any man doth his owne parent) is made the child of god. Except a man (saith our Sauour Christ) *be borne againe by water & the spirit, he cannot enter into the kingdome of heauen.* Iohn Baptist in saying that Christ baptized with the holy ghost and fire, compares the spirit of god to fire and water. To fire for two causes:

1. as

I. as it is the nature of fire to warme the body that is benumbed and frozen with colde: so when a man is benumbed and frozen in sinne, yea when he is euen starke dead in sinne, it is the property of the Holy Ghost to warme and quicken his heart, & to reuiue him. **II.** Fire doth purge and eate out the dross from the good mettall: now there is no dross nor canker that hath so deeply eaten into any mettall as sinne into the nature of man, and therefore the Holy Ghost is as fire to purge and eate out the hidden corruptions of sinne out of the rebellious heart of man. Againe, the Holy Ghost is compared to cleare water for two causes: **I.** man by nature is as drie wood without sappe, & the property of the Holy Ghost is as water to supple and to put sappe of grace into the dead and rotten heart of man. **II.** the property of water is to cleanse and purifie the filth of the body: euen so the Holy Ghost doth spirituallly wash away our sinnes, which are the filth of our nature; and this is the second benefit of the Holy ghost. By this we are taught that he which would enter into the kingdome of God, & haue the Holy ghost to dwell in him, must labour to feele the worke of regeneration by the same spirit: and if a man would know whether hee haue this worke wrought in him or no, let him marke what *S. Paul* saith, *They that are of the spirit, sauour the things that are of the spirit: but they that liue after the flesh, sauour the things of the flesh.* Rom. 8. 5. If therefore a man haue his heart continually affected with that which is truly good, either more or lesse, it is a certain token that his wicked nature is changed, and he regenerate: but contrariwise if his heart be alwaies set on the pleasures of sinne, and the things of this world, he may iustly suspect himselfe that hee is not regenerated. As for example: if a man haue all his minde set vpon drinking and gulling in of wine and strong drinke, hauing little delight or pleasure in any thing else, it argues a carnall minde and vnregenerate, because it affects the things of the flesh; and so of the rest. And on the contrary, he that hath his minde affected with a desire to doe the will of God, in practising the workes of charity and religion, he I say, hath a spirituall and a renewed heart, and is regenerate by the Holy ghost.

The third worke of the Holy ghost is, to gouerne the hearts of the elect: this may be called spirituall regiment. A man that dwelleth in a house of his owne, orders and gouernes it according to his owne will: euen so the Holy ghost gouernes all them

Rom. 8. 4.

in whome he dwelleth, as Paul saith *they that are the sonnes of God are ledde by his spirit*, a most notable benefit: for looke where the holy ghost dwelleth, there hee will bee Lord, governing both heart, minde, will, and affections; and that two waies: I. by repressing al bad motions vnto sin, arising either from the corruption of mans nature, from the world, or from the diuell. II. by stirring vp good affections and motions vpon euery occasion: so it is said, *The flesh* (that is, the corruption of mans nature) *lusteth against the spirit*: and the spirit (that is, grace in the heart) *lusteth against the flesh*; and that after a double sort: first by labouring to ouer-master and keepe downe the motions thereof: secondly, by stirring vp good motions and inclinations to piety and religion. In *Esay* the Holy ghost hath most excellent titles:

Gal. 5. 17.

The spirit of the Lord: the spirit of wisdom and understanding: the spirit of counsell, and of strength: the spirit of knowledge, and of the feare of the Lord. Now he is so called, because he stirres vp good motions in the godly, of wisdom, of knowledge, of strength, of vnderstanding, of counsell, and of the feare of the Lord. And Saint Paul saith, that the fruits of the spirit are ioy, peace, loue, long suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, &c. all which are so tearmed, because where the Holy ghost ruleth, there hee ingendreth these good gifts and motions of grace: but among al

Esa. 11. 2.

the inward motions of the spirit, the most principall are these: I. an vtter disliking of sinne, because it is sinne. And that is, when a man hath an eye not so much to an other mans sinnes, as to his owne, and seeing them, is truly sorrowfull for them, and disliketh them, and himself for them; not so much because there is a place of torment, or a day of iudgement to come, wherein he must answer to God for them all: but as if there were no hell or iudgement, because God is displeased by them, who hath beene vnto him a most louing and mercifull Father in redeeming him by

Gal. 5. 22.

Christ. The second is an hungry desire aboue all things in this world, to be at vnity with God in Christ for the same sinnes. This is a motion of the Holy Ghost, which no man can haue but he in whom the Holy ghost doth dwell. The third, the gift of hearty praier. For this cause the H. ghost is called the *spirit of supplications*, because it stirreth vp the heart, and makes it fit to pray: and therefore Paul saith, that the spirit of God helpeth our infirmities: for we know not what to pray as we ought, but the spirit it selfe maketh request for us with sighes which cannot be expressed. This is an ordinary work of the Holy ghost in all that beleeeue: and he that would

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Zach. 12. 10.

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Rom 8. 26.

know whether hee haue the spirite dwelling truly in his heart, shall knowe it by this: A mother carrieth her child in her armes; if it crie for the dudge, and sucke the same, it is aliuē: beeing obserued many daies together, if it neither crie nor stirre, it is dead. In like manner it is an vnfallible note of a true childe of God to crie to his Father in heauen by prayer, but hee that neuer crieth, nor feeleth himselfe stirred vp to make his moane to God, is in a miserable case, and he may well bee thought to bee but a dead childe; and therefore let vs learne in praier vnfeinedly to powre out our soules before God, considering it is a speciall gift of the Holy Ghost bestowed on the children of God.

The fourth worke of the Holy ghost in the heart of the elect is, comfort in distresse, and therefore our Sauour Christ calleth him *the comforter whome he will send*: and in the Psalme he is called *the oyle of gladnesse*, because he maketh glad the heart of man in trouble and distresse. There be two things that fill the heart full of endlesse griefe: the first, outward calamities, as when a man is in any danger of death, when hee loseth his goods, his good name, his friends, and such like. The second thing is, a troubled conscience, whereof Salomon saith, *A troubled spirit, who can beare it?* and of all other it is the most heauie and grievous crosse that can bee. When as the hand of God was heauie vpon *Iob*, this was the forest of all his affliction, and therefore he cryeth out that the arrowes of the almightie did sticke in his soule. Now what is the comfort in this case? *Answer*: In the midst of all our distresses the Holy ghost is present with vs, to make vs reioyce and to fill vs with comforts that no tongue can expresse out of the word of God and specially the promises thereof. And hereupon, the vngodly man when afflictions befall him, is ready to make away himselfe, because he wants the comfort of the Holy ghost.

The last benefit wrought in the hearts of the elect is, the strengthening of them to doe the weightiest duties of their callings: and hence the Holy ghost is called *the spirit of strength*. There be diuers things to be done of a Christian man that are farre beyond the reach of his power; as first, when hee seeth his own sinnes & is truly humbled for them, then to lift vp the hand of faith to heauen, & therby to catch hold on the mercy of God in Christ, is the hardest thing in the whole world; and this doe al

those know to be true in some part, which know what it is to be-
 2 leue. Secondly, it is as hard a thing in the time of temptation
 to resist temptation, as for drie wood to resist the fire when it
 3 begins to burne. Thirdly, when a man is put to his choice, ei-
 ther to lose his life, goods, friends, and all that he hath, or else to
 forsake religion; euen then to forsake al & to stick vnto Christ,
 4 is a matter of as great difficulty as any of the former. Fourthly,
 when a man wanteth the ordinary meanes of Gods prouidence,
 as meate, drinke, and cloathing, then at the very same instant to
 acknowledge Gods prouidence, to reioyce in it, and to reply
 thereon, is as much as if a man should shake the whole earth. It
 is against our wicked nature to trust God, vnlesse he first lay
 downe some pawne of his loue and mercy to vs. How then, will
 some say, shall any one bee able to doe these things? *Ans.* The
 Holy ghost is the spirit of strength, and by him we do all things,
 as *Paul* saith, *I am able to doe all things through the helpe of Christ*
which strengtheneth me.

Phil. 4. 13.

Concerning these gifts of the holy ghost, two questions may
 bee moued. First, what is the measure of grace in this life? *Ans.*
 Small, in respect. In this world, we receiue, as *Paul* saith, not the
 tenths, but the *first fruits of Gods spirit*: and the *earnest of the spirit*.
Rom. 8. 23. Now the first fruits properly are but as an handfull or twaine of
 3. *Cor. 1. 22.* corne, to a whole corne-field, containing many acres and fur-
 longs of ground. And the earnest in a bargaine, it may be, is but
 a penie laid down for the paying of twenty 1000. pound. The se-
 cond question is, whether the graces of the holy ghost may be
 wholly lost or not? *Ans.* The common gifts of the spirit may
 be lost and extinguished. But the gifts proper to the Elect can
 not. Indeede they may be diminished and couered as coales vnder
 ashes, and as the sappe in the roote of the tree in the winter
 season, not appearing at all in the branches; and the feeling of
 them may be lost: but they can not either finally or totally bee
 abolished. It is true that God doth forsake his children; but that
 is onely in part, as he *left* *Ezechias* to prooue and trie what was in his
 heart. A mother that loues her childe most tenderly, sets it down
 in the floore, lets it stand, and fall, and breake the face, and al this
 while shee hides her selfe, not because her purpose is to leaue her
 childe quite, or to make it hurt it selfe; but that when shee taketh
 it vp againe, it may loue her the better. So dealeth the holy
 ghost with men to make them see their owne weakenesse and
 frailty:

2. Chr. 32. 31.

fraillie: he hides himselfe as it were in some corner of the heart for a season, that they may the more earnestly hunger after grace, the want whereof they feele.

The vse of this article whereby we confesse that we beleue in the holy ghost is manifold. First, considering that all the gifts which any man hath, whether they be gifts of knowledge in the word of God, or of humane learning, or againe gifts whereby men are inabled to practise their trades or handicrafts, do come not from our selues but from the holy ghost, we are taught this duty. Looke what gifts soeuer we for our parts haue receiued of the spirit of God, we must vse them so, as they may euer serue for the glorie of God and good of our brethren, and not to the practising and setting forth of any manner of sinne, and by consequent to the seruice of the diuell. For that is as if a man receiuing riches and reuenues of his prince, should straight way goe to the princes enemy and employ them for his benefit; which were a point of exceeding trecherie.

Furthermore, in euery place the greater part of men are blind and ignorant persons both young and old; and aged folkes, as they are ignorant themselves, so they nuzzle vp their youth in ignorance. Conferre with them, you shall finde that they can say nothing but that which may be learned by common talke, as that there is a God, and that this God must be worshipped: but aske them further of the meanes of their saluation, and of their duties to God and man, and they will answer you, that they are not booke-learned: tell them further that the ordinary meanes to bring men to knowledge is the preaching of the word, which if they will not vse, they shall be inexcusable, they will say, alas, we are dull of memorie, and cannot learne. Well, for all this, thou saiest thou beleuest in the holy ghost, and he is thy schoolemaster to teach thee: though thy capacity be dull, yet he is able to open thine vnderstanding: for as there is outward teaching by the minister, so the worke of the holy ghost is ioyned withall to enlighten the conceit of the minde, that they which heare the word with reuerence may profit thereby and get knowledge. But if for all this men will not learne, but remaine ignorant still, then let them marke the example of the sonnes of Eli: he in some part did rebuke them for their wickednes, but yet they would not obey; and the reason is there set downe, *because the Lord would destroy them.* In the same manner howsoeuer we may not iudge of
 Z z any

any mans person, yet this may be said, that if men refuse to heare the word of God when they may, or if in hearing they will not obey, it is a fearefull signe that God will at length destroy them. When a trumpet is sounded in a mans eare, and he lies still, not stirring at all; he is certainly dead. And surely when the trumpet of the Gospell is sounded in the eares of our hearts, if we awake not out of our sinnes to newnes of life, we are no better then dead men before God. Wherefore the case being thus dangerous, and the punishment so great, let vs labour in time for the knowledge of Gods will, and preuent Gods iudgements before they light vpon vs.

Thirdly, as the Apostle saith, *If we liue in the spirit, we must walke in the spirit*, that is, if we be dead vnto sinne by the power of the holy Ghost, and be raised vnto newnes of life, then we must walke in the spirit. Now to walke in the spirit, is to lead our liues in shewing forth the fruits of the spirit. In Esay the holy Ghost is compared vnto water powred forth on the drie land, which maketh the willowes to blossome and to beare fruit: wherefore those that haue the gifts of the spirit must be trees of righteousness bringing forth the fruits of the spirit, which (as they are set downe by Paul) are principally nine.

Gal. 5. 22.

Esa. 44. 3. 4.

1. Tob. 3. 18.

The first fruit is *loue*, which respects both god and man. Loue vnto god is an inward and spirituall motion in the heart, whereby god is loued absolutely for himselfe. This loue shewes it selfe in two things: I. when a mans heart is set and disposed to seeke the honour and glorie of God in all things. II. when a man by all meanes strives and endeauours himselfe to please God in euery thing, counting it a most miserable estate to liue in the displeasure of God: and the heart that is thus affected, can haue no greater torment then to fall into sinne, whereby God is offended and his displeasure prouoked. By these two signes a man may know whether he loue God or no, and by them also must he testifie his loue. Now our loue to man, is a fruit of this loue of God: for God is to be loued for himselfe: man is loued for God. This loue must not be in shew onely, but in deede and action. S. *John* biddeth vs not to loue in word and tongue onely, but in deede and truth. Brotherly loue doth not alwaies lie hidde, but when an occasion is offered, it doth breake forth into action; it is like fire, which though for a time it be smothered, yet at length it breakes forth into a flame. And so much loue a man sheweth

sheweth to his neighbour, as he hath; and where none is shewed, none is.

The second fruit is *joy*, when a man is as glad at the good of his neighbour as at his owne good: and this is a special worke of the holy Ghost. For the nature of man is to pine away, and to grieve at the good of another; and contrariwise it is a worke of grace to reioyce thereat. Paul saith, *Reioyce with them that reioyce.* Rom. 12. 15. And this was the holy practise of the friends and neighbours of *Zacharias* and *Elizabeth*, when *Iohn Baptist* was borne, *they came* Luk. 1. 58. *and reioyced with them.*

The third fruit of the spirit is *peace*. Of this *Paul* speaketh most excellently, saying, *If it be possible, as much as in you is haue peace with all men.* It is nothing els but concord which must be kept in an holy manner, with all men, both good and badde, so farre forth as can be. *Isa* the Prophet speaking of the fruits of the Gospell saith, *The wolfe shall dwell with the lambe, and the leopard with the kid, &c.* Where note, that in the kingdome of Christ, when a man is called into the state of grace, howsoeuer by nature he be as a wolfe, as a leopard, as a lyon, or as a beare: yet he shall then lay away his cruell nature, and become gentle, and liue peaceably with all men. Now for the practising of this peace, there are three duties especially to be learned and performed: I. rather then peace should be broken, a man must yeeld of his owne right. When *Publicanes* came to our Sauour Christ for tribute, he had a lawfull excuse: for howsoeuer he liued in low estate among them, yet he was the right heire to the kingdome, and therefore was free: neuerthelesse he stood not on his priuiledge, but calleth *Peter*, saying, *Least we offend them, goe to the sea and cast in an angle, and take the first fish that commeth up: and when thou hast opened his mouth, thou shalt finde a peece of twentie pence: take it, and giue to them for thee and me.* Here we see that our Sauour Christ, rather then he would breake the common peace, yeelds of his owne right: and so we must doe if we will be good followers of him. Secondly, when any man shall sinne either in word or in deede, specially if it be vpon infirmitie, we must auoid bitter inuectiues and mildely tell him of his fault, and in all meekenesse and loue labour for his amendment. So *Paul* teacheth vs, saying, *If any man be fallen into any fault by occasion, restore such an one with the spirit of meekenesse, considering thy selfe, least thou be also tempted, &c.* Beare ye one anothers burden. Thirdly, euery man within

Rom. 12. 18.

Esa. 11. 6.

Mat. 17. 26. 27.

Gal. 6. i.

Math. 5. 9.

the compasse of his calling, must bee a peace-maker betweene them that are at variance. This is a speciall dutie of godlinesse and christianitie, and therefore our Sauour Christ doth highly commend such, and pronounceth this blessing vpon them, that *they shall be called the children of God.*

Prou. 19. 11.

The fourth fruit of the spirit, is *long suffering*: and it standeth in two points: I. when a man deferreth his anger and is hardly brought to it: II. beeing angrie doth yet moderate the same, and stay the hotnesse of that affection. For the first, to bridle anger, it is a speciall worke of the Holy Ghost, and the meanes to attaine vnto it are these: I. not to take notice of the iniuries and wrongs done vnto vs, if they bee not of great moment; but to let them passe, as not knowing them. *Salomon* saith, *It is a mans discretion to deferre his anger.* Now how is that done? it is added in the next words, *It is the glorie of a man to passe by infirmities*: that is, when a man shall overhoothe himselfe,

Eccles. 7. 23.

either in word or in deede, to let it passe either wholly, or till a time conuenient, as though we knew not of it. The second way to defer and bridle anger is, when a man hath iniured vs either in word or deede, to thinke with our selues that we haue iniured other in the same manner: and for this cause *Salomon* saith, *Give*

Math. 7. 2.

not thine heart to all the words that men speake, least thou heare thy seruant cursing thee: for oftentimes thine heart also knoweth that thou hast cursed others. A man must not listen to euery mans words at all times: but he is to think that he hath spoken or done the same to other men, and that now the Lord meeteth with him by the like, as it is said, *With what measure ye mete, it shall be measured to you againe.* This is a thing which few consider. Euill men desire good report and would haue all men speake well of them, where as they can speake well of none: but indeede they must beginne to speake well of others before others shall speake well of them. Thirdly, a man must consider how god dealeth with him. For so often as he sinneth he prouoketh god to cast him away and to confound him eternally; yet the Lord is mercifull and long suffering. Euen so when men doe offend and iniurie vs, we must doe as god doth: not be angrie but fight against our affections, endeauouring to become patient and long-suffering as god is with vs. The second propertie of long suffering, is to keepe the affection of anger in moderation and compasse. It is not alwaies a sinne to be angrie, and therefore it is said of Christ

Christ

Christ (in whom was no blemish of sinne) that *he was angrie: yet* Mark. 3. 5. we must looke that our anger be moderate not continuing ouer long, as *Paul saith, Let not the Sunne goe downe vpon your wrath,*

The fift fruit of the spirit is *gentlenesse*, whereby a man bea-
ueth and sheweth himself friendly and courteous to euery man,
as *Paul saith to Titus, Put them in remembrance that they speake euil* Tit. 3. 2.
of no man, that they be no fighters but soft, shewing all meekenes vnto all
men, whether they be good or bad. This gentlenes standeth in these
points: I. to speake to euery man friendly and louingly. II.
to salute friendly and courteously. III. to be readie vpon eue-
ry occasion to giue reuerence and honour to euery man in his
place. It is made a question of some, whether a man is to salute
and speake vnto them that are knowne to be leud and wicked
men: but here we see what our durie is in that we are taught to
be courteous to all men both good and badde, yet so as wee ap-
prooue not of their sinnes: as for that which *Saint Iohn saith of*
false prophets, recuse them not, neither bid them God speede, it is to
bee vnderstood of giuing an outward approbation to false tea-
chers. 1. Iohn. 10.

The sixt fruit is *goodnesse*, which is, when a man is readie to doe
good and become seruiceable in his calling to al men at al times
vpon all occasions. This was to bee scene in that holy man *Iob*
he saith, that he was eyes to the blinde, and feete to the lame, a fath- Iob. 32. 19.
er vnto the poore, and when he knew not the cause, he sought it out. And
Saint Paul shewed this fruit most notably after his conuersion,
for he saith, that he was made all things to all men that he might saue 1. Cor. 9. 22.
some. He was content to vndergoe any thing for the good of a-
ny man. And as we haue heard, the godly are trees of righteous-
nesse bearing fruit not for themselues, but for others; and there-
fore *Paul in the Epistle to the Galatians giueth this rule, Do ser-* Gal. 5. 13.
uice one to another in loue. In these daies it is hard to finde these
duties performed in any places. For both practise and prouerb
is commonly this, *Euery man for himselfe, and God for vs all:* but it
is a gracelesse saying; and the contrarie must be practised of all,
that desire to be guided by the spirit.

The seauenth fruit is *faith*. Faith or fidelitie standeth in these
two duties. One, to make conscience of a lie, and to speake euery
thing whereof we speake, as we thinke it is, and not to speake one
thing and thinke another. A rare thing it is, to finde this vertue
in the world now adaies: who is he that maketh conscience of a

Psal. 15.

lie? and is not truth banished out of our coastes; considering that for gaines and outward commoditie men make no bones of glosing and dissembling? but alas, the practise is damnable, and the contrarie is the fruit of the Holy Ghost, namely, to speake the truth from the heart: and hee that can doe this, by the testimonie of God himselfe shall rest in the mountaine of his holinelle, even in the kingdome of heauen. The second point wherein fidelitie consisteth is, when a man hath made a promise that is lawfull and good, to keepe and performe the same: Some thinke it is a small matter to breake promise, but indeede it is a fruit of the flesh; & contrariwise a fruit of the spirit to performe a lawfull promise: and a mans word should be as sure as an obligation: and in conscience a man is bound to keepe promise so farre forth as he will, to whome the promise is made. Indeeede if a man be releafed of his promise, he is then free: otherwise if we promise and doe not performe, we doe not only cracke our credit before men, but also sinne before God.

The eight fruit of the spirit is *meekenesse*, which is a notable grace of God, when a man prouoked by iniuries doth neither intend nor enterprise the requirall of the same. And it stands in three duties. The first is to interpret the sayings and doings of other men in better part as much as possibly may bee. The second, when men mistake and misconsture our sayings and doings, if the matter be of smaller moment, to be silent and patient as Christ was, when hee was accused before the high priests and Pharisees: this beeing withall remembred, that if the matter be of weight and moment, we may defend our selues by soft and milde answers. The third, is not to contend in word or deede with any man, but when we are to deale with others, to speake our minde, and so an ende.

The last fruit of the spirit is *temperance*, whereby a man bridleth his appetite or lust in meate, drinke, and apparell. In bridling the lust, these rules must be obserued. I. Eating and drinking must be ioynd with continuall fasting, after this manner: Wee must not glut our selues, but rather abstaine from that which nature desireth, and as some vs to speake, leaue our stomacks crauing. II. A man must so eate and drinke, as afterward he may the better be inabled for Gods worship. Creatures are abused when they make vs vnfit to serue God. The common fault is, on the Sabbath day men so pamper themselves, as that they

they are made vnfit both to heare and learne Gods word, and sit for nothing but to slumber and sleepe: but following this rule of temperance these faults shall bee amended. III. This must be a cauear in our apparell, that we be attired according to our callings in holy comelinesse. The Lord hath threatned to visite all those that are cloathed in straunge apparell. And holy comelinesse is this, when the apparell is both for fashion and matter so made and worne, that it may expresse and shew forth the graces of God in the heart, as sobrietie, temperance, grauity, &c. and the beholder may take occasion by the apparell, to acknowledge and commend these vertues. But lamentable is the time, looke on men and women in these daies, and you may see and reade their sinnes written in great letters on their apparell, as intemperance, pride, and wantonnesse. Euery day new fashions please the world; but indeede that *holy comelinesse* which the Holy Ghost doth commend vnto vs, is the right fashion when all is done. And these are the nine fruits of the spirit, which wee must put in practise in our liues and conuersations.

Fourthly, if we beleue in the Holy Ghost, and thereupon do perswade our selues, that he will dwell in vs: wee must daily labour as we are commanded *to keepe our vessels in holinesse and honour vnto the Lord*: and the reason is good. If a man be to entertaine but an earthly prince or some man of state, hee would bee sure to haue his house in a readinesse, and all matters in order against his comming, so as euery thing might be pleasing vnto so worthie a guest: well now, behold, wee put our confidence and affiance in the Holy Ghost, and doe beleue that he will come vnto vs, and sanctifie vs, and lodge in our hearts. Hee is higher then all states in the world whatsoeuer; and therefore wee must looke that our bodies and soules be kept in an honourable and holy manner, so as they may bee fit temples for him to dwell in. *S. Paul* biddeth vs *not to grieue the holy spirit*, where the holy ghost is compared to a guest, & our bodies and soules vnto Innes: and as men vse their guests friendly and courteously, shewing vnto them all seruice and dutie: so must we doe to Gods spirit which is come to dwel and abide in vs, doing nothing in any case, which may disquiet or molest him. Now there is nothing so grieuous vnto him as our sinnes, and therefore we must make conscience of all maner of sin, lest by abusing of our selues, we doe cause the Holy Ghost (as it were) with griefe to depart from vs. When

Tit. 2. 3.

1. Thess. 4. 4.

Eph. 4. 30.

1 Sam. 6. ii.

the arke of the couenant which was a signe of the presence of God, was in the house of Obed Edom, the text saith, that the Lord blessed him and all his house: but when the Holy Ghost dwells in a mans heart, there is more then the arke of the Lord present, euen God himselfe: and therefore may we looke for a greater blessing. Now then shall wee grieue the Holy Ghost by sinning, seeing wee reape such benefite by his abode? It is said that our Sauour Christ was angrie when he came into the temple at Ierusalem, and saw the abuses therein. Now shall hee bee angrie for the abuses that are done in a temple of stone, and seeing the temples of our bodies which are not made of stone, but are spirituall, figured by that earthly temple, seeing them (I say) abused by sinne, will he not be much more angrie? Yea we may assure our selues, he cannot abide that. And therefore if wee beleue in the Holy Ghost, we must hereupon be moued to keep our bodies and soules pure and cleane. And further, to perswade vs hereunto, we must remember this, that when wee pollute our soules and bodies with any manner of sinne, we make them euen stables and styes for our wretched enemy the diuell to harbour in. For when *Satan* is once cast out, if afterward we fall againe to our olde sins and loosenes of life, and so defile our bodies, they are then most cleane and neate for him to dwell in: whereupon he will come and bring seauen other diuels worse then himselfe, and so a mans last ende shall be worse then his beginning. Now what a fearefull thing is this, that the body which should bee a temple for the Holy Ghost, by our sinnes should be made a stable for the diuell. Furthermore Saint *Paul* biddeth vs, not to *quench the spirit*. The graces of the holy spirit in this life, are like sparkes of fire, which may soone be quenched with a little water. Now so oft as we sinne, we cast water vpon the grace of God, & as much as wee can put out the same: therefore it stands vs in hand to make conscience of euery thing wherein we may offend and displease God. And we may assure our selues, that so long as we liue and lie in our corruptions and sinnes, the Holy Ghost will neuer come and dwell with vs. He is a spirit most pure and chaste, and therefore must haue an vndefiled temple to dwell in.

1. Thess. 5. 19.

Thus wee haue heard what is to be beleueed concerning the Father, Sonne, and Holy Ghost. Now, looke as wee beleue in God distinguished into three persons: so wee must remember, that when wee performe diuine worship to him, wee may distinguish

guish the persons, but we are not to seuer them: when we pray to the Father, we must not omit the Sonne or the holy Ghost, but make our prayers to them all: for as in nature they are one, and in person not diuided but distinguished: so in all worshippinge we must neuer confound or seuer the persons, but distinguish them, and worship the Trinitie in vnitie and vnitie in trinitie: one God in three persons and three persons in one God.

Hitherto we haue intreated of the first part of the Creede concerning God: now followes the second part thereof concerning the Church: and it was added to the former vpon speciall consideration. For (d) the right order of a confession did require, that after the Trinitie the Church should be mentioned, as the house after the owner, the temple after God, and the cittie after the builder. Againe, the Creede is concluded with points of doctrine concerning the Church, because whosoever is out of it, is also forth of the number of Gods children: and he cannot haue God for his father, which hath not the Church for his mother.

Question **B** made what the words are which are to be supplied in this article, *the holy Catholike Church*, whether, *I beleene*, or, *I beleene in*: and auncient expolitours haue sufficiently determined the matter. One (d) saith, *In these words, in which is set forth our faith of the godhead, it is said, In God the Father, in the Sonne, and in the holy Ghost: but in the rest where the speech is not of the Godhead but of creatures and mysteries, the preposition, In is not added that it should be, in the holy Church, but, that we should beleene there is an holy Church not as God, but as a company gathered to God. And men should beleene that there is remission of sinnes, not, in the remission of sinnes: and they should beleene the resurrection of the bodie, not, in the resurrection of bodie: therefore by this preposition the Creator is distinguished from the creatures, and things pertaining to God from things pertaining to men.* Another vpon these words, *This is the worke of God that ye beleene in him*, saith, *If ye beleene in him ye beleene him; not if ye beleene him, ye beleene in him, for the diuells beleened God, but did not beleene in him. Againe of the Apostles, we may say, we beleene Paul, but we doe not beleene in Paul: we beleene Peter, but we beleene not in Peter. For his faith that beleeneth in him, which iustifieth the vngodly, is imputed to him for righteousnesse. What is it therefore to beleene in him? by beleeuing to loue and like, and as it were to passe into him, and to be incorporated into his members.* Now

the reasons which some Papists bring to the contrary to prooue that we may beleue in the creatures, and in the Church, are of no moment. First, they alleadge the phrased of Scripture, *Exod. 14. 31. They beleued in God, and in Moses. 1. Sam. 27. 12. And Achis beleued in David. 2. Chron. 20. 20. Beleue in the Prophets and Prophet.* *Ans.* The Hebrew phrase in which the seruile letter *Beth* is vsed, must not be translated with a preposition that ruleth an accusatiue or ablatiue case, but with a datiu case on this manner. *Beleue Moses, David, the Prophets:* and it dorth not impart any assistance in the creature, but onely a giuing of credence by one man to another. Secodly they alleadge, that ancient fathers read the article on this manner, *I beleue in the holy Catholike Church.* *Ans.* Indeepe some haue done so: but by this kind of speech they signified no more but thus much, that they beleued that there was a Catholike Church.

Epiphanius in Anchor.

1. Pet. 2. 9.

Luk. 12. 32.

4 Bernard in Cant.

Thus hauing found what words are to be supplied, let vs come to the meaning of the article. And that we may proceede in order, let vs first of all see what the Church is. *The Church is a peculiar companie of men, predestinate to life euerslasting, and made one in Christ.* First I say, it is a peculiar companie of men: for *S. Peter* saith, *Ye are a chosen generation, a royal priesthood, an holy nation, and a peculiar people.* He speaks indeede of the Church of God on earth, but his saying may be also extended to the whole Church of God, as well in heauen as in earth. Now because there can be no companie vnlesse it haue a beginning and a cause whereby it is gathered: therefore I adde further in the definition, *predestinate to life euerslasting.* Noting thereby the ground and cause of the Catholike Church, namely Gods eternall predestination to life euerslasting: and to this purpose our Saviour Christ saith, *Fear not little flocke for it is your fathers will to giue you the kingdom,* signifying therby, that the first & principal cause of the Church, is the good pleasure of God whereby he hath before all workes purposed to aduance his elect to eternall saluation. Therefore one saith well, *(d) onely the elect are the Church of God.* And further, because no companie can continue and abide for euer, vnlesse the members thereof be ioyned and coupled together by some bond, therefore I adde in the last place, *made one with Christ.* This vnion maketh the Church to be the Church: and by it the members thereof, whether they be in heauen or in earth, are distinguished from all other companies whatsoever.

Now

Now this coniunction betweene Christ and the Church is a-
uouched by Saint Paul when he saith, *Christ is the head to his bo-*
die, which is his Church: and when he ascribes the name of Christ Col. 1. 8.
not onely to the person of the Sonne but to the Church it selfe,
asin the Epistle to the Galatians. *To Abraham and his seede were* Gal. 3. 16.
the promises made: he saith not, *and to his seedes,* as speaking of ma-
ny, but, *and vnto his seede,* as speaking of one, *which is Christ:* that
is, not the redeemer alone, but also the Church redeemed. For
Christ as he is man is not the onely seede of Abraham. And this
definition of the Church is almost in so many words set downe
in the Scriptures in that it is called the *Family of God,* partly in Eph. 3. 15.
heauen, and partly in earth, named of Christ: and it is also called
the *heauenly Ierusalem,* the *mother of vs all,* and, the *celestiall Ieru-* Gal. 4. 26.
salem: and, the *congregation of the first borne.* Now for the better Heb. 12. 22.
vnderstanding of the nature, estate, and parts of the Church,
two points among the rest must be considered; the efficient
cause thereof, Gods predestination; and the forme, the mysti-
call Vnion.

In handling the doctrine of *Predestination,* my meaning is,
only to stand on such points as are reuealed in the word and ne-
cessarie, tending to edification. And first I will shew what is the
truth, and secondly the contrarie falshood. In the truth I consi-
der foure things: I. what *Predestination* is: II. what is the order
of it: III. what be the parts of it: IV. what is the vse.

Predestination may thus be defined: *It is a part of the counsell of*
God, whereby he hath before all times purposed in himselfe to shew
mercy on some men, and to passe by others, shewing his iustice on them for
the manifestation of the glorie of his owne name. First, I say, it is a
part of his counsell, because the counsell or decree of God, vni-
uersally extends it selfe to all things that are: and *Predestina-*
tion is Gods decree so farre forth as it concernes the reasona-
ble creatures, especially man. Now in every purpose or decree
of God, three things must be considered; the beginning, the
matter, the end. The beginning is the will of God whereby he
willeth and appointeth the estate of his creatures: and it is
the most absolute, supreme, and soueraigne cause of all things
that are, so far forth as they haue being: hauing nothing either
about it selfe or out of it selfe, to be an impulsue cause to mooue
or incline it; & to say otherwise, is to make the will of God to be
no will. Indeepe mens wills are mooued and disposed by exter-
nall

nall causes, out of themselves borrowed from the things whereof deliberation is made, because they are to be ruled by equitie and reason: and a mans bare wil without reason is nothing. Now Gods will is not ruled by any other rule of reason or iustice, but it selfe is an absolute rule both of iustice and reason. A thing is not first of all reasonable and iust, and then afterward willed by God: but it is first of all willed by God, and thereupon becomes reasonable and iust. The manner of his purpose is a decreed manifestation of two of the most principall attributes of the godhead, mercie and iustice: and that with a limitation or restraint of mercie to some of the creatures, and iustice to some others, because it was his good will and pleasure. And we are not to imagine that this is a point of cruelty in God: for his very essence or nature is not iustice alone, or mercie alone, but iustice and mercie both together: and therefore to purpose the declaration of them both vpon his creatures ouer whome he is a soueraigne Lord, and that without other respects, vpon his very will and pleasure is no point of iniustice. The supreme end of the counsell of God, is the manifestation of his owne glory partly in his mercy, and partly in his iustice. For in common equity, the end which he propounds vnto himselfe of all his doings, must be answerable to his nature; which is maiestie and glorie, and (as I haue said) iustice and mercie it selfe.

And because *Pauls* disputation in the 9. to the Romanes gives light and sufficient confirmation to this which I now teach, I will stand a little to open and resolue the same. From the 1. verse to the 6. he sets downe his grieve conceiued for his brethren the Iewes, and therewithall, that it might not be thought that he spake of malice, he doth onely inclose and obscure manner insinuate the *Reiſſion* of that nation. This done, in the 6. verse he answers a secret obiection which might be made, on this maner: If the Iewes be reiecteſt, then *the word of God is of none effect*: that is, then the couenant made with the forefathers is void: but the couenant cannot be void: therefore the Iewes are not reiecteſt. The assumption he takes for graunted, and denies the consequence of the proposition. And the ground of his deniall is, because there is a distinction betweene man and man, cūenamong the Iewes, whereby some are indeede in the couenant, some not. And this distinction is prooued by three examples: the first in this verse, that of the children of *Jacob* the common

common parent of all the Iewes, some are *Israel*, that is, truly in the couenant as *Jacob* was: and some are not *Israel*. Now it may be further objected, that the Iewes are not onely the posteritie of *Jacob*, but the seede of *Abraham* in whome all nations of the earth are blessed: and therefore not to be reiected. And to this *Paul* answers verse 7. alleadging a second example of the distinction betweene man and man out of the familie of *Abraham*, in which some were indeede sonnes, some were not. For the prooofe of this, first he sets downe the words of the text in *Moses*, *In Isaac shall thy seed be called*: and secondly, makes an exposition of them with a collection on this manner: All they which are the sonnes of the promise are the seede of *Abraham* or the sonnes of God: but *Isaac* is a sonne of promise and not *Ismael*: therefore *Isaac* is the seede of *Abraham* and heire of the blessing, and not *Ismael*. The proposition is in the 8. verse, the assumption in the 9. verse, the conclusion in the 7. verse. Here marke, I. how he makes a double seede, one according to the flesh, the other spirituall: and two kinde of sonnes, one of the flesh, the other the sonne of the promise or the sonne of God: for he puts the one for the other. II. that the distinction betweene *Isaac* and *Ismael*, whereby one is in the couenant of grace, the other not, stands not in their fore-scene faith and vnbeliefe, and the fruits of them: but in the purpose and will of God it selfe. For *Isaac* is called *the childe of promise*, because by the vertue of it he was borne, and beleueed, and was adopted the childe of God, and made heire of the couenant giuen to *Abraham*: and therefore consequently the right of adoption befell him by the meere good pleasure of God which is the first cause of our saluation, without respect of any thing in the person of *Isaac*. For what God by his promise brings to passe in time, that he most freely decreede before all times. Now considering the Iewes might say, that *Ismael* was reiected because hee was borne of the handmaid *Hagar*, whereas they, for their parts descend of *Abraham* and *Sarai*; by *Isaac* the lawfull sonne, *Paul* addes a third example of the distinction betweene man and man out of the familie of *Isaac* in which *Jacob* was a true sonne and heire of the promise, and *Esau* was not. Now the distinction of these two persons is propounded in the 20. verse, and confirmed verse, 11, 12, 13. in which are set downe three things: I. the time of this distinction, *yer the children were borne*, and therefore *when they had neither done good nor euill*, And

this circumstance is noted, to shew, that God was not moued by any preiudice or preconsideration of *Iacobs* godlinesse and *Esaus* prophanenes to preferre the one before the other. II. the endwhy the distinction was made at this time and not afterward when they were borne, is, that the purpose of God which is according to his election might remaine sure, not of workes, but by him that calleth: that is, that by this meanes it might appeare, that when God receiues any man into the couenant of eternall life, it proceedes not of any dignitie in the man whome God calleth, but from his mercie and alone good pleasure, that his decree of sauing the elect might remaine firme and sure for euer. Hence it is manifest that there is an vnchangeable decree of election of some men: (for he that takes all and excepts none cannot be said to choose) to saluation, depending vpon the alone will of God: and therefore necessarily by the law of contraries, there is an opposite decree of reprobation: for in that God ordaineth some to eternall saluation, he testifies thereby, that his purpose is to passe by some without shewing of mercie. III. The author of this distinction, is God himselfe by his purpose before all times, which purpose he made manifest by testimonie giuen to *Rebecca*, saying, *The greater shall serue the younger*: that is, the first borne and more excellent according to the flesh, shall lose his birth-right and the blessing of his father, and in respect of titie to the couenant, be subiect to the younger. And because this testimonie concerning the freedome and seruitude of *Iacob* and *Esaus* might seeme inconsistent to procure the election of the first, and the reiection of the second, therefore *Paul* addes a second testimonie out of *Malachi*, *I haue loued Iacob and hated Esau*: that is, *I haue purposed to loue Iacob and to hate Esau*. And these words no doubt, are alleadged to expound the former place out of *Moses*, and shew that the bondage of *Esaus* was ioyned with the hatred of God, and the freedome of *Iacob* with the loue of God as tokens thereof.

Against this receiued exposition of the former words which I haue now propounded, sundrie exceptions are made. First that the prerogative of *Isaac* aboue *Ismael*, and *Iacob* aboue *Esaus*, was onely in temporarie blessings in that God vouchsafed vnto them the right of the land of *Canaan*. *Ans.* If these places are to be vnderstood of temporall blessings & not spiritual, then the Apostle hath not fitly alleadged the former examples,

to prooue the reiection of the Iewes from the Couenant. For though it be graunted, there be a difference betweene man and man, in respect of earthly blessings, yet doth it not follow that there shall be the same difference in things concerning the kingdom of heauen. If a father for some cause disinherit one or two of his children, it were absurd thereupon to conclude that hee might therefore kill any of the rest. Againe, the land of Canaan was not onely an earthly inheritance, but also a pledge and figure vnto our fore-fathers of a better inheritance in heauen: & therefore the excluding of *Ismael* & *Esau* from the land of Canaan, was a signe that they were excluded from the couenant of grace, and the right of eternall life. Some others say, that by *Iacob* and *Esau* are not meant two persons, but the two nations of the Idumeans and the Israelites. *Ans.* It is a manifest vnt ruth. For it was not possible for two nations to striue in the wombe of *Rebecca*, vnlesse wee consider them as they were comprehended vnder the two heads, to wit, the very persons of *Iacob* and *Esau*. And whereas they say that *Esau* in person neuer serued *Iacob*, but onely in his posteritie, the answer is, that *Iacob*s freedom and prerogatiues were spirituall, and not temporall, which by faith he sawe a farre off, but inioyed not: and therefore proportionally *Eau* was debased to the condition of a seruant in respect of his younger brother, not so much in respect of his outward estate and condition, as in regard of the couenant made with his auncetours from which he was barred. And though it be graunted that by *Iacob* and *Esau* two nations and not two persons are to bee vnderstood, yet all comes to one head, for the receiuing of the nation of the Israelites into the couenant, and the excluding of the nation of the Edomites, both descending of *Iacob* and *Esau*, serue as well to prooue Gods eternall election & reprobation, as the receiuing and reiecting of one man. Others say that these words, *I haue hated Esau*, are thus to bee vnderstood; I haue lesse loued *Esau* then *Iacob*. But how then shall we say that *Paul* hath fitly alleadged this text to prooue the reiection of the Iewe from the fauour of God and the Couenant of grace; considering that of men, whereof one is loued more of God, the other lesse; both may still remaine in the Couenant. Lastly, it is alleadged that the former exposition makes *Ismael* and *Esau* damned persons. *Answer.* We must leaue vnto God all secret iudgement of particular persons, and yet neuer thelesse

this circumstance is noted, to shew, that God was not moued by any preiudice or preconideration of *Iacobs* godlinesse and *Esaus* prophanenes to preferre the one before the other. II. the endwhy the distinction was made at this time and not afterward when they were borne, is, *that the purpose of God which is according to his election might remaine sure, not of workes, but by him that calleth*: that is, that by this meanes it might appeare, that when God receiues any man into the couenant of eternall life, it proceedes not of any dignitie in the man whome God calleth, but from his mercie and alone good pleasure, that his decree of sauing the elect might remaine firme and sure for euer. Hence it is manifest that there is an vchangeable decree of election of some men: (for he that takes all and excepts none cannot be said to choose) to saluation, depending vpon the alone will of God: and therfore necessarily by the law of contraries, there is an opposite decree of reprobation: for in that God ordaineth some to eternall saluation, he testifies thereby, that his purpose is to passe by some without shewing of mercie. III. The author of this distinction, is God himselfe by his purpose before all times, which purpose he made manifest by testimonie giuen to *Rebecca*, saying, *The greater shall serue the younger*: that is, the first borne and more excellent according to the flesh, shall lose his birth-right and the blessing of his father, and in respect of titie to the couenant, be subiect to the younger. And because this testimonie concerning the freedome and seruitude of *Iacob* and *Esaus* might seeme insufficient to proue the election of the first, and the reiection of the second, therefore *Paul* addes a second testimonie out of *Malachi*, *I haue loued Iacob and hated Esau*: that is, I haue purposed to loue *Iacob* and to hate *Esaus*. And these words no doubt, are alleadged to expound the former place out of *Moses*, and shew that the bondage of *Esaus* was ioyned with the hatred of God, and the freedome of *Iacob* with the loue of God as tokens thereof.

Against this receiued exposition of the former words which I haue now propounded, sundrie exceptions are made. First that the prerogatiue of *Isaac* aboue *Ismael*, and *Iacob* aboue *Esaus*, was onely in temporarie blessings in that God vouchsafed vnto them the right of the land of *Canaan*. *Ans.* If these places are to be vnderstood of temporall blessings & not spiritual, then the Apostle hath not fitly alleadged the former examples,

to prooue the reiection of the Iewes from the Couenant. For though it be graunted, there be a difference betweene man and man, in respect of earthly blessings, yet doth it not follow that there shall be the same difference in things concerning the kingdom of heauen. If a father for some cause disinherit one or two of his children, it were absurd thereupon to conclude that hee might therefore kill any of the rest. Againe, the land of Canaan was not onely an earthly inheritance, but also a pledge and figure vnto our fore-fathers of a better inheritance in heauen: & therefore the excluding of *Ismael* & *Esau* from the land of Canaan, was a signe that they were excluded from the couenant of grace, and the right of eternall life. Some others say, that by *Iacob* and *Esau* are not meant two persons, but the two nations of the Idumeans and the Israelites. *Ans.* It is a manifest vnruth. For it was not possible for two nations to striue in the wombe of *Rebecca*, vnlesse wee consider them as they were comprehended vnder the two heads, to wit, the very persons of *Iacob* and *Esau*. And whereas they say that *Esau* in person neuer serued *Iacob*, but onely in his posteritie, the answer is, that *Iacob*'s freedom and prerogatiues were spirituall, and not temporall, which by faith he sawe a farre off, but inioyed not: and therefore proportionally *Eau* was debased to the condition of a seruant in respect of his younger brother, not so much in respect of his outward estate and condition, as in regard of the couenant made with his auncetours from which he was barred. And though it be graunted that by *Iacob* and *Esau* two nations and not two persons are to bee vnderstood, yet all comes to one head, for the receiuing of the nation of the Israelites into the couenant, and the excluding of the nation of the Edomites, both descending of *Iacob* and *Esau*, serue as well to prooue Gods eternall election & reprobation, as the receiuing and reiecting of one man. Others say that these words, *I have hated Esau*, are thus to bee vnderstood; I haue lesse loued *Esau* then *Iacob*. But how then shall we say that *Paul* hath fitly alleaged this text to prooue the reiection of the Iewe from the fauour of God and the Couenant of grace; considering that of men, whercof one is loued more of God, the other lesse; both may still remaine in the Couenant. Lastly, it is alleaged that the former exposition makes *Ismael* and *Esau* damned persons. *Ans.* We must leaue vnto God all secret iudgement of particular persons, and yet neuer thelesse

Paul doth very fitly in their two persons, both descending of *Abraham*, and both circumcised; set forth examples of such, as for their outward prerogatives, are indeede barred from the covenant of life everlasting before God. And againe the opposition made by *Paul* requires that the contrarie to that which is spoken of *Isaac* and *Jacob*, should bee said of *Ismael* and *Esau*. And there is nothing spoken of either of them in the Scriptures which argues the disposition of men ordained to eternall life. *Ismael* is noted with the brand of a mocker, and *Esau* of a prophane man.

To proceede in the text, because the doctrine of *Paul* deliuered in the former verses might seeme straunge vnto the *Romanes*, therefore in the 14. verse, he laies downe an obiection, & answers the same. The obiection is this: If God put distinction betweene man and man, without respect had to their persons, vpon his owne will and pleasure, then is he vnjust: but he is not vnjust: therefore he makes no such distinction. The answer is, *God forbids*. Whereby he denies the consequence of the proposition, on this manner: Though God should elect some to saluation, and reiect some others and that vpon his will, yet were there no iniustice with God. The reason of this answer followes in the 18. verse. God hath *absolute power or freedome of will*, whereby without being bound to any creature, he may & can first of all haue mercie on whom he wil, and secondly, harden whom he wil. For the prooofe of the first, that God hath mercie on whom he will, hee laies downe the testimonie of *Moses*, verse 15. *I will haue mercie on him on whome I will shew mercie, and I will haue compassion on him on whome I will haue compassion*. And in verse 16. makes his collection thence, that it [namely the purpose of God according to election, verse 11.] is not in him that willet, or in him that runneth, but in God that sheweth mercie. Whereby he teacheth, that the free election of God in order goes before al things that may in time befall man: and that therefore neither the intentions and indeauours of the minde, nor the workes of our life, which are the effects of election, can be the impulsie causes to moue God to choose vs to saluation. The second, that God hardens whome he will, is confirmed and made plaine by the testimonie of Scripture concerning *Pharao*, verse 17.

In the 19. verse there followes an other obiection, arising out of the answer to the former, on this manner: If God will haue some

some to be hardened and reiected, and his will can not be resisted, then with no iustice can he punish them that are necessarily subiect to his decree: but God will haue some to be hardened and reiected, and his will can not be resisted: therefore (saith the aduersarie) with no iustice can he punish man that is necessarily subiect to his decree. Here marke, that if there had bin an vniuersall election of all men, and if men had bin elected or reiected according as God did foresee that they would beleue or not beleue, the occasion of this obiection had beene cutte off. But let vs come to *Pauls* answer. In the 20. verse he takes the assumption for graunted, that some are reiected because God will: and that the will, that is, the decree of God can not be resisted: & onely denies the coherence of the proposition, checking the malipert pride of the aduersarie, and shewing that the making of this wicked and blasphemous collection against the will of God, is as if a man should sue God at the law, and bring him as it were to the barre, and plead against him as his equall, whereas indeede the creature is nothing to the Creator, and is absolutely to submit it selfe to his will in all things. In verse 21. he proceedes to a second answer, shewing that Gods will is not to be blamed, because by his *absolute soveraigntie* and the right of creation he hath power to choose men, or to reiect and harden them. And where there is right and power to doe a thing, the will of the doer is not to be blamed. Now that God hath this right and power ouer his creature, it is prooued by a comparison from the lesse to the greater, on this manner: The potter hath power ouer the clay to make of the same lumpe one vessell to honour, & an other to dishonour: therefore may God much more make *some vessells of mercie and some vessells of wrath prepared to destruction.* The first part of the comparison is verse 21. the second part verse 22, 23. And lest any man should thinke that God makes vessells of honour and dishonour without sufficient and iust cause in himselfe, as the potter may doe: therefore he sets downe ends of the will of God: he makes vessells of dishonour *to shew his wrath, and to make manifest his power:* and againe he condemnes no man till he haue *suffered him with long patience.* And he makes vessells of honour that he might *declare the riches of his glory* vpon them. Hence it is manifest, first that the end of predestination is the glorie of God, which is to be made manifest partly in his iustice and partly in his mercy: secondly that men

A child might
answer this
obiection, if
men were e-
lect and re-
fused for their
foreseen faith
& vnbeleefe.

are not elected or refused of God, for their foreseene corruptions or vertues: for then *Paul* would not haue said that God made vessels of dishonour, but that beeing so already, he left them in their dishonour.

Thus from the 6. verse of this chapter to the 24. *Paul* hath described vnto vs the doctrine of Gods eternall predestination, and that by the iudgement (*b*) of Diuines in all ages.

(b) *Aug. de*
Prædest. sanct.
ad Paulinum.
epi. 79. Enchir.
98. 99. ad Six-
tum, 105. epi.
Hieronym. He-
rob. 7. 10.
Bedæ in Rom.
et Aquinas,
et.

The order of *Gods predestination* is this. It is the property of the reasonable creature to conceiue onething after another, whereas God conceiues all things at once with one act of vnderstanding, and all things both past and to come are present with him; and therefore in his eternall counsell he decrees not one thing after another, but all things at once. Neuerthelesse for our vnderstanding sake, we may distinguish the counsell of God concerning man into two acts or degrees: the first is, the purpose of God in himselfe, in which he determines what he will doe, and the end of all his doings: and that is to create all things, specially man for his owne glorie, partly by shewing on some men his mercy, and vpon others his iustice. The second is an other purpose whereby he decrees the execution of the former, and laies downe meanes of accomplishing the end thereof. These two acts of the counsell of God, are not to be seuered in any wise, nor confounded, but distinctly considered with some difference. For in the first, God decrees some men to honour by shewing his mercy & loue on them, & some againe to dishonour by shewing his iustice on them; & this man more then that, vpon his will and pleasure, and there is no other cause hereof, knowne to vs. In the second, knowne and manifest causes are set downe of the execution of the former decree. For no man is actually condemned; yea God decrees to condemne no man but for his sinnes: and no man is actually saued but for the merit of Christ. Furthermore this latter act of the counsell of God, must be conceived of vs in the second place and not in the first. For euermore the first thing to be intended is the end it selfe, and then afterward the subordinate meanes and causes whereby the end is accomplished. Again the second act of Gods counsell containes two other; one which setteth downe the preparation of the meanes whereby Gods *Predestination* beginnes to come in execution; & they are two, the creation of man righteous after the image of God, the voluntary fall of *Adam* and withall

withall the shutting vp of all men vnder damnation : the other appoints the applying of the feuerall means to the persōs of mē; that gods decre, which was set down before al times, may in time be fully accomplished; as shall afterward in particular appeare.

Predestination hath two parts, the Decree of *Election*, the Decree of *Reprobation* or *No election*. This diuision is plaine by that which hath bin said out of the 9. chapter to the Romanes, and it may be further confirmed by other testimonies. Of some it is said, that the Lord *knowes who are his*: and of some others, Christ shall say in the day of iudgement, *I neuer knew you*. In the Acts it is said, that as many of the Gentiles as were *ordained to life euertlasting, beleened*. And Iude saith of false prophets, that they were *ordained to condemnation*. 2.Tim. 2. 19.
Math. 7. 23.
Act. 13. 48.

In handling the decree of Election, I wil consider three things: I. what Election is: II. the execution thereof: III. the knowledge of particular Election. For the first, Gods *Election* is a decree in which according to the good pleasure of his will, he hath certainly chosen some mento life eternall in Christ for the praise of the glory of his grace. This is the same which Paul saith to the Ephesians, *God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him in lone: who hath predestinate vs to be adopted through Iesus Christ unto himselfe, according to the good pleasure of his will*. Now that we may the better conceiue this doctrine, let vs come to a consideration of the feuerall points thereof. First of all, I say, Election is Gods decree. For there is nothing in the world that comes to passe either vniuersally or particularly, without the eternall and vnchangeable decree of God. And therefore whereas men are actually chosen, and brought to life euertlasting, it is because God did purpose with himselfe and decree the same before all worlds. Now touching the decree it selfe, sixe things are to be obserued. The first, what was the motiue or impulsive cause that moued God to decree the saluation of any man. *Answ.* The good pleasure of God. For Paul saith, *He will haue mercy on whom he will haue mercy*: and, *Hee hath predestinate vs according to the good pleasure of God*. As for the opinion of them that say, that foreseene faith and good works are the cause that moued God to chose men to saluation, it is friuolous. For faith & good works are the fruits and effects of gods election. Paul saith, *he hath chosen vs, not because he did foresee that we would become holy,* Iud. 4.
Eph. 1. 4. 5.
Rom. 8. 13.
Eph. 1. 4.
Ioh. 1. 12.

but *that we might be holy*. And, hee hath predestinate vs to adoption. Which is all one as if he had said, he hath predestinate vs to beleue, because adoption comes by beleueing. Now if men are elected that they might beleue, then are they not elected because they would beleue. For it cannot bee that one thing should bee both the cause and the effect or another.

Rom. 9. 11.

and 11. 19.

1. Sam. 15. 19.

Mal. 3. 6.

Eph. 1. 4.

1. Thell. 1. 4.

1. Pet. 1. 1.

The second point is, that Gods election is vnchangeable; so as they which are indeede chosen to saluation cannot perish, but shall without faile attaine to life euerlasting. *Paul* takes it for a conclusion, that the purpose of God according to Election must remaine firme and sure; and againe, that the gifts and calling of God are without repentance. And *Samuel* saith, *The strength of Israel will not lie or repent. For he is not a man, that he should repent.* Such as Gods nature is, such is his will and counsell: but his nature is vnchangeable, *I am Iehouah*, saith he, & *I change not*: therefore his will likewise and his counsells bee vnchangeable. And therefore whensoever the spirit of God shall testifie vnto our spirits, that we are iustified in Christ, and chosen to saluation; it must be a meanes to comfort vs, and to stablish our hearts in the loue of God. As for the opinion of them that say, the elect may fall from grace and be damned, it is full of hellish discomfort, and no doubt from the diuel. And the reasons commonly alleadged for this purpose, are of no moment, as may appeare by the skanning of them. First they obiekt that the Churches of the Ephesians, Thessalonians, & the dispersed Iewes are all called Elect by the Apostles themselves, yet sundrie of them afterward fell away. *Ansiv.* I. There are two kindes of iudgement to bee giuen of men, the iudgement of certenty, and the iudgement of charity. By the first indeede, is giuen an infallible determination of any mans election; but it belongs vnto God principally and properly: and to men but in part, namely, so far forth as God shall reueale the estate of one man vnto another. Now the iudgement of charity belongs vnto all men; and by it, leauing all secret iudgements vnto God, wee are charitably to thinke, that all those that liue in the Church of God, professing themselves to be members of Christ, are indeede elect to saluation, til God make manifest otherwise. And on this manner, and not otherwise doe the Apostles call whole Churches elect. II. they are called elect of the principall part, and not because euery member thereof was indeede elect; as it is called an heape of

corne

corne though the bigger part be chaffe. Secondly, it is alledged, that *David* praies that his enemies *may be blotted out of the booke of life*, which is the election of God, and that *Moses* and *Paul* did the like against themselves. *Answer.* *Dauids* enemies had not their names written in the booke of life, but onely in the iudgement of men. Thus *Iudas* so long as he was one of the disciples of Christ, was accounted as one hauing his name written in heauen. Now hence it followes, that mens names are blotted out of Gods booke, when it is made cleare and manifest vnto the world, that they were neuer indeede written there. And where *Moses* saith, *forgiue them this sinne: if not, blotte me out of thy booke:* and *Paul*, *I could wish to be accursed, &c.* their meaning was, not to signify that men elected to saluation might become reprobates: onely they testifie their zealous affections, that they could bee content to be depriued of their owne saluation, rather then the whole body of the people should perish, and God lose his glory. As for that which Christ saith, *Hane I not chosen you twelue; and one of you is a diuell.* it is to bee vnderstood not of election to saluation, but of election to office of an Apostle; which is temporary and changeable.

The third point is, that there is an actuall election made in time, beeing indeede a fruit of Gods decrees, and answerable vnto it, and therefore I added in the description these words, *whereby hee hath chosen some men.* All men by nature are sinners, and children of wrath, shut vp vnder one and the same estate of condemnation. And actuall election is, when it pleaseth God to seuer and single out some men aboue the rest, out of this wretched estate of the wicked world, and to bring them to the kingdome of his owne sonne. Thus Christ saith of his owne disciples, *I hane chosen you out of the world.*

The fourth point is, the actuall or reall foundation of Gods election, and that is Christ: and therefore we are said to be chosen to saluation *in Christ.* He must be considered two waies: as he is God, we are predestinate of him, even as we are predestinate of the father and the Holy Ghost. As he is our Mediatour, wee are predestinate in him. For when God with himself had decreed to manifest his glorie in saving some men by his mercy, hee ordained further the creation of man in his owne image, yersoe as by his owne fall hee should in sold himselfe and all his posterity vnder damnation: this done, hee also decreede that the Word

i. Pet. i. 20.

*Aug. de gra-
deft. fant. c. 15.*

Act. 1. 23.

2. Tim. 1. 9.

should be incarnate actually, to redeeme those out of the former misery, whome he had ordained to saluation. Christ therefore himselfe was first of all predestinate as hee was to bee our head, and as *Peter* saith, *ordained before all worldes*, and we secondly predestinate in him, because God ordained that the Execution of mans Election should be in him. Heere if any demaund, how we may bee assured that Christ in his passion stood in our roome and stead, the resolution will be easie, if we consider that he was ordained in the eternall counsell of God, to be our surety and pledge, and to be a publike person to represent all the Elect in his obedience and sufferings: and therefore it is, that *Peter* saith, that he was *deliuered by the fore-knowledge and determinate counsell of God*. And *Paul*, that *grace was given vnto vs through Christ Iesus before the world was*.

The fifth point is, concerning the number of the Elect. And that I expressed in these words, *hath chosen some men to saluation*. If God should decree to communicate his glory and his mercie to all and every man, there could be no Election. For hee that takes all, cannot be said to choose. Therefore Christ saith, *Many are called, but fewe are chosen*. Some make this question, how great the number of the Elect is, and the answer may bee this, that the Elect considered in themselves bee innumerable, but considered in comparison to the whole world, they are but few. Hence it followes necessarily, that *saluing grace* is not vniuersall, but *indefinite or particular*, vnlesse wee will against common reason make the streames more large and plentiful then the very fountaine it selfe. And this must excite vs aboue all things in the world to labour to haue fellowship with Christ, and to bee partakers of the speciaall mercy of God in him, yea to haue the same sealed vp in our hearts. Benefits common to all, as the light of the sunne, &c. are not regarded of any. Things common to fewe, though they be but temporal blessings, are sought for of al. God giues not riches to all men; but to some more, to some lesse, to some none. And hereupon how doe men like drudges toile in the world from day to day, & from yere to yere, to enrich themselves. Therefore much more ought men to seeke for grace in Christ, considering it is not common to all. Wee must not content ourselues to say, God is mercifull, but we must goe further, and labour for a certificate in the conscience, that we may bee able to say that God is indeed merciful to vs. When the disciples
would

would haue knowne how many should be saued, he omitting the question, answers thus, *Striue to enter in at the straight gate.*

The last point is, the ende of Gods election, and that is the Eph. 1.5. manifesting of the praise and excellencie of the glorious grace of God.

Thus hauing seene what Election is, let vs come to the Execution thereof. Of which remember this rule, *Men predestinate to the ende, that is, glorie, or eternall life, are also predestinate to the subordinate meanes, whereby they come to eternall life: and these are vocati- on, iustification, sanctification, glorification.* For the first, hee that is predestinate to saluation, is also predestinate to be called, as Paul saith, *Whome he hath predestinate, them also he calleth.* Secondly, *whome God calleth, they also were predestinate to beleeue;* therefore sauing faith is called *the faith of the elect.* And in the Tit. 1.1. *Actes, as many as were ordained to life euermlasting, beleeued.* Thirdly, *whome God hath predestinate to life, them he iustificieth, as Paul saith, whome hee hath predestinate, them hee calleth, and whome hee Rom. 8.30. calleth, them hee iustificieth.* Fourthly, *whome he hath predestinate to life, them he hath predestinate to sanctification and holinesse of life, as Peter saith, that the Iewes were elect according to the fore-knowledge of God the father vnto sanctification of the spirit.* Last- 1. Pet. 1.2. ly, *they that are predestinate to life, are also predestinate to obedience, as Paul saith to the Ephesians, Yee are the workmanship of God, created in Christ Iesus vnto good workes, which God hath ordai- Eph. 2.10. ned that we should walke in them.*

This rule beeing the truth of God, must be obserued: for it hath speciall vse. First of all it serues to stoppe the mouthes of vngodly and prophane men. They vse to bolster vp themselves in their sinnes by reasoning on this manner: If I be predestinate to eternall life, I shall be saued whatsoeuer come of it, how wicked and lewdly soeuer I liue: I will therefore liue as I list, and follow the swing of mine owne will. But, alas, like blind bayards they thinke they are in the way, when as they rush their heads against the wall, and farre deceiue themselves. For the case stands thus: all men that are ordained to saluation, are likewise ordained in the counsell of God to vse all the good meanes whereby they may come to saluation. And therefore all the elect that liue in this world shall bee called, iustified, sanctified, and leade their liues in all good conscience before God and men: and they that liue and continue in their owne wicked

waies disputing on this manner: If I be ordained to saluation, I shall not be damned; ouer-shoote themselves, and as much as they can, plunge themselves headlong into the very pit of hell. And for a man to liue and die in his sinnes, let the world dispoſe as they will, it is an infallible ſigne of one ordained to damnation. Secondly, there be others that thinke that the preaching of the word, the adminiſtration of the Sacraments, admonitions, exhortations, lawes, good orders, and all ſuch good meanes are needeleſſe, becauſe Gods counſels be vnchangeable: if a man ſhall be condemned, nothing ſhall helpe; if a man be ſaued, nothing ſhall hinder. But we muſt ſtill for our part remember, that God doth not onely ordaine the end, but alſo the meanes whereby the ende is compaſſed: and therefore the very uſe of all preſcribed meanes is neceſſary. And for this cauſe we muſt be admoniſhed with diligence to labour and uſe all good meanes, that we may be called by the miniſterie of the Goſpel, and iuſtified, and ſanctified, and at length glorified. If a king ſhould giue vnto one of his ſubiects a princely pallace, vpon condition that he ſhall goe vnto it in the way which hee ſhall preſcribe; on what paines would the man take to know the way, and after ward to keepe and continue in it: but behold, the kingdome of heauen is the moſt glorious and royall pallace that euer was; and God hath beſtowed the ſame on his elect: and hee requires nothing at their hands but that they would turne their faces from this world, and walke vnto it in the way which he hath chalked forth vnto them in his word. Therefore if wee would haue life euerlaſting, we muſt come forth of the broad way that leades to deſtruction, and enter into the ſtraight way that leades to eternall life. We muſt acquaint our ſelues with the guides which are the miniſters of the word, that wil crie vnto vs, Here is the way, walk ye in it, when we goe to the right hand or to the left. Vocation, iuſtification, ſanctification, repentance, new-obedience, are the markes of the way, and we muſt paſſe by them all: and thus our wearie ſoules weltring a while in this world, ſhall at length be receiued into euerlaſting happineſſe.

Touching the knowledge of particular election, two ſpeciall points are to be ſkanned: I. whether a man may know his election: II. how it may be knowne. For the firſt, Papiffs are of minde that no man can certainly know his owne election vnleſſe hee bee certified thereof by ſome ſpeciall reuelation from
God:

God: but the thing is false and erroneous which they say. When the disciples of our Sauour Christ returned from preaching, and shewed what wonders they had done, and how diuels were subiect vnto them, the text saith they reioyced greatly. But Christ answered them againe, saying, *In this reioyce not, but rather reioyce that your names are written in heauen.* Luk. 10. 20. Whereby he signifies that men may attaine to a certen knowledge of their owne election. For we can not, neither doe we reioyce in things either vnknowne or vncerten. Saint Peter saith, *Giue all diligence to make your election sure.* 2. Pet. 1. 10. Now in vaine were it to vse diligence if the assurance of election could not be compassed without an extraordinarie reuelation. And Paul saith to the Corinthians, *Prooue your selues whether yee be in the faith or not.* 2. Cor. 13. 5. Where he takes it for graunted, that he which hath faith may know that he hath faith, and therefore may also know his election: because sauing faith is an vnfallible marke of election.

The second point is, how any man may come to know his owne election. And there be two waies of knowing it. The one is by ascending vp as it were into heauen, there to search the counsell of God, and afterward to come downe to our selues. The second by descending into our owne hearts to goe vp from our selues, as it were by *Iacobs ladder*, to Gods eternall counsell. The first way is dangerous, and not to be attempted. For the waies of God are vnsearchable and past finding out. The second way alone is to be followed, which teacheth vs by signes and testimonies in our selues, to gather what was the eternal counsell of God concerning our saluation. And these testimonies are two: the testimony of Gods spirit, and the testimony of our spirits, as Paul saith *the spirit of God beareth witnesse together with our spirits, that we are the sonnes of God.* Rom. 8. 16.

Touching the testimonie of Gods spirit, two questions may be demanded. The first is, by what meanes the spirit of God giueth a particular testimony in a mans conscience of his adoption. *Ans.* It is not done by any extraordinary reuelation, or *enthysiasme*; that is, an ordinary reuelation without the word; but by an application of the promises of the Gospell in the forme of a practicall syllogisme, on this manner: *Whosoener beleueneth in Christ, is chosen to life euerlasting.* This proposition it set downe in the word of God, and it is further propounded, opened, and ap-

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plied to all that be in the Church of God, by the ministers of the Gospel set apart for this end. Now while the hearers of gods word giue themselves to meditate and consider of the same promise, comes the spirit of God and inlightens the eyes, and opens the heart, and giues them power both to will to beleue, and to beleue indeede: so as a man shall with freedom of spirit, make an assumption and say, *but I beleue in Christ*. I renounce my selfe all my ioy and comfort is in him: flesh and blood can not say this, it is the operation of the holy Ghost. And hence ariseth the blessed conclusion which is the testimony of the spirit, *therefore I am the child of God*.

The second question is, how a man may discern betweene the *illusion* of the diuell, and the testimony of the spirit. For as there is a certen perswasion of Gods fauour from Gods spirit; so there be sleights and frauds of the diuell whereby he flatters & soother men in their sinnes: and there is in all men natural presumption in shew like faith, indeede no faith. And this counterfeited mocke-faith is farre more common in the world then true faith is. Take a view hereof in our ignorant and careless people; aske any one of them, whether he be certen of his saluation or no; he will without bones making, protest that he is fully perswaded and assured of his saluation in Christ: that if there be but one man in a country to be saued, it is he: that he hath serued God alwaies, and done no man hurt: that he hath euer more beleued, and that he would not for all the world, so much as doubt of his saluation. These and such like presumptuous conceits in blind and ignorant persons, runne for currant faith in the world. Now the true testimony of the spirit is discerned from naturall presumption, and all illusions of the diuel by two effects & fruits thereof, noted by *Paul* in that he saith, that the spirit, makes vs crye *Abba*, that is, *father*. The first is, to pray so earnestly with groanes and sighes, as though a man would euen fill heauen and earth with the cry not of his lippes, but of his heart, touched with sense and feeling of his manifold sinnes and offences. And this indeede is a speciall and principall note of the spirit of adoption. Now looke vpon the loose and careless man, that thinkes himselfe so filled with the perswasion of the loue and fauour of god, ye shall find that he very seldome or neuer praies: & when hee doth, it is nothing els but a mumbling ouer the Lords praier, the Creede, and the ten Commaundements for fashions sake.

sake Which argues plainly that the perswasion which he hath of Gods mercy, is of the flesh and not of the spirit. The second fruit is, the affection of a dutifull child to God a most louing father: and this affection makes a man stand in feare of the maiesty of God wheresoeuer he is, and to make conscience of euery euill way. Now those that are carried away with presumption, so soone as any occasion is giuen, they fall straight into sinne without mislike or stay, as fire burnes with speede when dry woode is laid vnto it. In a word, where the testimony of the spirit is truly wrought, there be many other graces of the spirit ioyned therewith; as when one branch in a tree buddeth the rest budde also.

The testimony of our spirit is the testimony of the heart and conscience, purified and sanctified in the blood of Christ. And it testifieth two waies, by inward tokens in it selfe, by outward fruits. Inward tokens are certaine speciall graces of God imprinted in the spirit, whereby a man may certainly be assured of his adoption. These tokens are of two sorts, they either respect our sinnes, or Gods mercy in Christ. The first are in respect of sins past, present, or to come. The signe in the spirit which concerneth sinnes past, is *godly sorrow*, which I may tearme a beginning and mother grace of many other gifts and graces of God. It is a kind of griefe conceiued in heart in respect of God. And the nature of it may the better be conceiued, if we compare it with the contrary. Worldly sorrow springs of sinne, and it is nothing else but the horreur of conscience, and the apprehension of the wrath of God for the same: now godly sorrow, it may indeede be occasioned by our sinnes, but it springs properly from the apprehension of the grace and goodnes of God. Worldly sorrow is a griefe for sinne onely in respect of the punishment: godly sorrow is a liuely touch and griefe of heart for sinne because it is sinne, though there were no punishment for it. Now that no man may deceiue himselfe in iudging of this sorrow, the Holy ghost hath set downe seuen fruits or signes thereof whereby it may be discerned. The first is *Care* to leaue all our sinnes past: the second is *Apologie* whereby a man is moued and carried to accuse and condemne himselfe for his sinnes past, both before God and men. The third is *indignation*: whereby a man is exceedingly angry with himselfe for his offences. The fourth is *feare*, least he fall into his former sinnes againe.

The fifth is *desire*, whereby hee craueth strength and assistance, that his sins take not holde on him as before. The sixth is *zeale*, in the performance of all good duties contrarie to his speciall sinnes. The seauenth is *reuerge*, whereby he subdues his body lest it should hereafter be an instrument of sinne as it hath beene in former time. Now when any man shall feele these fruites in himselfe, he hath no doubt the godly sorrow, which here wee speake of.

Gal. 5. 17.

The token which is in regard of sinnes present, is the combat betweene the flesh and the spirit, proper to them that are regenerate, who are partly flesh and partly spirit. It is not the checke of conscience which all men finde in themselves both good and badde, so oft as they offend God: but it is a fighting and struing of the minde, will, and affections with themselves, whereby so far forth as they are renewed, they carrie the man one way, and as they still remaine corrupt, they carrie him flat contrarie. Men hauing the disease called *Ephialtes*, when they are halfe asleepe feeles, as it were, some weighty thing lying vpon their breasts, and holding them downe: now lying in this case, they strue with their hands and feete, and with all the might they haue to raise vp themselves, and to remooue the weight, and can not. Behold here a liuely resemblance of this combate. The flesh which is the inborne corruption of mans nature, lies vpon the hearts of the children of God, and preleseth them downe as if it were the very weight of a mountaine: now they, according to the measure of grace receiued, strue to raise vp themselves from vnder this burden, and to doe such things as are acceptable to God; but cannot as they would.

1. Ioh. 5. 18.

The token that respects sinne to come, is Care to preuent it. That this is the marke of Gods children, appeareth by the saying of Iohn, *He that is borne of God sinneth not, but keepeth himselfe that the wicked one touch him not.* And this care shewes it selfe not onely in ordering the outward actions, but euen in the very thoughts of the heart. For where the Gospel is of force it brings every thought into captiuitie to the obedience of Christ: and the Apostles rule is followed, *whatsoeuer things are true, whatsoeuer things are honest, &c. thinke on these things.*

2. Cor. 10. 5.
Phil. 4. 8.

The tokens which concerne Gods mercie, are specially two. The first is, when a man feeles himselfe distressed with the burden of his sinnes, or when he apprehends the heauie displeasure of

of God in his conscience for them: then further to seele how he stands in need of Christ, and withall heartily to desire, yea to hunger & thirst after reconciliation with God in the merits of Christ, and that aboue all other things in the world. To all such Christ hath made most sweet and comfortable promises, which can appertain to none but to the elect. Ioh. 7. 37. *If any man thirst, let him come to me and drinke: he that beleueneth in me, as saith the Scripture, out of his belly shall flowe riuers of water of life.* Reu. 21. 6. *I will giue vnto him which is a thirst of the well of the water of life freely.* Now if he that thirsteth drinke of these waters, marke what followeth, Ioh. 4. 14. *Whosoener drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall bee in him a well of water springing vp vnto euerlasting life.*

The second is a strange affection wrought in the heart by the spirit of God, whereby a man doth so esteeme and value, and as it were, set so high a price on Christ and his righteousnesse, that he accounts euen the most pretious things that are, to be but as dung in regard thereof. This affection was in *Paul*: and it is expressed in the parable in which after a man hath found a treasure, he first hides it, and then sells all he hath and makes a purchase of the field where it is. Now euery man will say of himself, that hee is thus affected to Christ, and that he more highly esteemes the least drop of his blood, then all things in the world beside: whereas indeede most men are of *Esaus* minde, rather desiring the red broth, then *Isaacks* blessing; and of the same affection with the *Israelites*, which liked better the onyons & flesh pots of Egypt, then the blessing of God in the land of promise. Therefore that no man may deceiue himselfe, this affection may bee discerned by two signes. The first is to loue and like a Christian man, because hee is a Christian. For hee that doth a right esteeme of Christ, doth in like manner esteeme of the members of Christ. And of this very point our Sauour Christ saith, *Hee that receiueth a Prophet in the name of a Prophet, shall receive a Prophets reward; and he that receiues a righteous man in the name of a righteous man, shall receive the reward of a righteous man.* And Saint Iohn saith, *Hereby we know that we are translated from death to life, because we loue the brethren*: that is, such as are members, euen because they are so. The second signe of this affection is a loue and desire to the comming of Christ, whether it bee by

death vnto any man particularly, or by the last iudgement vniuerſally, and that for this end that there may be a full participation of fellowſhip with Chriſt. And that this very loue is a note of adoption, it appeares by that which *S. Paul* ſaith, that *the crowne of righteouſneſſe is laid vp for all them that loue the appearing of Chriſt.*

2. Tim. 4. 8.

The outward token of adoption is New obedience, whereby a man endeauours to obey Gods commaundements in his life and conuerſation: as *Saint Iohn* ſaith, *Hereby we are ſure that we know him, if wee keepe his commaundements.* Now this obedience muſt not be iudged by the rigour of the morall law, for then it ſhould be no token of grace, but rather a meanes of damnation:

2. Ioh. 2. 3.

Mal. 3. 17.

*Siquodvis non
potes, de ſuſcitū
computat. Aug.*

but it muſt bee eſteemed and conſidered as it is in the acceptation of God, who ſpares them that feare him, as the father ſpares an obedient ſonne, eſteeming things done not by the effect and absolute doing of them, but by the affection of the doer. And yet leſt any man ſhould here bee deceiued, we muſt know that the obedience, which is an infallible marke of the child of God, muſt be thus qualified. Firſt of al it muſt not be done vnto ſome few of Gods commaundements, but vnto them all without exception. *Herod* heard *Iohn Baptiſt* willingly, and did many things: and *Iudas* had excellent things in him, as appeares by this, that he was content to leaue all and to follow Chriſt, and hee preached the Goſpell of the kingdome in Iurie as well as the reſt: yet alas, all this was nothing: for the one could not abide to become obedient to the ſeauenth commaundement in leauing his brother *Philips* wife; and the other would not leaue his couetouſneſſe, to die for it. Vpright and ſincere obedience doth enlarge it ſelfe to all the commaundements, as *Dauid* ſaith, *I ſhall not bee confounded, when I haue reſpect to all thy commaundements.*

Pſal. 119. 6:
Iam. 2. 10.

And *Saint Iames* ſaith, *hee which faileth in one law, is guilty of all:* that is, the obedience to many commaundements is indeed before God no obedience, but a flat ſinne if a man wittingly & willingly carrie a purpoſe to omit any one dutie of the law. He that repents of one ſinne truly, doth repent of all: and he that liues but in one known ſinne without repentance, though he pretend neuer ſo much reformation of life, indeede repents no ſinne. Secondly, this obedience muſt extend it ſelfe to *the whole courſe of a mans life* after his conuerſion and repentance. Wee muſt not iudge of a man by an action or two, but by the tenour of his life.

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Such as the course of a mans life is, such is the man: though he through the corruption of his nature, faile in this or that particular action, yet doth it not preiudice his estate before God, so be it he renue his repentance for his seuerall slips and falls, not lying in any sinne; and withall from yeare to yeare walke vnb lameable before God & men. *S. Paul saith, The foundation of God remaineth sure: the Lord knowes who are his.* Now some might hereupon say, it is true indeede, God knowes who are his; but how may I be assured in my selfe that I am his? to this demaund as I take it, *Paul answers in the next words, Let every one that calleth on the name of the Lord, depart from iniquitie:* that is, let men inuocate the name of God, praying seriously for things whercof they stand in neede, withall giuing thanks, and departing from all their former sinnes, and this shall be vnto them an infallible token that they are in the election of God. Thirdly, in outward obedience it is required that it proceede from the whole man: as regeneration which is the cause of it, is through the whole man in body, soule, and spirit. Again, obedience is the fruit of loue, and loue is from the pure heart, the good conscience, and faith vnfaigned.

1. Thess. 3. 23.

Thus wee haue heard the testimonies and tokens whereby a man may bee certified in his conscience that hee was chosen to saluation before all worlds: If any desire further resolution in this point, let them meditate vpon the 15. Psal. and the first Epistle of *S. Iohn*, beeing parcels of Scripture penned by the holy Ghost for this ende.

Here some will demaund how a man may be assured of his adoption if hee want the testimony of the spirit to certifie him thereof. *Ans.* Fire is knowne to be no painted but a true fire, by two notes; by heate, and by the flame: now if the case fall out that the fire want a flame, it is still knowne to be fire by the heate. In like manner, as I haue said, there bee two witnesses of our adoption, Gods spirit, and our spirit: now if it fall out that a man feele not the principall, which is the spirit of adoption, hee must then haue recourse to the second witnes, & search out in himself the signes and tokens of the sanctification of his owne spirit, by which hee may certainly assure himselfe of his adoption, as wee know fire to be fire by the heate though it want a flame.

Again, it may be demanded on this maner: how if it come to passe that after inquirie, we find but few signes of sanctification.

in our selues. *Ans.* In this case we are to haue recourse to the least measure of grace, lesse then which, there is no sauing grace; and it standis in two things: an heartie disliking of our sinnes because they are sinnes, and a desire of reconciliation with God in Christ for them all: and these are tokens of adoption, if they be soundly wrought in the heart, though all other tokens for the present seeme to be wanting. If any shall say, that a wicked man may haue this desire, as *Balaam*, who desired to die the death of the righteous: the answer is, that *Balaam* indeede desired to die as the righteous man doth, but he could not abide to liue as the righteous: he desired the ende, but not the proper subordinate meanes which tend vnto the end; as vocation, iustification, sanctification, repentance, &c. the first is the worke of nature, the second is the worke of grace. Now I speake not this to make men secure, and to content themselues with these small beginnings of grace, but only to shew how any may assure themselues that they are at the least babes in Christ: adding this withall, that they which haue no more but these small beginnings must bee careful to increase them, because hee which goes not forward, goes backward.

Lastly, it may bee demaunded what a man should doe if hee want both the testimonie of Gods spirit and his owne spirit, and haue no meanes in the world of assurance. *Ans.* He must not vtterly despaire, but be resolued of this, that though he want assurance now, yet he may obtaine the same hereafter. And such must be aduertised to heare the word of God preached: and being outwardly of the Church, to receiue the Sacraments. When we haue care to come into the Lords vine-yard and to conuerse about the wine-presse, we shall finde the sweete iuyce of heavenly grace, pressed forth vnto vs plentifully by the word and sacraments, to the comfort of our consciences, concerning Gods election. This one mercy that God by these meanes in some part reueales his mercie is vnspokeable. When sicknesse or the day of death comes, the dearest seruants of God, it may be, must encounter with the temptations of the diuell, and wastle in conscience with the wrath and displeasure of God, as for life and death: and no man knowes how terrible these things are, but those which haue felt them. Now when men walk thus through the valley of the shadow of death, vnlesse God should, as it were, open heauen, and streame downe vnto vs in this world some light some

lightsome beames of his loue in Christ by the operation of his spirit, miserable were the case euen of the righteous.

Thus much of Election: now follows Reprobation, in handling wherof we are to obserue three things. I. what it is. II. how God doth execute this decree. III. how a man may iudge of the same.

For the first, *Reprobation is Gods decree, in which because it so pleased him, he hath purposed to refuse some men by meanes of Adams fall and their owne corruptions, for the manifestation of his iustice.* First, I say, it is a decree, and that is euident thus. If there be an eternall decree of God, whereby he chooseth some men, then there must needes be another decree whereby he doth passe by others and refuse them. For election alwaies implyes a refusall. Againe what God doth in time, that he decreed to doe before time: as the case falls out euen with men of meane wildome, who first of all intend with themselues the things to be done and after doe them. But God in time refuseth some men as the scripture testifieth, and it appeareth to be true by the euent: Therefore God before all worlds decreed the reiecting of some men.

Now in this decree foure points are to be considered. The first is the matter or obiekt thereof, which is the thing decreed, namely the reiection of some men in respect of mercy, or, the manifestation of his iustice vpon them. This may seeme strange to mans reason, but here we must with all submission strike our top sailes, for the word of God saith as much in plaine tearmes. The Apostle Iude speaking of false Prophets saith, that *they were of olde ordained to this damnation.* And Paul saith in emphaticall tearmes, that *God makes vessels of wrath prepared to destruction: and that some are reiected, whom he opposeth to them which are e-*

Iud. 4.

Rom. 9. 22.

1. Cor. 4. 3.

2. Thel. 1. 9. 13

lected to saluation. The second point is the impulsue cause that moued God to set downe this decree concerning his creature, & that was nothing out of himselfe, but his very will & pleasure. He hardened Pharaoh with final hardnes of hart because he would: & therefore he decreed to do so because he would. And our Saviour Christ saith, *I thanke thee, O father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.* But vpon what cause did God so? It follows in the next words, *It is so, O father, because thy good pleasure is such.* And if it be in the power & liberty of a mā to kil an ox or a sheep for his vse, to hūt & kil the hare & patridg for his pleasure

Math. 11. 25.

Ver. 1. 26.

then much more without iniustice may it be in the wil and liberty of the creator to refuse and forsake his creature for his glory. Nay, it stands more with equity a thousand folde, that all the creatures in heauen and earth should ioyntly serue to set forth the glory and maiesty of God the creator in their eternall destruction, then the striking of a fly or the killing of a flea should serue for the dignity of all men in the world. For all this, it is thought by very many to be very hard to ascribe vnto God who is full of bounty and mercy such a decree, and that vpon his very will: but let vs see their reasons. First of all they say it is a point of cruelty for God to purpose to create a great part of the world to damnation in hell fire: the answer is, that by the vertue of this decree God can not be said to create any man to damnation, but to the manifestation of his iustice & glory in his due & deserued damnation: and the doing of this is absolute iustice. Secondly it is alleaged that by this meanes God shal hate his own creature; and that before it is: but it is an vntruth. We must distinguish betweene Gods purpose to hate & actuall hating. Now indeed god before al worlds did purpose to hate some creatures: and that iustly so far forth as his hating of them wil serue for the manifestation of his iustice: but he neither hates thē indeed nor loues them before they are: and therefore actuall hatred comes not in till after the creation. Whome God hath decreed to loue, them, when they are once created, he beginnes to loue in Christ with actual loue; and whom he hath decreed to hate, them being once created, he hates in *Adam* with actuall hatred. Thirdly it is obiected, that by this doctrine God shall be the author of sinne, for he which ordains to the end ordains to the means of the end: but God ordaines men to the end, that is, damnation: therefore he ordaines them to the means therof, that is, sin. *Ans.* The proposition being thus vnderstood, he which ordaines a man to an end, in the same order and manner ordaines him to the means, is false. For one may be ordained to the end simply, the end being simply good: & yet not be simply ordained to the means, because they may be euil in thēselues, & only good in part, namely so far forth as they haue respect of goodnes in the minde of the ordainer. Secondly, the assumptiō is false: for the supreme end of gods counsel is not damnation, but the declaratiō of his iustice in the iust destruction of the creature, neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting

putting of him forth to perishment, but as it is a reall execution of iustice. Thirdly we must make distinction betweene sinne it selfe and the permission thereof, and betweene the Decree of reiection, and Actuall damnation: now the permission of sinne, & not sinne it selfe properly is the subordinate meanes of the decree of Reiection. For when God had decreed to passe by some men, he withall decreed the permission of sinne, to which permission men were ordained: and sinne it selfe is no effect, but only the consequent of the decree; yet so, as it is not only the antecedent, but also the efficient and meritorious cause of actuall damnation.

The third point is the reall foundation of the execution of this decree, in iust condemnation; and that is the voluntary fall of *Adam* & of all his posterity in him with the fruite thereof, the generall corruption of mans nature. For howsoever God hath purposed to refuse men because it so pleased him, yet when his purpose comes to execution he condemneth no man but for his sinnes: and sinne though it were not in the counsell of God an impulsive cause that mooued him to purpose a declaratiō of iustice and iudgement, yet was it a subordinate meanes of damnation: God in wonderful wisdom ordering and disposing the execution of this decree, so as the whole blame & fault of mans destruction should be in himselfe. And therefore the Lord in prophet the *Ose* saith, *One hath destroyed thee, but I wil helpe thee:* that is, saluatiō is of God, & the condemnatiō of men is from themselves. Now whereas many deprauing our doctrine say, that we ascribe vnto God an absolute decree in which he doth absolutely ordaine men to damnation, they may here be answered. If by absolute, they vnderstand that, which is opposed to conditionall, then we hold and auouch, that all the eternall decrees of God are simple or absolute, and not limited or restrained to this or that condition or respect. If by absolute, they vnderstand a bare and naked decree without reason or cause, then we denie Gods decrees to be absolute. For though the causes thereof be not knowne to vs, yet causes there be, knowne to him, and iust they are: yea the very will of God it selfe is cause sufficient, it beeing the absolute rule of iustice. And though men in reason can not discern the equity and iustice of Gods wil in this point, yet may we not thereupon conclude that therefore it is vniust. The sunne may shine clearely though the blind man see it not. And it is a

Hos. 13. 9.

flat mistaking to imagine that a thing must first of all be iust in it selfe, and then afterward be willed of God. Whereas contrariwise, God must first will a thing before it can be iust. The will of God doth not depend vpon the qualitie & nature of the thing, but the qualities of things in order of causes follow the will of God. For euery thing is as God wills it. Lastly, if it be called an absolute decree, because it is done without all respect to mans sinne: then we still denie it to be absolute. For as God condemnes man for sinne: so he decreed to condemne him for and by his sinne: yet so, as if the question be made, what is the cause why he decrees rather in his iustice to condemne this man then that man, no other reason can be rendred, but his will.

The last point, is the end of Gods decree, namely the manifestation of his iustice, as *Salomon saith, The Lord hath made all things for his owne sake, and the wicked for the day of euill.* And *Paul saith, that God made vessels of wrath, to shew his wrath and to make his power knowne.*

Thus we haue seene what Reprobation is: now followes the Execution thereof, for that which God decrees before time, in time he executes. And here a speciall rule to be remembred is this; *Those which are ordained to iust damnation, are likewise ordained to be left to themselves in this world, in blindness of minde and hardnesse of heart, so as they neither shall nor will repent of their sinnes.* The truth of this wee may see in Gods word. For Saint *Peter* speaking of the priests and Doctours, & chiefe of the people among the Iewes saith plainely, *They stumbled at the word, and were disobedient.* Why so? the reason is theretofore downe: *because they were ordained to it of old.* And so *Paul* saith to the Corinthians, that he handled not the word of God deceitfully, but in the declaration of the truth he approoued himselfe to euery mans conscience in the sight of God. Now hereupon it might be said: how then comes it to passe that al receive not the Gospel in Corinth; and to this hee answers with a terrible sentence, *If (saith he) our Gospel be hid, it is hid to them that perish:* giving vs to vnderstand, that God leaues them to themselves in this world, whome hee purposeth to refuse. And the Lord by the Prophet *Esaie* saith of the Iewes, *By hearing they shall heare and not vnderstand, and by seeing they shall see and not perceiue, lest they should heare with their eares, and see with their eyes, and vnderstand with their hearts, and so turne and be saved.*

The vse of this is manifold: first it serueth to ouerthrow the opinion of carnall men which reason thus: If I bee ordained to damnation, let me liue neuer so godly and well, I am sure to bee damned, therefore I will liue as I list: for it is not possible for me to alter Gods decree. Blasphemous mouthes of men make nothing of this and like speeches, and yet they speake flat contraries. For whome God hath purposed in his eternall counsell to refuse, them also he hath purposed for their sinnes, to leaue to the blindnesse of their minds and hardnesse of their hearts, so as they neither will nor can liue a godly life.

Secondly, this rule doth as it were, leade vs by the hand, to the consideration of the fearefull estate of many people among vs. We haue had for the space of thirtie yeares and more, the preaching of the Gospell of Christ, and the more plentifully by reason of the schooles of learning. But what hath binne the issue of it? I doubt not but in many it hath bin the meanes of their conuersion & saluation: but to speake generally of the greater part there is little or no fruit to be seene. The most after this long preaching remaine as blinde, as impenitent, as hard hearted, and as vnreformed in their liues as euer they were, though they haue heard the Lord calling them to repentance from day to day, & from yeare to yeare. Well, if this rule be the truth of God, as no doubt it is, then I say plainly, that there is a most feareful iudgement of God among vs. My meaning is not to determin or giue sentence of any mans person, of any towne or people, neuertheless this may be auouched, that it is a terrible and daungerous signe of the wrath of God, that after this long and daily preaching, there is still remaining a generall hardnes of heart, impenitencie, & want of reformation in the liues of men. The smiteth scithie, the more it is beaten, the harder it is made: and commonly the hearts of men, the more they are beaten with the hammer of Gods word, the more dull, secure, and senselesse they are. This being so, it stands euery man in hand to looke to his owne estate. We are carefull to flie the infection of the bodily plague: oh then! how carefull should wee be to flie the common blindness of minde and hardnesse of heart, which is the very plague of all plagues, a thousand folde worse then all the plagues of Egypt? And it is so much the more fearefull, because the more it takes place, the lesse it is perceiued. When a malefactor on the day of assise is brought forth of the iayle,

with great bolts and fetters to come before the iudge, as he is going, all men pitie him and speake comfortably vnto him: but why so? because hee is now to bee arraigned at the barre of an earthly iudge. Now the case of all impenitent sinners is farre more miserable, then the case of this man: for they lie fettered in bondage vnder sinne and Satan; and this short life is the way, in which they are going euery houre to the barre of Gods iustice, who is the King of kings and Lord of lords, there to be arraigned and to haue sentence of condemnation giuen against them. Now canst thou pittie a man that is before an earthly iudge, and wilt thou not bee touched with the miserie of thine owne estate, who goest euery day forward to the barre of Gods iustice; whether thou be sleeping or waking, sitting or standing, as a man on the sea in a shippe goes continually toward the haueu, though he himselte stirre not his foot. Begin now at length to lay this point to your hearts, that, so long as ye runne on in your blinde waies without repentance, as much as ye can, yee make post halt to hel-ward: and so long as you continue in this miserable condition, as *Peter saith, Your iudgement is not farre off, and your damnation sleepeth not.* Thirdly, seeing those whome God hath purposed to refuse, shall be left vnto themselves, and neuer come to repentance, wee are to loue and imbrace the word of God preached and taught vnto vs by the ministers of the Gospel: withall submitting our selues vnto it, and suffering the Lord to humble vs thereby, that we may come at length out of the broad way of blindness of minde and hardnesse of heart leading to destruction, into the straight way of true repentance and reformation of life, which leadeth to saluation. For so long as a man liues in this world after the lust of his owne heart, hee goes on walking in the very same broad way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing it is, but for a litle while to be a companion in the way of destruction with them that perish: and therefore I say once againe, let vs al in the feare of God, lay his word vnto our hearts, and heare it with reuerence, so as it may be in vs the sword of the spirit to cutte downe the sinnes and corruptions of our natures, and worke in vs a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the Iudgement to be giuen of it. This iudgement belongeth to God principally and properly, because hee knoweth best what
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hee hath determined concerning the estate of euery man, and none but he knowes who they bewhich are ordained to due and deferred damnation. And againe, he onely knoweth the hearts and wills of men, and what grace he hath giuen them, what they are, and what all their sinnes be, and so doth no angel nor creature in the world beside. As for men, it belongs not to them to giue iudgement of reprobation in themselves or in others, vntill God reueale his will vnto them and giue them a gift of discerning. This gift was bestowed on sundrie of the Prophets in the olde testament, and in the new testament on the Apostles. *David* in many psalmes makes request for the confusion of his *Psal. 69. & 109.* enemies, not praying onely against their sinnes (which wee may doe) but euen against their persons, which we may not doe. No doubt he was guided by Gods spirit, and receiued thence an extraordinary gift to iudge of the obstinate malice of his aduersaries. And *Paul* praies against the person of Demetrius, saying, *The Lord reward him according to his doings.* And such kinde of prayers were lawfull in them, because they were caried with pure and vpriight zeale, and had no doubt a speciall gift whereby they were able to discern of the final estate of their enemies. Again, God sometimes giues this gift of discerning of some mens finall impenitencie to the Church vpon earth, I say not, to this or that priuate person, but to the bodie of the Church or greater part thereof. Saint *Iohn* writing vnto the Churches saith, *There is a sinne vnto death* (that is, against the holy Ghost) *I say not that thou shouldst pray for it:* in which words he takes it for graunted, that this sinne might be discerned by the Church in those daies. And *Paul* saith, If any man belecue not the Lord Iesus, let him bee had in execration. *Mara-natha*, that is, pronounced accursed to euerlasting destruction. Whence it appeares, that the Church hath power to pronounce men reiected to euerlasting damnation, vpon some speciall occasions, though (d) I dare not say ordinarily and vsually. The primitiue Church with one consent praied against *Julian* the Apostata, and the praiers made were not in vaine, as appeared by the event of his fearefull ende. As for priuate and ordinarie men, for the tempering and rectifying of their iudgements in this case, they must follow two rules. The one is, that euery member of the Church is bound to belecue his owne election. It is the commandement of God binding the very conscience, that we should belecue in Christ. Now to be-
1. Tim. 4. 14.
1. Ioh. 5. 16.
1. Cor. 16. 13.
d Sic Chrysost.
1. Ioh. 3.

leeue in Christ, is not onely to put our affiance in him, and to bee resolued that we are iustified and sanctified and shall be glorified by him, but also that we were elect to saluation in him before the beginning of the world, which is the foundation of the rest. Again, if of things that haue necessarie dependance one vpon another, we are to beleue the one, then we are to beleue the other. Now election and adoption are things conioyned, and the one necessarily depends vpon the other. For al the elect (as *Paul* saith) are predestinate to adoption: and wee are to beleue our owne adoption: and therefore also our election. The second rule is, that concerning the persons of those that be of the Church, we must put in practise the iudgement of charitie, and that is to esteeme of them as of the elect of God till God make manifest otherwise. By vertue of this rule the ministers of Gods word are to publish and preach the Gospell to all without exception. It is true indeede, there is both wheate and darnell in Gods field, chaffe and corne in Gods barne, fish and drosse in Gods net, sheepe and goates in Christs folde: but secret iudgements belong vnto God, and the rule of loue, which is to thinke and wish the best of others, is to be followed of vs that professe faith working by loue.

It may be demanded, what we are to iudge of them that as yet are enemies of Christ. *Ans.* Our dutie is, to suspend our iudgement concerning their finall estate: for we know not whether God will call them or no: and therefore wee must rather pray for their conuersion then for their confusion.

Again it may be demaunded, what is to be thought of al our auncestours and fore-fathers that liued & died in the times when poperie tooke place. *Ans.* We may well hope the best, and thinke that they were saued: for though the Papacie be not the Church of God, and though the doctrine of poperie raise the foundation, yet neuerthelesse in the very midst of the Romane papacie, God hath alwaies had a remnant which haue in some measure truly serued him. In the olde Testament when open idolatry tooke place in all Israel, God saith to *Eliab*, *I haue reserved seauenthou thousand to my selfe that neuer bowed knee to Baal*: and the like is and hath binne in the generall apostasie vnder Antichrist. Saint *Iohn* saith, that when the woman fled into the wilderness for a time, even then there was a remnant of her seed which kept the commandment of God, and had the testimonie of Iesus Christ.

And

See *Illyr. Cal. test. verit.*

Reu. ii. 17.

And againe when ordinarie meanes of saluation faile, then God can and doth make a supplie by meanes extraordinarie, and therefore there is no cause why we should say, that they were condemned.

Thirdly, it may be demaunded, whether the common iudgement giuen of *Francis Spira* that he is a reprobate be good or no? *Ans.* We may with better warrant say no; then any man say, yea. For what gifts of discerning had they, which came to visit him in his extremitie? and what reasons induced them to giue this peremptorie iudgement. He said himselfe that he was a reprobate: that is nothing; a sicke mans iudgement of himselfe is not to be regarded. Yea but he despaired; a senile reason: for so doth many a man yeare by yeare, and that very often as deeply as euer *Spira* did; and yet by the good helpe of the ministerie of the word, both are & may be recovered. And they which will aucuch *Spira* to be a reprobate, must go further and prooue two things, that he despaired both wholly and finally: which if they can not prooue, we for our parts must suspend our iudgements, and they were much to blame that first published the booke.

Lastly, it may be demaunded, what is to be thought of them that make very fearefull ends in rauing and blaspheming. *Ans.* Such strange behauiours are oftentimes the fruits of violent diseases which torment the bodie and bereaue the mind of sense and reason: and therefore if the persons liued well, we must think the best: for we are not by outward things to iudge of the estate of any man. *Salomon* saith, that all things come alike to all and the same condition to the iust and to the wicked.

Thus much of the parts of predellination. Now followes the vse thereof: and it concernes partly our iudgements, partly our affections, and partly our liues. The vses which concerne iudgement are three. And first by the doctrine of predellination we learne, that there can not be any iustification of a sinner before God by his workes. For Gods election is the cause of iustification, because whome God electeth to saluation after this life, them he electeth to be iustified in this life. Now election it selfe is of grace and of grace alone, as *Paul* saith, election is by grace, and if it be of grace, it is no more of workes: or else were grace no grace: therefore iustification is of grace and of grace alone. And I reason thus. The cause of a cause is the cause of all things caused: but grace alone is the cause of predellination, which is the cause of our

2, Tim. 1. 9.

Phil. 1. 29.

Rom. 3. 24.

Eph. 2. 10.

Ier. 32. 40.

Rom. 6. 23.

vocation, iustification, sanctification, &c. Grace therefore is also the alone cause of all these. Therefore the Scriptures ascribe not onely the beginning, but also the continuance and accomplishment of all our happines to grace. For first, as election, so vocation is of grace. *Paul saith, God hath called vs not according to our workes, but according to his purpose and grace.* Againe, faith in Christ is of grace. So it is said, *To you it is giuen to beleue in Christ.* Also the iustification of a sinner is of grace. So *Paul saith plainly to the Romanes: you are iustified freely by his grace.* Againe, sanctification and the doing of good workes is of grace. So it is said, *We are his workmanship created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.* Also perseuerance in good workes and godlines is of grace. So the Lord saith, *I will make an euerlasting conenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.* Lastly, life euerlasting is of grace. So *Paul saith, Life euerlasting is the gift of God through Iesus Christ.* Now they of the Church of Rome teach the flat contrarie: they make two iustifications; the first whereby a man of an euill man is made a good man: the second, whereby of a good man he is made better. The first they ascribe to grace; but so, as the second is by workes. Secondly, hence we learne, that the art of Iudiciall astrologie is vaine and friuolous. They that practise it, doe professe themselves to tell all things to come almost whatsoever, and this they doe by casting of figures: and the speciall point of their art is to iudge of mens natiuities. For if they may know but the time of a mans birth, they take vpon them to tell the whole course of his life from yeare to yeare, from weeke to weeke, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they professe themselves to tell all things that shall befall men either in bodie, goods, or good name, and what kinde of death they shall die. But that this their practise is not of God, but indeede vnlawfull, it may appeare by this, because it stands not with the doctrine of Gods predestination. Two twinnes begotten of the same parents, and borne both at one and the same time, by the iudgement of Astrologians must haue both the same life, and the same death, and be every way alike both in goods and in good name; yet we see the contrary to be true in *Iacob* and *Esaus*, who were borne both of the same parents at one time. For *Iacob* tooke

rooke *Eſau* by the heele, ſo as there could not be much difference betweene them in time, yet for all this *Eſau* was a ſierce man and wilde, giuen to hunting; but *Jacob* was milde of nature, and liued at home: the one had fauour at Gods hand and was in the couenant, but God kept backe that mercy from the other. Againe, in the pitch field are ſlaine a thouſand men at one and the ſame time: now if we conſider the time of their birthes, it may be, they were borne at a thouſand ſundrie times, and therefore vnder ſo many diuers poſitions of the heauens, and ſo by the iudgement of all Aſtologers ſhould haue all diuers and ſundry liues and ends: but we ſee according to the determination of the counſell of God, they haue all one and the ſame end: and therefore this muſt admoniſh al thoſe that are brought vp in ſchools of learning, to haue care to ſpend their times in better ſtudies: and it teacheth thoſe that are fallen into any maner of diſtreſſe, not to haue recourſe vnto theſe fond figure caſters. For their aſtrologicall iudgements are falſe and fooliſh, as we may ſee by the two former examples. Thirdly, the knowledge of God is one of the moſt ſpeciall points in Chriſtian religion: and therefore the Lord ſaith, *Let him that reioyceth, reioyce in this, that he vnderſtandeth and knoweth me. For I am the Lord which ſhew mercy and iudgement in the earth.* And our Sauour Chriſt ſaith, *This is life eternall to know thee, the onely very God, and whome thou haſt ſent Ieſus Chriſt.* Ier. 9. 24.
Ioh. 17. 3.

Now Gods predeſtination is a glaſſe wherein we may behold his maieltie. For firſt by it we ſee the wonderfull wiſdome of God, who in his eternall counſell did foreſee and moſt wiſely ſet down the ſtate of euery man: ſecondly his omnipotency, in that he hath power to ſaue and power to reſuſe whom he wil: thirdly his iuſtice and mercy both ioyned together in the exequution of election: his mercy in that he ſaueth thoſe which were vtterly loſt; his iuſtice in that he ordained Chriſt to be a mediatur to ſuffer the curſe of the law, and to ſatiſſie his iuſtice for the Elect: fourthly his iuſtice in the exequution of the decree of Reprobation; for though he decreed to hold backe his mercie from ſome men, becauſe it ſo pleaſed him, yet he condemneth no man but for his finnes. Now the conſideration of theſe and the like points, bring vs to the knowledge of the true God.

The vſes which concerne our affections are theſe. Firſt, the doctrine of predeſtination miniſters to al the people of God matter

of endles consolation. For considering Gods election is vnchangeable, therefore they which are predestinate to saluation can not perish: though the gates of hell preuaile against them so as they be hardly saued, yet shall they certenly be saued: therefore our Sauour Christ saith that in the latter daies shall arise false Christs and false prophets, which shall shew great signes and wonders, *so that if it were possible they should deceiue the very Elect.* In which words he takes it for graunted, that the elect of God can neuer finally fall away. And hereupon he saith to his disciples when they reioyced that the diuels were subiect to them, *rather reioyce that your names are written in heauen.* And S. Paul speaking of *Hymeneus* and *Alexander*, which had fallen away from the faith, least the Church would be discouraged by their fall, because they were thought to be worthy men and pillars of the Church; he doth comfort them from the very ground of election, saying, *The foundation of God remaineth sure and hath this seale: The Lord knoweth who are his.* Where Gods election is compared to the foundation of an house, the building whereof may be shaken, but the ground worke standeth fast: and therefore Paul saith further, *Who shall lay any thing to the charge of Gods elect?* Now then that we may haue comfort in distresse, and some thing to stay vpon in al our troubles: we in this world are as strangers in a far country: our passage homeward is ouer the sea of this world: the shippe wherein we saile is the Church: and Satan stirres vp many blasts of troubles and temptations, and his purpose is to sinke the shippe, or to driue it on the rocke; but we must take the anchor of hope and fasten it in heauen vpon the foundation of Gods election; which being done, we shall passe in safetie and reioyce in the midst of al stormes and tempests. Secondly whereas God refuseth some men and leaues them to themselves, it serues to strike a feare into euery one of vs whatsoever we be, as S. Paul saith in the like case, the Iewes beeing the naturall branches *are broken off through vnbeleefe, and thou standest by faith: be not high minded, but feare.* This indeed was spoken to the Romanes, but we must also lay it vnto our hearts. For what is the best of vs, but a lump of clay? and howsoeuer in Gods counsell we are chosen to saluation, yet in our selues we are all shut vp vnder vnbeleefe, and are fit to make vessels of wrath. Our Sauour Christ calleth *Judas* a diuel, & we know his leud life & feareful end: now what are we better then *Judas* by nature? If we had beene in his

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stead, without the speciall blessing of God, we should haue done as he did: he betraied Christ; but if God leaue vs to our selues, we shall not onely betray him, but by our sinnes euen crucifie him a thousand waies. Furthermore, let vs bethinke our selues of this, whether there be not alreadie condemned in hell, who in their liues were not more grievous offenders then we. Esay calleth the people of his time a people of Sodom and Gomorrha; giuing the Iewes then liuing to vnderstand, that they were as bad as the Sodomites, and as the people of Gomorrha, on whom the Lord had shewed his iudgements long before. If this be true, then let vs with feare and trembling be thankfull to his maiestie that he hath preferued vs hitherto from deserued damnation. Esa. 1. 10.

The vses which respects our lines and conuersations are manifold. First, seeing God hath elected some to saluation, & hath also laid downe the meanes in his holy word whereby we may come to the knowledge of our particular election, we must therefore as Saint Peter counelleth vs, *giue all diligence to make our election sure.* In the world men are carefull and painefull ynough to make assurance of lands and goods to themselves and to their posterity: what a shame it is then for vs, that we should be slacke in making sure to our selues the election of God, which is more worth then all the world beside? and if we shall continue to bee slacke herein, the leases of our lands and houses and all other temporall assurances shall bee bills of accusation against vs: at the day of iudgement to condemne vs. Secondly, by this doctrine we are taught to liue godly and righteously in this present world; because all those whome God hath chosen to saluation, he hath also appointed to liue in newnesse of life, as Saint Paul saith, *God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him.* And againe, *We are created in Christ Iesus vnto good works, which God hath ordained that we should walke in them.* And, *God hath chosen you to saluation through sanctification of the spirit and faith of the truth.* The Elect are vessels of honour: and therefore all those that will be of the number of the Elect, must carry themselves as vessels of honour. For so long as they lie in their sinnes they bee like vessels of dishonour, employing themselves to the most base seruice that can be, euen to the seruice of the diuell. The sunne was ordained to shine in the day, and the moone in the night, and that order they keepe; yea every creature in his kinde obserueth the Eph. 1. 4.
Eph. 2. 10.
2. Thess. 2. 13.
Rom. 9.
2. Tim. 2. 21.

Rom. 8, 29.
Phil. 3, 10.

Rom. 9, 22.

Eccl. 9, 1.

course appointed vnto it by creation, as the grasse to grow, and trees to bring forth fruit: now the elect were ordained to this ende to leade a godly life; and therefore if we would either perswade our selues or the world, that we are indeede chosē to saluation, we must be plentiful in all good workes, and make conscience of euery euill way: and to doe otherwise, is as much as to change the order of nature, & as if the Sun should cease to shine by day and the moone by night. Thirdly, when God shall send vpon any of vs in this world croiles & afflictions, either in bodie or in minde, or any way else (as this life is the vail of miserie and teares, & iudgment must begin at Gods house) we must learne to beare them with all submission and contentation of minde. For whome God knew before, them he hath *predestinate to bee made like vnto his sonne*. But wherein is this likenes? *Paul* saith, *in the fellowship of his afflictions*, and in a conformitie to his death. And the consideration of this, that afflictions were ordained for vs in the eternall predestination of God, must comfort our hearts, & restraints our impatience so oft as we shall goe vnder the burden of them. Hence againe wee learne, that they which perswade themselves that they are in the fauour of God, because they liue at ease in wealth and prosperitie, are farre deceiued. For *S. Paul* saith, *God suffereth with long patience the vessels of wrath prepared to destruction, so make known his power, & to shew forth his wrath on them*. This being so, no man then by outward blessings ought to plead that he hath the loue of God. Sheepe that goe in fatte pastures, come sooner to the slaughterhouse then those which are kept vpon the bare common: and they which are pampered with the wealth of this world, sooner forsake God, and therefore are sooner forsaken of God, then others. *Salomon* saith, *No man knoweth loue or hatred*, that is, by outward things: for all things come alike to all: the same condition is to the iust and to the vniust, to the wicked and good, to the pure and polluted. Lastly, it may bee an offence vnto vs, when we consider that the doctrine of the Gospel is either not knowne, or else despised and persecuted of the whole world; but we must stay our selues with this consideration, that nothing comes to passe by chance, that God knowes who are his; and that there must be some in the world, on whom God hath in his eternall counsell purposed to manifest his power and iustice. Again, Ministers of the Gospel may be discouraged, when after long preaching they see litle or no fruit of their labours:

labours: the people whome they teach remaining as blinde, impenitent, and vnreformed as euer they were. But they must also consider, that it is the purpose of God to choose some to saluation and to refuse others: and that of the first, some are called sooner, some later, and that the second beeing left to themselves neuer come to repentance. To this *Paul* had regard when hee said, *If our Gospel be hid, it is hid to them that perish.* And againe, *We are vnto God the sweet sauour of Christ in them that are saued, and in them that perish.*

Hitherto I haue deliuered the truth of this weightie point of religion, which also is the doctrine of the Church of England: now it followeth that we should consider the fallhood. Sundrie Diuines haue deuised, & in their writings published a new frame or platforme of the doctrine of Predestination: the effect & substance whereof is this: The nature of God (say they) is infinite loue, goodnesse, and mercie it selfe: and therefore he propounds vnto himselfe an end answerable thereunto, and that is the communication of his loue and goodnesse vnto all his creatures. Now for the accomplishing of this supream and absolute end, he did foure things. First he decreed to create man righteous in his owne image: secondly, hee foresaw the fall of man after his creation, yet so, as he neither willed nor decreed it: thirdly, hee decreed the vniuersall Redemption of all and euery man effectually by Christ, so be it they will beleue in him: fourthly, hee decreed to call all and euery man effectually, so as if they will, they may be saued. This beeing done, hee in his eternall counsell fore-seeing who would beleue in Christ, did thereupon reiect them to eternall saluation: and againe, fore-seeing who would not beleue but contemne grace offered, did thereupon also decree to reiect them to eternall damnation.

This platforme howsoeuer it may seeme plausible to reason, yet indeed it is nothing else but a Deuice of mans brainer: as will appeare by sundrie defects and errours, that bee in it. For first, whereas it is auouched that *Adams* fall came by the bare prescience of God, without any decree or wil of his, it is a flat vntruth. The putting of Christ to death was as great a sinne as the fall of *Adam*; nay in some respects greater. Now that came to passe not onely by the fore-knowledge of God, but also by his *determinate counsell*. And therefore as the Church of Ierusalem saith, *Herod and Pontius Pilate with the Gentiles and the people of Israel* *Acts. 4. 28.*

gathered themselves together to do whatsoever thine hand & thy counsell had determined before to be done: so may we say, that Adam in his fall did nothing, but that which the hand of God and his counsell had determined before to be done. And considering the will of God extends it selfe to the least things that are, even to sparrows whereof none doe light vpon the ground without our heavenly father, how can a man in reason imagine that the fall of one of the most principall creatures that are, shall fall out altogether without the will and decree of God. And there can be nothing more absurd then to seuer the fore-knowledge of God from his counsell or decree. For by this means, things shall come to passe God

1 Nolente, nesciente, non curante.

(c) nilling, or not knowing, or not regarding them. Now if any thing come to passe God nilling it, then that is done which God would not haue done; & to say so, is to bereaue him of his omnipotencie. And if we shal say that things fall out, God not knowing of them; we make him to be imprudent, and denie his omniscience: lastly, if wee shall say that a thing is done, God not regarding it; we bring in an idol of our owne braines, and stablish the idle-god of the Epicures. But it is objected to the contrarie, that if God any way decreed and willed the fall of Adam, then he was the author of sinne: which once to say, is blasphemie. Answer.

1 Volendo velle.

2 Nolendo nolle, or, penitus nolle.

3 Remisse & velle & nolle, or, nolendo velle.

The argument followes not. There be three actions in the will of God; one whereby he doth absolutely will any thing and delight in it: and of all such things God himselfe is the author. The second is, wholly or absolutely to nill a thing; and all things thus nilled, can not possibly come to passe, or haue the least beeing in nature. There is also a third action which comes as a meane betwene the two former, which is remittely, or in part both to nill and will a thing; whereby though God approoue not euill as it is euill, and therefore doth it not: yet he willeth the permitting of it to be done by others, or the beeing of it; because in respect of God that decreeth the permitting of euill, it is good that there should be euill. And on this manner and no otherwise God willed the fall of Adam: and therefore in the reason of any indifferent man, though he decreed the fall, yet shall hee bee free from the blame thereof, which lies wholly vpon the doer; these two caueats alwaies remembred: first, that God by his will did not constrain or force the will of Adam to sinne, or infuse into it any corruption; and that therefore he sinned willingly and freely, onely by the (d) necessitie of immutabilitie, and not by the necessitie

4 Decretum dei non tollit libertatem voluntatis sed ordinat.

cessity of coaction: secondly that God willed the fall for a most worthie end, which was, to lay downe a way tending to the manifestation both of his iustice and mercy. Againe, it is alleadged that if God willed *Adams* fall, then his will is flat contrarie to it selfe, because he wills that which he had by expresse commaundement forbidden. *Ans.* Indeepe if God should both will and forbid one and the same thing, in one and the same respect, there should be a contradiction in Gods will: but that God doth not. He forbad *Adams* fall, as it was sinne: for so in euery commaundement sinne as it is sinne is condemned and punished: and yet because it was in a new respect, a meanes of manifesting his glorie, who is able to bring light out of darknesse; therefore he willingly decreed the permission of it. Incest as it is sinne, it is condemned in the seuenth commaundement, and punished with death: yet as incest was a punishment of *Danids* adulterie, God is said to take his wiues and to giue them to his sonne *Abolon*.

Some againe, as it appears by their writings, feare to ascribe vnto God so much as a permission of *Adams* fall: but no doubt they are deceiued. For if these rules be true; that God is omnipotent: that he workes all things that are by the counsell of his will, and gouernes them: that he hath care and regard ouer man: that nothing is hid from him: that he is vnchangeable, there must needes be permission of euill. If the diuell could not enter so much as into an heard of swine without Christs permission, shall we thinke that he could compasse the fall and ouerthrow of man, without a permission? Indeepe to permit, is not to hinder euill when one may; and with men it is a fault, but not with God, because he is not bound to hinder the euill which he permits.

The second fault is, that they make the Prescience of mans faith and vnbeleefe, to be the (b) impulsue cause of Gods decree. For they say that God eternally decrees to saue or refuse men, because he did foresee that they would beleue or not beleue. But indeed it is a manifest vnto truth. Among the causes of all things that are, there is an order set downe by God himselfe, in which order some causes are highest, some lowest, some in the midst. Now the highest cause of all is that, which ouerrules all & is ouerruled of none: and that is Gods will, beyond which there can be no higher cause: for God is placed aboue all, and subiect to none. And this very will of his is the cause of all things that

1. Sam. 12. 11.

Mark. 5. 12.

(b) Or, as some
speake, a rule
according to
which he or-
dereth his de-
cree.

Eph. 1.9.

haue beeing: for we must not imagine that a thing first of all existeth, and then afterward is willed of God; but first of all God wills a thing, and then afterward it comes to haue beeing. Now to say that foreseene faith or vnbeleefe are the moouing causes whereby God was induced to ordaine men either to saluation or to iust damnation, is to vndoethis diuine order of causes, and to displace the linkes; in that Gods will is made a secondary or middle cause subordinate to other causes placed about it: yea this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas contrariwise all things depend vpon Gods will. Againe, *Paul* saith that God hath opened the mysterie of his will, according to his good pleasure, *which he had purposed to himselfe*: wherby he makes a distinction betweene the creature and the Creator. Men, when they purpose the doing of any thing, borrow reasons of their purposes and wills out of themselues from the things to be done: because mans bare will is no sufficient cause to warrant the doing of this or that, in this or that manner, vnlesse there be iust reason. But Gods will is a simple and absolute rule of righteousness, and a thing is good, so farre forth as God wils it. Therefore there is no cause, why he should go forth of himselfe for externall inducements and reasons of his eternall counsell: his very will in himselfe is a sufficient reason of all his purposes and decrees. And hereupon *Paul* saith, that Gods *purpose was in himselfe*, to shew that there is no dependance of his will vpon the creature, and that in ordering and disposing of his decrees he had no reference or respectiue consideration of the qualities and workes of men. Thirdly by this doctrine, there is fastened vpon God want of wisdom, who is wisdom it selfe: and that is very absurd. A simple man that hath in him but a sparke of the wisdom of God, first of all intends with himselfe the end and euent of the busines to be done, and then afterward the meanes whereby the end is accomplished: but in this platforme God is brought in, in the first place to foresee and consider with himselfe the meanes which tend to the end, namely the faith and vnbeleefe of men, and then afterward to determine with himselfe what shall be the end and finall condition of euery man either in life or death: as if a man should purpose with himselfe to build an house without any consideration of the end why; and afterward conceiue with himselfe the particular vses to which he will applie it. Fourthly hence it followeth,

loweth, that faith shall not onely be an instrument, but also an efficient cause in the act of iustification of a sinner before God. For the cause of a cause is also the cause of the thing caused; but foreseene faith is an impulsive cause whereby God was mooued to choose some men to saluation (as it is said) and therefore it is not onely an instrument to apprehend Christs righteousness, but also a cause or meanes to mooue God to iustifie a sinner: because iustification proceedes of Election which comes of foreseene faith: now this is erroneous by the doctrine of all Churches, vnlesse they be Popish. Fifthly, this doctrine takes it for graunted, that all both young and old, euen infants that die in their infancy, haue knowledge of the Gospell, because both faith and vnbeleefe in Christ presuppose knowledge of our saluation by him: considering that neither ordinarily, nor extraordinarily men beleue or contemne the thing vnkowne. But how false this is, euen common experience doth shew. Lastly, this platforme quite ouerthrowes it selfe. For whereas all men equally corrupt in *Adam*, are effectually both redeemed and called, the difference betweene man and man, standes, not in beleeuing or not beleeuing, for all haue power to beleue: but in this property, that some are confirmed in faith, some are not. Now when all without exception are indued with grace sufficient to saluation, I demand why some men are confirmed in grace, and others not confirmed: as also of Angels, some were confirmed & stand, and some not confirmed, fell? No other reason can be rendered but the will of God. And to this must all come, strue as long as they will, that of men beeing in one and the same estate some are saued, some iustly forsaken, because God would. Againe, as the foreseeing of faith doth presuppose Gods giuing of faith, vnlesse men will say it is naturall: so the foreseeing of faith in some men alone, doth presuppose the giuing of faith to some men alone. But why doth not God conferre the grace of constant faith to all? no other reason can be rendred, but because he will not. Thus then those men whose faith was foreseene, are saued, not because their faith was foreseene, but because God would.

The third fault is, that they ascribe vnto God a conditionall Purpose or counsell, whereby he decrees that all men shall be saued, so be it they will beleue. For it is euery way as much, against common sense, as if it had bin said, that God decreed nothing at all concerning man. A conditionall sentence determines no-

thing simply but conditionally, and therefore vncertainly: and when we speake of God, to determine vncertainly, is as much, as if he had determined nothing at all, specially when the thing determined is in the power of mans will, and in respect of God, the decree may come to passe or not come to passe. Men, if they might alwaies haue their choise, desire to determine of all their affaires simply without condition: and when they doe otherwise, it is either because they know not the euent of things, or because things to be done are not in their power. No reason therefore that we should burden God with that, whereof we would disburden our selues. Againe, the maiestie of God is disgraced in this kinde of decree. God for his part would haue all men to bee saued: why then are they not? men will not keepe the condition and beleue. This is flat to hang Gods will vpon mans will; to make every man an Emperour, and God his vnderling, and to change the order of nature by subordinating Gods will, which is the first cause, to the will of man, which is the second cause: whereas by the very law of nature, the first cause should order and dispose the second cause. But for the iustifying of a conditionall decree it is alleadged, that there is no eternall and hidden decree of God beside the Gospel, which is Gods predestination reuealed. *Ans.* It is an vntruth. There be two wils in God, (b) one whereby he determineth what he will doe vnto vs or in vs: the other, (c) whereby he determineth what we shall do to him. Now Predestination is the first: whereupon it is commonly defined to be the preparation of the blessing of God, wherby they are deliuered which are deliuered, and the Gospel is the second. Againe, Predestination determines who they are, and how many which are to bee saued, and hereupon Christ saith, *I knowe whome I haue chosen*: but the Gospel rather determines what kind of ones and how they must be qualified which are to bee saued. Lastly, Predestination is Gods decree it selfe: and the Gospel is an outward meanes of the exequution of it: and therefore though the Gospel be propounded with a condition; yet the decree of God it selfe, may bee simple and absolute.

b quid vult fieri de nobis, or, in nobis, c quid vult fieri a nobis.

Ioh 13. 18.

The fourth defect, is the opinion of *Vniuersall* *saning grace*, appertaining to al and every man: which may be fitly tearmed the Schoole of vniuersall Atheisme. For it puls downe the pale of the Church, and laies it wast as every common field: it breeds a

care-

carelesnes in the vse of the meanes of grace, the word and Sacraments; when as men shall be perswaded that grace shall bee offered to euery one effectually, whether he be of the Church or not, at one time or other, whersoever or howsoever he liue: as in the like case, if men should be tolde that whether they liue in the market towne or no, there shall bee sufficient prouision brought them, if they will but receiue it and accept of it, who would then come to the market?

Vniuersall grace hath three parts. Vniuersall Election: vniuersall Redemption: vniuersall Vocation. Vniuersall Election of all and euery man, is a witlelſe conceit: for if men vniuersally be appointed to grace without exception, then there is no electing or choosing of some out of mankind to grace: and if some alone be appointed to grace, as it must needes be in Election, then is not grace vniuersall. And it is flat against the word of God. For Christ auoucheth plainly that fewer be chosen then called, and (as afterward we shall see) all are not called. And hee further saith, that all which are *giuen vnto him* shall bee one with him and haue life euerlasting: but all men shall not be one with him and haue life euerlasting: and therefore all men are not giuen to Christ of the father, that is, ordained to saluation. *Math. 22. 14.* And the scripture saith, that all mens names are not written in the booke of life; and that the kingdome of heauen was not prepared of all. And whereas men build this their vniuersall Election vpon the largenelle of the promise of the Gospel: vpon the like ground they might as well make an vniuersall decree of Reprobation, whereby God decrees all men to bee damned indefinitely vpon this condition, if they doe not beleue. Now if vniuersall Reprobation be absurd, as it is indeede; then vniuersall Election of all and euery man must take part therewith. *Ioh. 17. 2. 11. 24.*

As for the vniuersall Redemption of all and euery man, it is no better then a forgery of mans braine. There shall be many in the day of iudgement of whome Christ shall say, *that hee neuer knew them.* Againe he saith, *He which beleueneth not, is already iudged, and the wrath of God abides vpon him.* But if al were effectually redeemed, and onely condemned for not beleeuing in Christ, it should haue bene said that they are already iudged, and that the wrath of God not abides but *retournes vpon them.* Christ makes no intercession for the world: and therefore his redemption is not effectuell to all men. For the intercession is the meanes of

applying the satisfaction. If it be said that by the world is meant onely contemners of grace, it appears to bee otherwise, in that Christ opposeth the world to them which are the fathers, and are giuen to Christ by him: thereby signifying that by the world hee meanes all such as are not the fathers, and were neuer giuen to Christ. *Ioh. 10. 27.* And he laues downe his life for his sheepe: now the sheepe haue all these brands or marks; they heare his voice, they know him, they follow him, they shall not perish, none shall plucke them out of Christs hands: and these are onely such of whome Paul saith; *Rom. 8. 33.* Who shall lay any thing to the charge of Gods elect: it is God that iustificeth, who shall condemne? And if this should bee true that Christ was crucified & dyed no lesse to make satisfaction for the sinnes of the damned, then for the sinnes of Peter and Paul and the rest of the Saints, it followes necessarily that all their sinnes are forgiven: considering that remission of sinne depends inseparably vpon satisfaction made to Gods iustice for sinne: and satisfaction doth necessarily abolish all fault. Wee graunt that Christs death is sufficient to saue many thousand worlds: wee graunt againe it is euery way most effectuell in it selfe: but that it is effectuell in, or unto the person of euery man, that we denie. For if it were thus effectuell, then it should be applyed to the person of euery man, as to Cain, Judas, Nero, Heliogabalus, &c. euen as the plaister is laid to the sore, beeing applyed, Christs righteousnes should be imputed for the iustification and sanctification of all and euery man: and thus some iustified before God and sanctified should after goe to hell and be damned, whereas David, neuer so much as dreaming of this diuinity saith, that they are blessed which haue the pardon of their sinnes: and Paul, that they which are iustified haue peace with God. But let vs heare what reasons may be alledged to the Vniuersality of redemption: I. *Ezechiel 33. v. 11.* As I liue, saith the Lord, I will not the death of the wicked: but, that the wicked returne from his wicked way. *Answer.* The place is to be vnderstood not simply but in respect; of the twaine, God rather wills the repentance of the sinner then his death. Againe, hee wils not death as it is the destruction of his creature; and so this place may be vnderstood: yet neuertheless he wils the same as it is a meanes of manifestation of his iustice: and therefore the Prophet *Esay* saith, that God createth euil. II. *1. Tim. 2.* God would haue all men to be saued and come to the acknowledgement of the truth. *Answer.* The place is meant not of the persons

Psal. 32. 7.
Rom. 5. 4.

Isa. 45. 7.

persons of all particular men, but of the orders and kindes of men. For in the first verse *Paul* exhorted *Timothee* that prayer should be made for all men: and in the second verse opening his owne meaning, he addeth these words, *for Kings and all that bee in authoritie*: as though he should say, we must pray not onely for priuate men and for the common people, but also for publicke persons, though they persecute the Gospel. But why? because in that very order God hath his elect which shall be saued. And on this manner *Paul* expounds himselfe elsewhere. *There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ.* III. Rom. 11. v. 32. *God hath shut up all in unbeliefe, that he might haue mercie on all.* *Ans.* The word *all*, must bee vnderstood of all that are to bee saued, both of Iewes & Gentiles, as the article added to *all* importeth, and the meaning is, that God will saue all whome hee purpoceth to saue of his mercie, and not of their merite, because all are sinners as well Iewes as Gentiles: thus *Paul* expounds himselfe, Galat. 3. v. 22. *The scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleene.* And if we should expound the word *all*, for euery particular man, as some would haue it, *Paul* must contradict himselfe, who said before that God would haue mercy on whome he will haue mercy, and whome he will hee hardeneth, and in this very chapter his drift is to prooue the reiection of the Iewes, and the calling of the Gentiles. I V. Ioh. 3. 16. *God so loued the world that he hath giuen his onely begotten Sonne, that whosoener beleueneth in him shall not perish, but haue euermlasting life.* And Ioh. 6. 51. *I will giue my flesh for the life of the world.* *Ans.* By world, we must not vnderstand euery particular man in the world, but the Elect among the Iewes and Gentiles: for in both these places Christ doth ouerthwart the conceit of the Iewes, which thought that they alone were loued of God, and not the Gentiles. And how this word is to bee vnderstood in the new testament, *Paul* doth fully declare, Rom. 11. v. 12. *If (saith he) the fall of them, that is, the Iewes, bee the riches of the world, and the diminishing of them, the riches of the Gentiles, &c. and v. 15. If the casting away of them bee the reconciling of the world, what shall the receiuing be but life from the dead?* Where by the world, he vnderstands the body of the Gentiles in the last age of the world. And thus he fully declares his owne meaning, when he saith to the Corinthians *God*

Gal. 4. 27.

1038 panti.

was in Christ reconciling the world unto himselfe. V. Rom. 14. v. 15. *Destroy not him with thy meate for whom Christ dyed.* 2. Pet. 2. 1. *Denying the Lord that bought them, and bring upon them selves swift damnation.* Therefore Christ died for them also which are condemned. *Ans.* The reason is not good. For in these and such like places the scripture speakes of men, not as they are indeede before God, but as they are in appearance and profession, & as they are in the acceptation with men. For so long as a man holds and imbraces the Christian faith, so long in the iudgement of charity wee must esteeme him to bee one that is redeemed by Christ, though indeede he be not. And this is the meaning of *Peter* when he saith, that false prophets denie the Lord that bought them. IV. In the preaching of the Gospel grace is freely offered, not onely to the Elect, but to all men indifferently: and God in offering grace deludes no man: and therefore Christs death appertaines and belongs to all men indifferently. *Ans.* The preaching of the Gospel is an ordinance of God appointed for the gathering together and the accomplishment of the number of the elect: and therefore in the ministry of the word, grace & saluation is offered principally and directly to the elect, and onely by consequent to them which are ordained to iust damnation: because they are mingled with the elect in the same societies: and because the ministers of God, not knowing his secret counsell, in charity thinke al to be elect. And though God in offering grace doe not conferre it to all, yet is there no delusion. For the offering of grace doth not only serue for the conuersion of a sinner, but also to be an occasion, by mens fault, of blinding the minde and hardening the heart, and of taking away excuse in the day of iudgement.

To conclude this point: Vniuersall redemption of all men, we graunt: the Scripture saith so: and there is an vniuersality among the elect and beleeuers: but vniuersall Redemption of al and euery man, as wel the damned, as the elect, and that effectually, we renounce as hauing neither footing in the Scripture, nor in the writings of any ancient & orthodox diuine, for many hundred yeares after Christ, his words not depraued and mistaken.

As for vniuersall vocation, it is of the same kinde with the former: because it is flat against the word of God in which is fully set downe a distinction of the whole world from the creation to the daies of Christ, in two parts: one, the people of God bee-
ing

ing receiued into the couenant: the other, (beeing the greatest part of the world.) No people, and forth of the couenant. From the beginning of the world to the giuing of the law, the Church was shut vp in the families of the Patriarches: and the couenant in the very family of Abraham was restrained to Isaac: and the members of these families, for this cause, were called the sonnes of God; the rest of the world beside being tearmed as they were indeed, the sonnes of men. From the giuing of the law til Christ, the nation of the Iewes was the Church of God, and the rest of the world beside, no people of God. And therefore Esai calls them *prisoners*, and them *that are in darkenesse*: and Ose, Such as *are without mercy and no people*: and Zachary, Such as *are not ioyned to the Lord*: and Paul, Such as *are set to walke in their owne waies*, being *without God and without Christ* in the world. And this distinction betweene Iew and Gentile stood till the very ascension of Christ. And hereupon when he was to send his disciples to preach, he charged them not to go into the way of the Gentiles, and not to enter into the cities of the Samaritanes, but rather to goe to the lost sheepe of the house of Israel: and when the woman of Canaan made request for her daughter, hee gaue a denial at the first vpon this distinction, saying, *It is not meete to take the childrens bread and giue it vnto dogges*: and againe, *I am not sent but vnto the lost sheepe of the house of Israel*. It will be said, that this distinction arose of this, that the Gentiles at the first fell away from the couenant, and contemned the Messias. It is true indeede of the first heads of the Gentiles the sonnes of Noe: but of their posterity it is false, which in times following did not so much as heare of the couenant, and the Messias. the Prophet Esai saith of Christ, *A nation that knew not thee, shall runne vnto thee*. And Paul speaking to the Athenians saith, that the times of *their ignorance* God regarded not: but now admonisheth all men every where to repent: and to the Romanes hee saith, that the mystery touching Christ and his benefits was kept secret since the world began, and now opened and published among all nations. And if the Gentiles had but knowne of the Messias, why did not their Peets & Philosophers who in their writings notoriously abuse the Iewes with sundry (b) nicknames, at the least signifye the contempt of the Redeemer. Wherefore to hold, and much more to auouch by writing, that all and every one of the heathen were called, it is most absurd: and if it were so, the Cani-

Gen. 6.

Esai. 49. 9.

Ose. 2. 3. and 1. 10.

Zach. 2. 11.

Act. 14. 16.

Eph. 2. 13.

Math. 10. 6. 7.

Math. 15. 22.

Esai. 55. 5.

Act. 17. 30.

Rom. 16. 26.

1. Tim. 3. 16.

(b) Apella, Verpus, Recusitius, Sabbataris, Culturnum.

balls and the sauadge nations of America should haue knowne Christ without preaching, which by the histories of the discouery of those countries, is knowne to be false.

Again, if the vocatiō of euery mā be effectual, the faith must be cōmō to al men either by nature or by grace, or both: now to say the first, namely that the power of beleeuing is cōmō to al by nature, is the heresie of the Pelagiāns, & to say it is common to all by grace, is false. *Al men haue not faith*, saith Paul: nay many to whom the gospel is preached, do not so much as vnderstand it & giue assēt vnto it, *Satan blinding their minds that the light of the glorious Gospel of Christ should not shine vnto thē*: & to say that faith is partly by nature & partly by grace, is the cōdēned heresie of the semi-Pelagiā: for we cānot so much, as think a good thought of our selues.

2. Thess. 3. 1.

2. Cor. 4. 4.

2. Cor. 3. 5.

The last defect in the platform is, that they ascribe vnto god a wrong end of his counsels: namely the cōmunicatiō of mercy or goodnes in eternal happines. For the absolute & soueraign end of all Gods doings must be answerable to his nature, which is not mercy & loue alone, but also iustice it selfe: & therefore the right end is the manifestation of his glorie both in iustice & mercy by the expresse testimony of scripture. Again, if the communicatiō of his goodnes were the highest end of al his cōsels, al mē without exceptiō should be saued, because God cānot be frustrated of his end & purpose: & if but one man be dāned, he is dāned, either because god wil not saue him, or because he cannot. If they say he wil not, then is he changable: if he cannot, thē is he not omnipotēt, cōsidering his purpose was to cōuey happines to al creatures.

Gal. 3. 28.

Esa. 9. 16.

Rom. 8. 32.

Thus much of the efficiēt cause of the church, namely gods predestinatiō: which doctrine could not here be omitted cōsidering no man cā beleue himselfe to be a mēber of the Church, vnlesse withal he beleue that he is predestinate to life euerlasting. Now we come to the secōd point, namely the *Mystical vniō*, which is the very form of the church, wherby al that beleue are *made one with Christ*. To the causing of this vniō two things are required, a donatiō or giuing of Christ vnto that man, which is to be made on with him: & a cōiunctiō between them both. Of the first, the prophet *Esaie* saith, *Vnto vs a child is borne, and vnto vs a son is giuen*: & Paul, *Who spared not his own son, but gaue him for vs al: how shal he not with him giue vs al things also?* And touching it sudry points must be cōsidered. The first is, what is meant by this giuing? *Ans.* It is an actiō or work of god the father by the H. G. wherby Christ as redeemer in the appointed time is really cōmunicated to all ordained to saluatiō in such maner, that they may truly say, that Christ

himselfe with all his benefites is theirs, both in respect of right thereto, and in respect of all fruite redounding thence; and that as truly as any man may say that house and land giuen him of his auncetours is his owne both to possesse and to vse.

The 2. point is, what is the very thing giue? *Ans.* Whole Christ God & man is giuen, because his humanity without his godhead, or the godhead without the humanity doth not reconcile vs to God. Yet in this giuing there must be a diuers cōsideratiō had of the two natures of Christ: for the cōmunication of the godhead is meere energetical, that is, only in respect of operatiō; in that it doth make the manhood personally vnited vnto it to be propitiatory for our sins & meritorious of life eternal: and to auouch any communicatiō of the godhead in respect of essence, were to bring in the heresie of the Maniches, & to maintaine a cōpositiō & a cōmixtiō of our natures with the nature of god. Again, in the māhood of Christ we must distinguish between the subiect itself, the substance of body & soule, & the blessings in the subiect which tend to our saluatiō. And the cōmunication of the aforesaid māhood is in respect of both, without seperatiō: for no man can receiue sauing vertue from Christ, vnles first of al he receiue Christ himself, as no mā can haue the treasure hid in the field, vnles first of all he haue the field: and no man can be nourished by meate & drink vnles first of all he receiue the substance of both. And this *Ioh. 6. 53, 54.* is the cause why not only in the preaching of the word but also in the institutiō of the Lords supper, expresse mētiō is made, not only of Christs merit, but also of his very body & blood, whereby the whole humanity is signified, as appeares by that place where it is said, that the *Word was made flesh.* And though the flesh of it selfe profit nothing as *S. Iohn* saith, yet as it is ioyned to the godhead of the son & doth subsist in his persō, it receiue thēce quickning vertue, to reuiue & renew al those to whom it shall be giue: *Ioh. 1. 14.* Lastly, amōg the blessings that are stored vp in the manhood of Christ for our saluation, some are giue vnto vs by imputatiō, as whē we are iustified by the righteousnes indeed inherēt in his māhood, but imputed vnto vs: some by infusion, as when holier is wrought in our harts by the spirit, as a fruit of that holines which is in the māhood of Christ, & deriued from it, as the light of one cādle frō another. The third point is, in what maner Christ is giue vnto vs. *Ans.* god the father giueth Christ vnto his church not in any earthly or bodily maner, as when a King bestoweth a gift with his own hād, & putteth it into the hād of his subiect: but the

manner is altogether celestiall and spirituall: partly because it is brought to passe by the meere diuine operation of the Holy Ghost: and partly because in respect of vs, this gift is receiued by an instrument which is supernaturall, namely faith, whereby we lay hold on, and apply vnto our selues the Euangelicall promises. And this manner of giuing may be conceiued thus. A man that neuer stirred foote out of England holds and enioyes land in Turkey: but how comes it to be his? Thus: the Emperour was willing and content to bestow it; and the man for his part as willing to accept and receiue it: and by this meanes that which at the first was the Emperours, by mutuall consent becomes the mans. In the same manner God the Father hath made an Euangelicall couenant with his Church: in which of his mercy hee hath made a graunt of his owne sonne vnto vs, with righteoufnesse and life euerlasting in him: and we againe by his grace accept of this graunt and receiue the same by faith: and thus by mutuall consent according to the tenour of the couenant, any repentant sinner may truly say, though I now haue mine abode vpon earth, and Christ in respect of his manhood be locally in heauen; yet is he truly mine to haue and to enioy, his body is mine, his blood is mine. As for the giuing and receiuing of the body and blood of Christ in bodily manner (which the Papists maintaine in auouching the reall transubstantiation of bread & wine in the sacraments into the body and blood of Christ, and the Lutherans also in teaching that his body and blood is substantially either in, or with, or vnder the bread and wine) is an erroneous conceit flat opposit to sundry points of the Christian faith. For Christ to this very houre retaineth still the essence and essentiall properties of a true body, and we beleue that really and visibly he ascended into heauen, and there abides till his second comming to the last iudgment: who then hauing but common reason would imagine a communication of the body of Christ pent vp in the element of bread, and conueyed into our bodies by the mouth and stomacke:

The third point is, whether we are not Lords of Christ, he being thus giuen vnto vs. *Ans.* No: for this donation is not single but mutuall. As Christ is giuen to vs, so we againe are giuen to Christ, as hee himselfe saith, *Those whom thou hast giuen me, Father, I haue kept.* And we are giuen vnto him in that our bodies & soules are made his not onely as he is God, but also as he is our redeemer:

redeemer: and our sinnes with the guilt thereof are made his by imputation, and the punishment thereof is wholly laid vpon him. This is all the dowry which the Church, being the spouse of Christ, hath brought vnto him.

The fifth point is, how any man in particular may know that Christ is giuen vnto him of the Father. *Ans.* When God gives Christ to man, hee withal giues man grace and power to receiue Christ, and to apprehend him with all his benefits: and this we doe when we vtterly renounce our selues, this world & all things therein, bewaile our sinnes past, resting on the death of Christ for the pardon of them all, and as it were with both the armes of faith catching hold vpon him in all estates both in life & death. When the heart of any man is truely disposed and inclined to doe these and the like things, we may truely say, that God hath giuen him grace to receiue Christ.

The second thing required to make vs one with Christ is, the Mystical vnion, which is a Coniunction whereby Christ and his Church are actually coupled into one whole Mystical bodie. Now that we may the better conceiue the nature of it, sundry questions are to be mooued. The first, what kind of coniunction this is! *Ans.* In the scripture we meet with three kind of Coniunctions. The first is, cōiunction in nature, when sundry things are coupled by one and the same nature. As the father, the Sonne, and the holy Ghost, being three distinct substances are all one, and therefore ioyned in one godhead or diuine nature. Now Christ and the beleeuers are not ioyned in nature: for then, they twaine should haue one body and soule. The second coniunction is in person, when things in nature different, so concur together, that they make but one person; as the body and soule make one man: and the godhead of the son with his manhood make but one Christ: in whome there is an vnion of distinct natures with vnity of person. Now Christ and a Christian are not ioyned in person: for Christ is one person, Peter a second, and Paul a third distinct from them both: and so many men as there be, so many seuerall persons. The third coniunction is in spirit; & this is the coniunction meant in this place: whereby Christ and his Church are ioyned together: for the very same spirit of God that dwellerh in the manhood of Christ and filleth it with all graces aboue measure, is deriued thence and dwelleth in all the true members of the Church, and filleth them with the like

graces in measure, and therefore S. Iohn saith, *Hereby wee know that wee dwell in him and hee in vs, because he hath giuen vs of his spirit.* Hence it followes that the bond of this coniunction is one and the same spirit descending from Christ the head to all his members, creating also in them the instrument of faith whereby they apprehend Christ and make him their owne.

The second is, what are the things vnited? *Ans.* Not the body of the beleeuers to the body of Christ, or the soule to his soule, but the whole person of the man to the whole person of Christ: yet in this order; wee are first of all & immediatly ioyned to the manhood of Christ, & by the manhood to the godhead.

The third question is, what is the maner of this coniunction. *Ans.* We must not think that Christ and his Church are ioyned by imagination, as the minde of man and the thing whereof he thinks: or by consent of heart as one friend is ioyned with another, & as the Iewes conuerted were all of one heart and soule: or by any abode in one place, or by touching, as sea & land are both ioyned together and make one globe: or by any composition or commixtion of substances, as when many ingredients are put together, to make one medicine. But this coniunction is altogether spirituall as the former Giuing was, and incomprehensible to mans reason: & therefore we must rather labour to feele it by experience in the heart, then to conceiue it in the braine. Yet neuerthelesse it shall not be amisse to consider a resemblance of it in this comparifon. Suppose a man hauing the parts of his body disioyned farre asunder, his head lying in Italy, one arme in Germany, the other in Spaine, and his legs with vs in England: suppose further all these parts or quarters haue all one soule, extending it selfe vnto them all, and quickening each of them seuerally as though they were neerely ioyned together: and though the parts be seuered many huundred miles asunder, yet the distace of place doth not hinder the coniunction, considering one and the same soule doth enlarge it selfe and giue life ynto them all. In the same manner the head of the Mysticall body Christ our Saviour is now in heauen, and some of his members in heauen with him, and some in earth: and of these, some in England, some in Germany, some in Italy, some in Spaine, distant many thousand miles asunder: and the spirit of God is as it were the soule of this body which giueth spirituall life to all the members: distance of place doth not hinder this coniunction, because the Holighost
which

which linketh all the parts together is infinite.

The benefits which we receiue by this Myſtical vniõ are manifold. For it is the ground of the conueiance of all grace. The first is, that by meanes hereof euery Christian as he is a Christiã or a man regenerate hath his beginning and beeing in Christ, howsoeuer as he is a man he hath his being & subsisting in himselfe, as Paul saith, *Yee are of God in Christ.* And, *We are members of* 1. Cor. 1. 30. *his body of his flesh & of his bones.* How wil some say can this be? Answer this maner: The comparison is taken from our first parents. Eue was made of a rib takẽ out of Adams side, he being cast into a slumber: this being done, Adam awaked & said, *This now is bone of my bone, & flesh of my flesh.* Christ was nailed on the crosse, and his most pretious blood was shed, and out of it arise & spring al true Christians; that is, out of the merit of Christs death and passion, wherby they become new creatures. Secõdly, euery one that beleeueth in Christ by reason of this vniõ hath an vnſpeakeable prerogatiue: for hereby he is first vnited to Christ, & by reason thereof is also ioyned to the whole trinity, the Father, the Son, & the holy Ghost, & shal haue eternal fellowship with them. Thirdly, sundry men specially Papists deride the doctrine of iustification by imputed righteousness; thinking it as absurd, that a man should be iust by that righteousness which is inherent in the person of Christ; as if we should say, that one man may liue by the soule of another, or be learned by the learning of another. But here we may see that it hath sufficient foundation. For there is a most neere & strait vniõ betweene Christ & all that beleeue in him: & in this vniõ Christ with al his benefits according to the tenour of the covenant of grace, is made ours really: and therefore we may stand iust before God by his righteousness; it beeing indeede his, because it is in him as in a subiect; yet so, as it is also ours; because it is giuen vnto vs of God. Now there is no such vniõ between man & man, & for that cause one man cannot liue by the soule of another, or be learned by the learning of another. Fourthly, from this fountaine springs our sanctification, wherby we die to sin, & are renued in righteousness and holines. Wormes and flies that haue lyen dead all winter, if they bee laide in the sunne in the spring time, begin to reuiue, by vertue thereof: even so, when wee are vnited to Christ, and are (as it were) laide in the beames of this blessed sonne of righteousness, vertue is deriued thence, which warmeth our benumbed hearts dead in sinne, and

reuiue vs to newnes of life: whereby we beginne to affect and like good things, and put in practise all the duties of religion. First, hence we haue the protection of Gods angels; for they alwaies waite and attend on Christ, and because we are made one with him, they attend vpon vs also. Lastly by reason of this vni- on with Christ, euery beleeuers commeth to haue interest and to recover his title in the creatures of God, and to haue the holy and lawfull vse of them all. For we must consider, that although *Adam* created in the image of God, was made Lord ouer all things in heauen and earth; yet when he fell by eating the for- bidden fruite; he, and in him all mankind lost the title and vse of them all. Now therefore that a man may recover his interest, hee must first of all be vnited and made one with Christ: & then by Christ, who is Lord and King ouer all, shall he recover that title in the creatures of God, which he had by creation; and be made Lord ouer them againe. But some wil say; if this be so, then a Christian man may haue and enioy all creatures at his plea- sure, and therefore the goods of other men. *Ans.* The reason is not good, for in this life we haue no more but (*b*) right vnto the creature, and (*c*) right in it, that is, actuall possession is refer- ued for the life to come. Therefore wee must content our selues with our allowed portions giuen vnto vs by God, by his grace vs- ing them in holy manner, expecting by hope the full fruition of all things till after this life. Again, if all title to the creatures be recovered by Christ, it may be demanded, whether Infidels haue any interest to their goods or no? *Ans.* Infidels before men are right lords of all their lands and possessions which they haue ob- tained by lawfull meanes; and in the courts of men they are not to be depriued of them: but before God they are but vsurpers, because they hold them not *in capite*, that is, in Christ: neither haue they any holy and right vse of them, *for to the vncleane, all things are vncleane*. And they must first of all become members of Christ before they can hold and enioy them aright, and vse them with good conscience.

The duties which are to be learned of the doctrine of this v- nion are manifold. And first of all we are taught to purge our hands and hearts of all our sinnes, and especially to auoid all those sinnes whereby mens bodies are defiled, as drunkennesse, vncleannesse, fornication: for they driue away the spirit of God from his owne house, and dissolue the bond of the coniunction
betweene

b *ius ad rem.*
c *ius in re.*

between Christ and vs. Secondly we must euery one of vs, which professe our selues to be members of Christ, labour to become conformable vnto him in holinesse of life, and to become new creatures: for this vnion requireth thus much. Let a man take the grists of a crab-tree, and set them into good stockes: yet wil they not change their sap, but bring forth fruite according to their owne nature, euen sowre crabs: but it must not be so with vs: we are indeed wild oliues, and the branches of wild vines; yet seeing we are perswaded that we are grafted into Christ & made one with him, we must lay aside our wild and sowre nature; and take vpon vs the nature of the true vine, heare good fruite, haue good iuyce in vs, and render sweete wine. Thirdly, we are taught hence to be plentiful in all good workes, considering we are ioyned to him that is the fountaine of grace. And therefore Christ saith, *I am the true vine, and my Father is the husband-man: every branch that beareth not fruite in mee, hee taketh away: and euery one that beareth fruit hee purgeth it that it may beare more fruite.* And the Prophet *Esay* compares the Church of God to a vineyard with a tower and a wine presse in it. And God himselfe comes often downe vnto it, to see the fruits of the valley, to see if the vine budde, and the Pomegranates flourish. And further wee must bring forth fruite with patience. For the Lord of this vineyard comes with croses and afflictions, as with a pruning knife in his hand, to pare and to dresse vs that wee may be fitte to bring forth fruit plentifully in duties of piety to God, and in duties of loue to all men, yea to our enemies. Christian men are trees of righteousness growing by the waters of the sanctuary: but what trees? not like ours: for they are rooted vpwrd in heauen in Christ, and their graines and branches grow downeward that they may beare fruite among men.

Hitherto wee haue heard what the Church is: now to beleue the Church is nothing els but to beleue that there is a company of the predestinate made one in Christ, and that withall we are the number of them.

Before we proceed any further, three rules must be obserued touching the Church in generall. The first, that Christ alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to be his fellow herein. For the Church is his body, and none but he can performe the duty of an head vnto it: which duty stands in two things; the

first, is, to gouerne the Church by such power and authority whereby hee can and doth prescribe lawes properly binding the consciences of all his members; the second is, by grace to quicken and put spirituall life into them, so as they shall be able to say, that they liue not, but Christ in them. As for the Supremacie of the sea of Rome whereby the Pope will needes stand ministeriall head to the Catholike Church, is a satanicall forgery. For the headship (as I may tearme it) of Christ is of that nature or quality, that it can admit no deputy, whether we respect the *commanding* or the *quicken* power of Christ before named. Nay Christ needes no vicar or deputy; for he is all-sufficient in himselfe and alwaies present with his Church, as he himselfe testifieth, saying, *Where two or three are gathered together in my name, there am I in the middest among them.* And whereas all commissions cease in the presence of him that gives the commission: it is as much pride and arrogancie for the Pope to take vnto himselfe the title of the head and vniuersall Bishop of the Church; as it is for a subiect to keepe himselfe in commission in the presence of his King.

i. Ioh. 2. 19.

Reu. 22. 15.

Ag. 2. 47.

The second rule is, that there is no saluation out of the Church, and that therefore euery one which is to be saued must become a member and a citizen of the Catholike and Apostolike Church: and such as remaine for euer out of the same perishe eternally. Therefore S. Iohn saith, *They went out of vs, they were not of vs: for if they had beene of vs, they would haue remained with vs: but this cometh to passe that it might appeare, that they are not all of vs.* And againe, that such as be holy, are in the city of God; but without, that is, forth of the Church are dogges, enchanters, whoremongers, adulterers, &c. And the Arke, out of which all perished, figured the Church, out of which all are condemned. And for this cause S. Luke saith, that *the Lord added to the Church from day to day such as should be saued.* And the reason hereof is plaine: for without Christ there is no saluation, but out of the militant Church there is no Christ nor faith in Christ: and therefore no saluation. Againe, forth of the militant Church there are no meanes of saluation, no preaching of the word, no inuocation of Gods name, no sacraments, and therefore no saluation. For this cause euery man must be admonished euermore to ioyn himselfe to some particular Church being a sound member of the Catholike Church.

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The third rule is, that the Church which here we beleue is only one. As Christ himselfe speaketh, *My doue is alone, and my Cant. 6. 8. undefiled is the onely daughter of her mother.* And as there is onely one God and one Redeemer, one faith, one baptisme, and one way of saluation by Christ onely, so there is but one Church alone.

The Catholike Church hath two parts: the Church Triumphant in heauen, and the Church Militant on earth.

The Triumphant Church may thus be described: *It is a company of the spirits of iust men, triumphing ouer the flesh, the diuell, and the world praising God.* First, I say it is a company of the spirits of men as the Holy Ghost expressely teareth it, because the soules onely of the godly departed, as of *Abraham, Isaac, Iacob, David, &c.* are as yet ascended into heauen, and not their bodies. Furthermore the properties of this company are two. The first is, to make triumph ouer their spiritual enemies the flesh, the diuell, the world: for the righteous man so long as hee liues in this world is in continuall combate without truce with all the enemies of his saluation: and by constant faith obtaining victory in the end of his life, he is translated in glorious and triumphant manner into the kingdome of glorie. This was signified to *Iohn* in a vision in which he saw an *innumerable companie of all sorts of nations, kindreds, people, and tongues stand before the lambe cloathed in long white robes with palmes in their hands,* in token that they had bene warriours, but now by Christ haue gotten the victory and are made conquerours. Their second property is to praise and magnifie the name of God, as it followeth in the former place, saying *Amen: praise and glory, and wisdom, and thanks, honour, power, and might be unto our God for euermore.* Hence it may be demanded whether Angels be of this Triumphant Church or no? *Ans. w.* The blessed Angels be in heauen in the presence of God the Father, the Sonne, and the Holy Ghost; but they are not of the mysticall body of Christ, because they are not vnder him as he is their redeemer, considering they can not be redeemed, which neuer fell: and it can not be prooued that they now stand by the vertue of Christs redemption: but they are vnder him as he is their Lord and King, and by the power of Christ as he is God, and their God, are they confirmed. And therefore as I take it, we can not say, that Angels are members of the mysticall body of Christ or of the triumphant Church;

though indeede, they be of the companie of the blessed,

The Church Militant may be thus described: *It is the companie of the elect or faithfull, liuing vnder the crosse, desiring to be remooued, and to be with Christ.* I say not that the Militant Church is the whole body of the elect, but onely that part thereof which liueth vpon earth: and the infallible marke thereof is that faith in Christ which is taught and deliuered in the Writings of the Prophets and Apostles: and this faith againe may be discerned by two markes. The first is, that the members of this company liue vnder the crosse, and profit by it in all spirituall grace. And therefore it is said, *that wee must through many afflictions enter into the kingdome of heauen.* And our Sauour Christ saith, *If any man will come after me, let him denie himselfe, and take vp his crosse every day and follow me.* The second marke, is a desire to depart hence, and to be with Christ, as Paul saith, *We loue rather to be remooued out of this body, and to be with Christ.* And againe, *I desire to be losed, & to be with Christ, which is best of al.* Where yet we must remember, that the members of Christ doe not desire death simply & absolutely, but in two respects: I. that they might leaue off to sin, and by sinning leaue to displease God. II. That they might come to enioy happinesse in heauen, and to be with Christ.

Touching the generall estate of the Militant Church, two questions are to be considered. The first, how farre forth God is present with it, assisting it by his grace? *Ans.* God giues his spirit vnto it in such a measure, that although the gates of hell can not preuaile against it, yet neuertheless it remaines still subiect to errour both in doctrine and manners. For that which is true in euery member of the Church, is also true in the whole: but euery member of the Militant Church is subiect to errour both in doctrine and manners: because men in this life are but in part enlightened and sanctified; and therefore still remaine subiect to blindness of minde and ignorance, and to the rebellion of their wills and affections: whereby it comes to passe that they may easily faile, either in iudgement or in practise. Again, that which may befall one or two particular Churches, may likewise befall all the particular Churches vpon earth, all being in one and the same condition, but this may befall one or two particular Churches to faile either in doctrine or manners. The Church of Ephesus failed in leauing her first loue, whereupon Christ threatneth to remooue from her the candle-sticke.

And

Act. 14. 22.

Luk. 9. 13.

2. Cor. 5. 8.
Phil. 1. 23.

Act. 2. 4.

And the Church of Galatia was remooued to another Gospell Gal. 1. 6. from him that had called them in the grace of Christ: now why may not the same things befall twenty, yea an hundred Churches which befell these twaine. Lastly, experience sheweth this to be true, in that generall counsels haue erred. The counsell of Nice beeing to reforme sundry behauiours among the Bishops and Elders, would with common consent haue forbidden marriage vnto them, thinking it profitable to be so; vnlesse *Paphnutius* had better informed them out of the Scriptures. In the third counsell at Carthage certaine bookes Apocrypha, as the booke of Syrach, Toby, and the Macchabees are numbred in the Canon, and yet were excluded by the counsell of Laodicea. And the saying of a diuine is receiued, that former counsells are to be reformed and amended by the latter. But Papists maintaining that the Church cannot erre, alleadge the promise of Christ: *How be it when he is come which is the spirit of truth, he will leade you into all truth.* *Ans.* The promise is directed to the Apostles, who with their Apostolical authoritie had this priuiledge graunted them, that in the teaching and penning of the Gospel they should not erre: and therefore in the counsell at Ierusalem they conclude thus, *It seemes good vnto vs and to the holy Ghost.* And if the promise be further extended to all the Church, it must be vnderstood with a limitation: that God will giue his spirit vnto the members thereof to leade them into all truth, so farre forth as *Ioh. 16. 13.* *Ioh. 3. 34.* *Act. 20. 20, 27.* shall be needefull for their saluation.

The second question is, wherein stands the dignity and excellencie of the Church. *Ans.* It stands in subiection and obedience vnto the will and word of hir spouse and head, Christ Iesus. And hence it followes, that the Church is not to challenge vnto her selfe authority ouer the scriptures, but onely a ministry or ministeriall seruice whereby shee is appointed of God to preserve and keepe, to publish and preach them, and to giue testimonie of them. And for this cause, it is called the *pillar & ground of truth.* The Church of Rome not content with this, saith further, that the authority of the Church in respect of vs, is aboue the authority of the scripture, because (say they) wee can not know scripture to bee scripture, but by the testimonie of the Church. But indeede they speake an vntruth. For the testimonie of men that are subiect to errour can not bee greater and of more force with vs, then the testimonie of God, who can not

Rom. 10.

erre. Againe, the Church hath her beginning from the words (for there can not be a Church without faith, & there is no faith without the word, & there is no word out of the Scriptures) and therefore the Church in respect of vs, depends on the Scripture, and not the Scripture on the Church. And as the lawyer which hath no further power but to expound the law, is vnder the law: so the Church which hath authority onely to publish & expound the Scriptures, can not authorize them vnto vs, but must submit her selfe vnto them. And whereas it is alleadged that *faith comes by hearing*, and this hearing is in respect of the voice of the Church, and that therefore faith comes by the voice of the Church: the answer is, that the place must be vnderstood not of that general faith whereby we are resolu'd that scripture is Scripture, but of iustifying faith, whereby we attaine vnto saluation. And faith comes by hearing the voice of the Church; not, as it is the Churches voice, but as it is a ministry or meanes to publish the word of God, which is both the cause and object of our beleeuing. Now on the contrary we must hold, that as the carpenter knowes his rule to be straight, not by any other rule applied vnto it, but by it selfe: for casting his eye vpon it, hee presently discernes whether it be straight or no: so we know and are resolu'd, that Scripture is Scripture, euen by the Scripture it selfe, though the Church say nothing, so be it we haue the spirit of discerning when we reade, heare, and consider the Scripture. And yet the testimonie of the Church is not to be despised, for though it breede not a perswasion in vs of the certentie of the Scripture. yet is it a very good inducement thereto.

The Militant Church hath many parts. For as the Ocean sea which is but one, is deuided into parts according to the regions and countries against which it lieth, as into the English, Spanish, Italian sea, &c. so the Church dispersed ouer the face of the whole earth, is deuided into other particular Churches according as the countries are severall in which it is seated, as into the Church of England and Ireland, the Church of France, the Church of Germanie, &c.

Againe, particular Churches are in a two-fold estate: sometime ly hid in persecution, wanting the publike preaching of the word, and the administration of the Sacraments: and sometimes againe they are visible, carrying before the eyes of the world an open profession of the name of Christ: as the moone is sometime

time eclipsed, and sometime shineth in the full. In the first estate was the Church of Israel in the daies of *Eliab*, when hee wished to die: because the people had forsaken the covenant of the Lord, broken downe his altars, slaine his Prophets with the sword, and he was left alone, and they sought to take his life also. Behold a lamentable estate, when so worthie a Prophet could not finde an other beside himselfe that feared God: yet marke what the Lord saith vnto him, *I haue let seauenthousand in Israel, euen all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.* Again it is said, *That Israel had bene a long season without the true God, without priest to teach, and without the law.* Neither must this trouble any that God should so farre forsake his Church: for when ordinarie meanes of saluation faile, he then gathereth his Elect by extraordinary meanes; as when the children of Israel wandered in the wildernesse wanting both circumcision and the Pasceouer, he made a supplie by Manna & by the pillar of a cloud. Hence wee haue direction to answer the Papists, who demaund of vs where our Church was threescore yeares agoe before the daies of *Luther*: wee say, that then for the space of many hundred yeares, an vniuersall Apostasie ouer-spread the whole face of the earth; and that our Church then was not visible to the world, but lay hidde vnder the chaffe of Poperie. And the truth of this, the Records of all ages manifest.

The second estate of the Church is, when it flourisheth and is visible, not that the faith and secret Election of men can be seene (for no man can discern these things but by outward signes) but because it is apparant in respect of the outward assemblies gathered to the preaching of the word and the administration of the Sacraments, for the praise and glorie of God and their mutuali edification. And the visible Church may bee thus described: *It is a mixt companie of men professing the faith, assembled together by the preaching of the word.* First of all I call it a mixt company, because in it there be true beleeuers and hypocrites, Elect and Reprobare, good and bad. The Church is the Lords field, in which the enemy soweth his tares: it is the corne floare, in which lieth wheat & chaffe: it is a band of men, in which beside those that be of valour and courage, here be white-liuered souldiours. And it is called a Church of the better part, namely, the Elect whereof it consisteth. though they bee in number

fewe. As for the vngodly, though they bee in the Church, yet they are no more parts of it indeede, then the superfluous humours in the vaines, are parts of the body. But to proceede; how are the members of the visible Church qualified and discerned? the answer followeth in the definition, *professing the faith*. Whereby I meane the profession of that religion which hath bene taught from the beginning, and is now recorded in the writings of the Prophets and Apostles. And this profession is a signe and marke whereby a man is declared and made manifest to bee a member of the Church.

Againe, because the profession of the faith is otherwhiles true and syncere, and otherwhiles onely in shew: therefore there bee also two sorts of members of the visible Church, members before God, and members before men. A member of the Church before God is he, that beside the outward profession of the faith, hath inwardly a pure heart, good conscience, and faith vnfaigned, whereby he is indeede a true member of the Church. Members before men, whome we may call reputed members, are such as haue nothing else but the outward profession, wanting the good conscience and the faith vnfaigned. The reason why they are to be esteemed members of vs, is, because we are bound by the rule of charity to thinke of men as they appeare vnto vs; leauing secret iudgements vnto God.

I added in the last place, *that the Church is gathered by the word preached*, to shew that the cause whereby it is begunne and continued, is the word: which, for that cause is called the *immortall seed* whereby we are borne anew, and *milke*, whereby we are fedde and cherished to life euerlasting. And hence it followeth necessarily, that the preaching of the doctrine of the Prophets & Apostles, ioyned with any measure of faith and obedience, is an vnfallible marke of a true Church. Indeepe it is true, there be three things required to the good estate of a Church, the preaching of the Gospel, the administration of the Sacraments, and due execution of Discipline according to the word: yet if the two latter be wanting, so be it there be preaching of the word with obedience in the people, there is for substance a true Church of God. For it is the banner of Christ displaied, vnder which, all that warre againg the flesh, the diuell, the world, must range themselves. As the Lord saith by the Prophet *Esa*, *I will lift vp my hand to the Gentiles, and set vp my standard vnto the people, and they shall bring their*

1. Pet. 1. 23.
Heb. 5. 13.
1. Cor. 3. 2.

Esa. 49. 22.

their sonnes in their armes, and their daughters shall be carried upon their shoulders. Hence it followeth, that men which wāt the preaching of the Gospell, must either procure the same vnto themselves: or if that cannot be, because they liue in the midst of idolatrous nations, as in Spaine and Italy, it is requisite that they should ioine themselves to those places where with liberty of conscience they may enioy this happie blessing. Men are not to haue their hearts glued to the honours and riches of this world: but they should be of *Danids* mind, and rather desire to be doerkeepers in the house of God, then to dwell in the rents of vngodlines. In the Canticles, the spouse of Christ saith. *Shew me, O thou whome my soule loueth, where thou feedest, where thou liest at noone: for why should I be as see that turneth aside to the flockes of thy companions.* To whome he answereth thus: *If thou know not, O thou the fairest among women, get thee forth by the steppes of the flocke, and feede thy kids by the tents of the shepheards: that is, in those places where the doctrine of righteousness and life euerslasting by the Messias, is published.* When the Shunamites child was dead, shee told her husband that shee would goe to the man of God, to whome he answered thus: *Why wilt thou goe to him to day, it is neither new moone nor (abbath day: whereby it is signified that when teaching was skarse in Israel, the people did resort to the Prophets for instruction and consolation.* And *Danid* saith, that the people where soeuer there aboad was, *went from strength to strength till they appeared before God in Sion.* And oftentimes, they beeing Profelytes, there aboad must needs be out of the precincts of Iewrie.

Thus we see what the visible Church is: now further concerning it, three questions are to be skanned. The first is, how we may discern whether particular men and particular Churches holding errors, be sound members of the Catholike Church or no. For the answering of this, we must make a double distinction, one of errors, the other of persons that erre. Of errors, some are destroyers of the faith, some onely weakners of it. A destroyer is that, which ouerturneth any fundamentall point of religion; which is of that nature, that if it be denied, religion it selfe is ouerturned: as the deniall of the death of Christ, and the immortallitie of the soule, iustification by workes, and such like: and the summe of these fundamentall points is comprised in the Creede of the Apostles and the Decalogue. A weakning error

Gal. 5. 7.

Heb. 6. 1.

1. Cor. 3. 15.

1. Cor. 3. 15.

is that, the holding whereof doth not ouerturne any point in the foundation of saluation; as the error of freewill, and sundry such like. This distinction is made by the holy Ghost, who saith expressely that the doctrines of repentance, and faith, and baptismes, and laying on of hands, and the resurrection, and the last iudgement, *are the foundation*, namely of religion: and againe, that *Christ is the foundation*, and that other doctrines consonant to the word, are as gold and siluer laid thereupon. Secondly, persons erring, are of two sorts: some erre of weaknes, beeing carried away by others; or of simple ignorance, not yet beeing convicted and informed concerning the truth. Some againe erre of obstinacie, or affected ignorance, which hauing beene admonished and convicted, still perseuere in their forged opinions. This beeing said, we now come to the point. If any man or Church, shall hold an error of the lighter kind, he still remaines a member of the Church of God, and so must be reputed of vs. As when a Lutherane shall hold, that images are still to be retained in the Church; that there is an Vniuersall Election of all men, &c. for these and such like opinions may be maintained, the foundation of saluation vnraised. This which I say is flatly auouched by *Paul*. If any man (saith he) build on this foundation gold, siluer, pretious stones; *timber, hay, or stubble*, his worke shall be made manifest by the fire, &c. *and if any mans worke burne, he shall loose, but yet he shall be safe himselfe*. And therefore the hay and stubble of mens errors that are beside the foundation, on which they are laid, doe not debarre them from beeing Christians or members of the Church. A man breakes downe the windowes of his house; the house standes: he breakes downe the rooffe or the walls; the house yet standes, though deformed: he pulls vp the foundation; the house it selfe falls and ceaseth to be an house. Now religion which we professe is like an house or building: and some points therof are like windowes, dores, walls, roofes, and some are the very foundation: and the former may be battered, the foundation standing. Again, if the error be directly or by necessarie consequent, euen in common sense against the foundation, consideration must be had whether the Church or partie erreth of weaknes or malice: if of weaknes, the party is to be esteemed as a member of the Catholike Church. And thus *Paul* writes vnto the Church of Galatia, as to a Church of God, though by false teachers it had beene turned a-

way

way to another Gospell, and embraced the fundamentall errorr of iustification by workes. But when any man or Church shall hold fundamentall errorrs in obstinacie or affected ignorance, we are not then bound to repute them any longer as Churches or Christians, but as such to whom condemnation belongs, as *Paul* sheweth by the example of *Iannes* and *Iambres*. And as *Iannes* and *Iambres*, saith he, withstood *Moses*, so doe these also resist the truth, men of corrupt mindes, reprobate concerning the faith. Yet with-^{2. Tim. 3. 8.}all, this caueat must euer be remembred, that we rather condemne the errorr then the person that erreth, because Gods mercie is like a bottomles sea, whereby he worketh what he will and when he will in the hearts of miserable sinners.

The second question is, where at this day we may finde such visible Churches as are indeede sound members of the Catholike Church. And for the resoluing of it, we are to goe through all countries and religions in the world. And first to begin with Turkes and Iewes, we are not in any wise to acknowledge their assemblies for Churches, because they worships not God in Christ who is the head of the Church.

As for the Assemblies of Papists which haue bin a great part of the world, if thereby we vnderstand companies of men holding the Pope for their head, and beleeuing the doctrine established in the councell of Trent; in name they are called Churches, but indeede they are no true or sound members of the Catholike Church. For both in their doctrine and in the worship of God, they rase the very foundation of religion, which will appeare by these three points. First of all they hold iustification by workes of grace: auouching that they are not onely iustified before God by the merit of Christ, but also by their owne doings. Which opinion flatly ouerturneth iustification by Christ. For as *Paul* saith to the Galatians, *If ye be circumcised Christ profiteth you nothing*, that is, if ye looke to be iustified by the workes of the ceremoniall law, ye are fallen from Christ: ioyned circumcision & Christ together in the matter of iustification, and ye do quite ouerthrow iustification by Christ. Now if this be true, which is the word of God that cannot lie; then we say to the Papists; If ye wil needs be iustified by workes of grace, ye are fallen from grace. The second point is, that they maintain a daily real sacrifice of the body of Christ in the masse for the sins of the quick & dead: and this is also a fundamentall heresie. For Christs sacrifice on the crosse

must either be a perfect sacrifice, or no sacrifice: and if it bee often iterated and repeated by the Masse-priest, it is not perfect, but imperfect. The third point is that they worship the Images of the Trinity & of the Saints departed, and their Breeden-god, which is as vile an abomination as euer was among the Gentiles: all beeing directly against the true meaning of the second commandement, and defacing the worshippe of God in the very substance thereof. Thus then it appears that the old Church of Rome is chaunged, & is now at this day, of a spouse of Christ become an harlot: and therefore no more a Church of Christ indeede, then the karkasse of a dead man that weareth a liuing mans garment is a liuing man, though hee looke neuer so like him. And whereas they pleade for themselues that they haue succession from the Apostles, the answer is, that succession of person is nothing without succession of doctrine, which they want: and we see that Heretikes haue succeeded lawfull Ministers. Secondly, whereas it is alleadged that in the Popish assemblies the sacrament of Baptisme is rightly for substance administered; and that also it is a note of a Church, three things may be answered. First, that Baptisme seuered from the preaching of the Gospel, is no more a signe of a Church, then the seale seuered from the Indenture is of force; and that is nothing. Circumcision was vsed in *Colchis*, yet no Church, & among the Samaritans, & yet no people. Secondly, Baptisme is in the assemblies of the Church of Rome, as the purse of the true man in the hand of the thiefe: and indeede it doth no more argue them to be Churches, then the true mans purse argues the thiefe to be a true man. For Baptisme though it be in their assemblies, yet doth it not appertaine vnto them, but vnto another hidden Church of God, which he hath in all ages gathered forth of the midst of them. Thirdly, though they haue the outward Baptisme, yet they by necessarie consequent of doctrine, ouer-turne the inward Baptisme that stands in iustification and sanctification. Moreouer, whereas it is alleadged, that they maintaine the bookes of the old and new Testament penned by the Prophets and Apostles; the answer is, that they doe it with adding to the Canon, and by corrupting the natue sense of the Scriptures in the very foundation: and therefore they are but as a lanthorne that shewes light to others, & none to it selfe. Fourthly, it is further said, that they holde the Creede of the Apostles, and make the

Herodot.
Hof. 1. 9.

the same confession of faith that we doe. I answer, that in shewe of words they doe so indeede: but by necessarie consequents in the rest of their doctrine they ouer-turne one of the natures and all the offices of Christ, and therewithall most of the articles of the Creede. And herein they deale as a father, that in outward shew tenders the bodie of his childe, and will not abide the least blemish vpon it: and yet by secret conueiances inwardly annoies the heart, the braine, or the liuer, and so in truth destroies the same. First it is alleadged, that Antichrist must sit in the temple of God, that is, the Church: therefore say some that desire an vnion betweene vs and the Papists, popish assemblies are true Churches: but the argument is not good. For it is one thing to bee in the Church, and another thing to bee of it. And Antichrist is said to sit in the Church, not as a member thereof, but as an vsurper, or as the pyrate in the ship of the marchant: and hence it cannot be prooued, that the assemblies of Papists are Churches, but that in them, and with them, there is mingled an other hidden Church, in the midst whereof Antichrist the Pope ruleth, though himselfe hath no part therein. Lastly, whereas some, bee'ing no Papists, thinke their Churches to be like a bodie diseased, and full of sores and wounds from the head to the foote, and the throat also cutte, yet so as life is still remaining; we may better thinke (their foule error considered & their worshippe of God, which is nothing else but a mixture of Iudaisme and Paganisme) that it is a rotten and dead corps void of spirituall life. And therefore we haue seuered our selues from the Church of Rome vpon iust cause: neither are wee schismatics in so doing, but they rather; because the ground and the proper cause of the schisme is in them.

As for the Assemblies of Anabaptists, Libertines, Antinomies, Tritheists, Arrians, Samosatensians, they are no Churches of God, but conspiracies of monstrous heretikes iudicially condemned in the primitiue Church, and againe by the malice of *Satan* renewed and reuiued in this age. The same we are to thinke and say of the Familie of Ioue.

As for the Churches of Germanie commonly called the Churches of the Lutheranes, they are to bee reputed of vs as the true Churches of God. Though their Augustane confession haue not satisfied the expectation of other Reformed Churches: yet haue they all the same enemies in matter of religion, and

doe alike confesse the Father, the Sonne, and the holy Ghost: and of the office of the Mediatour, of faith and good workes, of the Word, the Church and the Magistrate, are all of one iudgement. They differ indeede from vs in the question of the Sacrament, but it is no sufficient cause to induce vs to hold them as no Church: for that there is a true or reall receiuing of the bodie and blood of Christ in the Lords supper, we all agree; and wee ioyntly confesse that Christ is there present so farre forth that he doth truly feede vs with his very body and blood to eternall life: and all the controuersie lies in the maner of receiuing; we contenting our selues with that spirituall receiuing which is by the hand of faith, they adding thereto the corporall, whereby they imagine themselves to receiue Christ with the hand and mouth of the body. And though to maintaine this their opinion, they be constrained to turne the ascension of Christ into a disparition, whereby his bodie beeing visible becomes inuisible, yet in the maine points we agree, that Christ ascended into heauen: that hee entred into his kingdome in our name and for vs: that we are gouerned and preserued by his power & might: and that whatsoeuer good thing wee haue or doe, proceedes wholly from the grace of his spirit. Indeeede the opinion of the *Vbiquitie* of the bodie of Christ, reuiuerth the condemned heresies of Eutiches and Nestorius, and it ouer-turneth by necessarie consequent most of the articles of faith: but that was priuate to some men, as *Brentius* & others, and was not receiued of whole Churches: and whereas the men were godly and learned, and wee are vncerten with what affection, and how long they held this error, we rest our selues in condemning it, leauing the persons to God. Againe, Popish Transubstantiation, and Lutheran Consubstantiation, are both against the truth of the manhood of Christ; yet with great difference. Transubstantiation is flatte against an article of faith: for if Christs bodie be made of bread, & his blood of wine (which must needs be, if there be a conuersion of the one into the other) then was not he conceived & borne of the virgin *Marye*: for it cannot both be made of bakers bread, & of the substance of the virgin. Againe, it abolisheth the outward signe in the Lords supper, as also the analogie between the signe and the thing signified, & so ouerturnes the sacrament: but Consubstantiation doth not so, neither doth it ouer-turne the substance of any article of Religion, but only a maine point of Philosophie, which is, that *A bodie doth occupie onely one place at once.*

Furthermore, the Churches of Helvetia, and Savoie, and the free cities of France, and the low Countries, and Scotland, are to be reuerenced as the true Churches of God, as their confessions make manifest. And no lesse must we thinke of our owne Churches in England and Ireland. For we holde, belecue, and maintaine, & preach the true faith, that is, the ancient doctrine of saluation by Christ, taught and published by the Prophets & Apostles, as the Booke of the articles of faith agreed vpon in open Parliament doe fully shew: and withall now we are, and haue bin readie to testifie this our faith, by venturing our liues even in the cause of religion against forraigne power, and especially the Spainyard: and hereupon all the Churches in Europe giue vnto vs the hand of fellowship. And whereas sundrie among vs that separate, and indeede excommunicate themselves, giue out that there is no Church in England, no Ministers, no Sacraments: their perēptory asseuerations wanting sufficient ground, are but as paper-thor. They alleadge that our assemblies are full of grievous blots & enormities. *Ans.* The defects & corruptions of Churches must bee distinguished: and they be either in doctrine, or maners. Againe, corruptions in doctrine must further be distinguished: some of them are errors indeede, but beside the foundation; and some errors directly against the foundation: and these ouer-turne al religion, whereas the former do not. Now it cannot bee shewed, that in our Churches is taught any one error that raseth the foundation, & consequently annihilateth the truth of Gods Church. Indeeede there is controuersie among vs touching the point of Ecclesiasticall regiment: but marke in what manner. We all ioyntly agree in the substance of the regiment, confessing freely that there must be preaching of the word, administration of the Sacraments according to the institution, and the vse of the Power of the Keyes in admonitions, suspensions, excommunications: the difference between vs is only touching the persons, & the maner of putting this gouernment in execution: & therefore men on both parts, though both hold not the truth in this point; yet because both holde Christ the foundation, they stil remaine brethren & true mēbers of Christ. As for corruptions in maners, they make not a church to be no Church, but a bad Church. Whenas the wicked Scribes and Pharises sitting in *Moses Chaire*, taught the things which hee had written, the people are commaunded to heare them, *Marth.* 23.2.

Rom. 9. 4.
Act. 3. 39.

and to do the things which they say, not doing the things which they doe. And whereas it is said, that we holde Christ in word, and denie him in deede; that is answered thus: deniall of Christ is double, either in iudgement, or in fact: deniall in iudgement ioyned with obstinacie, makes a Christian to be no christian; deniall in fact, the iudgement still remaining sound, makes not a man to be no christian, but a bad christian. When the Iewes had crucified the Lord of life, they still remained a Church, if any vpon earth: and notwithstanding this their fact, the Apostles acknowledged that the couenant and the promises still belonged vnto them: and they neuer made any separation from their Synagogues, till such time as they had beene sufficiently conuicted by the Apostolicall ministerie, that Iesus Christ was the true Messias.

Quest.

Ans.

2. Cor. 6. 14.

2. Chr. 31. 14.

1. Tim. 6. 3.

Act. 19. 9.
Act. 18. 28.

Thus we see where at this day we may finde the true Church of God. Now I come to the third question: and that is, at what time a man may with good conscience make separation from a Church. *Ans.* So long as a Church makes no separation from Christ, we must make no separation from it: and when it separates from Christ, we may also separate from it: and therefore in two cases there is warrant of separation. The one is, when the worship of God is corrupt in substance. And for this wee haue a commaundement, *Be not* (saith Paul) *unequally yoked with infidels: for what fellowship hath righteousness with unrighteousnesse, or what communion hath light with darkenesse, or what concord hath Christ with Belial? or what part hath the beleeuer with the infidell? or what agreement hath the temple of God with idols? wherefore come out from among them and separate your selues*, saith the Lord. And wee haue a practise of this in the olde Testament. When Ieroboam had set vp idols in Israel, then the Priests and Levites came to Iudah and Ierusalem to serue the Lord. The second is, when the doctrine of religion is corrupt in substance: as Paul saith, *If any man teach otherwise, and consent not to the whole some words of our Lord Iesus Christ, and to the doctrine which is according to godliness, hee is puffed up: from such separate your selues.* A practise of this wee haue in the Apostle Paul, who being in Ephesus in a Synagogue of the Iewes, spake boldly for the space of three moneths, disputing and exhorting to the things which concerne the kingdome of God: but when certaine men were hardened and disobeyed, speaking euill of the way of God, he departed from them,

them, and seperated the disciples of Ephesus: and the like he did at Rome also. As for the corruptions that be in the manners of men that be of the Church, they are no sufficient warrant of separation, vnlesse it be from priuate companie, as we are admonished by the Apostle *Paul*; and by the examples of *Dauid* and *Lot*. By this which hath beene said, it appeares that the practise of such as make separation from vs, is very bad and schismaticall, considering our Churches, faile not either in the substance of doctrine, or in the substance of the true worship of God.

Now to proceede in the Creede. The Church is further set forth by certaine properties and prerogatiues. The properties or qualities are two, *holines* and *largenes*. That the Church is *holy*, it appeares by *Peter*, which calls it an *holy nation*, and a *chosen people*: and by *Saint Iohn*, who calls it the *holycitie*. And it is so called, that it may be distinguished from the false Church, which is tearmed in Scriptures the *Synagogue of Satan*, and the *malignant Church*.

1. Cor. 5. 11.

Psal. 17. 4.

2. Pet. 2. 8.

1. Pet. 2. 9.

Reu. 11. 2. and

22. 29.

Reu. 2. 9.

& 7. 9.

Psal. 16. 5.

Ioh. 17. 17.

1. Tim. 1. 17.

Rom. 11. 10.

Phil. 2. 12.

Mark 9. 24.

1. Tim. 4. 7.

Now this holines of the Church is nothing else but a created qualitie in euery true member thereof, whereby the image of God, which was lost by the fall of *Adam* is againe renewed and restored. The author of it is God by his word and spirit, by little and little abolishing the corruption of sinne, and sanctifying vs throughout, as *Christ* saith, *Father sanctifie them in thy truth, thy word is truth*. And holinesse must be conceived to be in the Church on this manner: it is perfect in the Church Triumphant, and it is onely begun in the Church Militant in this life: and that for speciall cause, that we might giue all glorie to God; that we might not be high minded, that we might worke our salvation with feare and trembling; that we might denie our selues & wholly depend vpon God. Hence we learne three things: first that the Church of Rome erreth in teaching that a wicked man, yea such an one as shall neuer be saued, may be a true member of the Catholike Church: for in reason, euery man should be answerable to the qualitie and condition of the Church whereof he is a member: if it be holy, as it is, he must be holy also. Secondly we are euery one of vs, as *Paul* saith to *Timothie*, to exercise our selues vnto godlinesse, making conscience of all our former vnholly waies, endeaououring our selues to please God in the obedience of all his commaundements. It is a disgrace to the holy Church of God that men professing themselves to

Eph. 3. 7.

2. Theff. 3. 14.

be members of it, should be vnholý. Thirdly our duty is, to eschew the societie of Atheists, drunkards, fornicatours, blasphemers, and all wicked and vngodly persons, as *Paul* saith, *Be no companions of them and haue no fellowship with the vnprofitable workes of darkenes.* And he chargeth the *Theſſalonians*, that if any man among them walke inordinately, they haue no companie with him that he may be ashamed.

Math. 26. 13.

Reu 7. 9.
Catholica. per
totum orbem
diffusa. Aug.
epist. 170.

The largenes of the Church is noted in the word *Catholicke*, that is, generall or vniuersall. And it is so called for three causes. For first of all it is generall in respect of time; because the Church hath had a beeing in all times and ages euer since the giuing of the promise to our first parents in *Paradise*. Secondly, it is generall, in respect of the persons of men: for it stands of all sorts and degrees of men, high and low, rich and poore, learned and vnlearned, &c. Thirdly, it is *Catholike* or vniuersall in respect of place; because it hath beene gathered from all parts of the earth, specially now in the time of the new Testament: when our Sauour *Christ* saith, that the *Gospell* shall be preached in the whole world. To this purpose *Iohn* saith in the *Reuelation*, *I beheld and loe a great multitude which no man could number of all nations and kinreds, and peoples and tongues, stood before the throne and before the lambe, cloathed with long white robes and palmes in their hands.*

And the Church which we here professe to beleeeue, is called *Catholicke*, that we may distinguish it from particular Churches, which are not beleeeued, but seene with eye, whereof mention is made often in the Scriptures, *Rom. 16. 5.* *1. Cor. 16. 19.* *the Church in their house:* and, *the Churches of Asia. Coloss. 4. 15.* *Salute Nymphas and the Church in his house. Act. 11. 22.* *she Church of Ierusalem. Act. 13. 1.* *the Church at Antioche. &c.*

That the Church is *Catholicke* in respect of time, place, person, it ministers matter of endles comfort vnto vs. For hereby we see that no order, degree, or state of men are excluded from grace in *Christ*, vnles they will exclude themselves. *S. Iohn* saith, *If any man sinne, we haue an Aduocate with the father, Iesus Christ the righteous.* Now it might be answered, it is true indeede *Christ* is an aduocate to some men, but he is no aduocate to me: *S. Iohn* therefore saith further, *and he is the reconciliation for our sinnes, and not for our sinnes onely, but for the whole world,* that is, for all beleeuers of what condition or degree soeuer.

Ioh. 2. 1, 2.

Thus

Thus much of the properties of the Church: now follow the prerogatiues or benefits which God bestoweth on it, which are in number foure. The first is exprest in these words, *The communion of Saints*. Where Communion signifieth that fellowship or societie that one hath with an other: and by *Saints* we vnderstand not dead men inrolled in the Popes calendar, but all that are sanctified by the blood of Christ, whether they be liuing or dead: as *Paul* saith, *Vnto the Church of God which is at Corinthus, to them that are sanctified in Iesus Christ, Saints by calling.* And, *God is the God of peace in all the churches of the Saints.* Now if we adde the clause *I beleue*, vnto these words, the meaning is this; I confesse and acknowledge that there is a spirituall fellowship and societie among all the members of Christ, beeing the faithfull seruants and children of God: and withall I beleue that I am partaker of the same with the rest.

This Communion hath two parts, fellowshippe of the members with the head, and of the members with themselves. The Communion of the members with their head is not outward, but altogether spirituall in the conscience: and for the opening of it, we must consider what the Church receiue of Christ, and what he receiues of it. The Church receiues of Christ foure most worthy benefits. The first, that Christ our Mediatour, God and man, hath truly giuen himselfe vnto vs, and is become our lot and portion, and withall God the father, and the holy spirit, in him, as *Dauid* saith, *Ichoua is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lot: the lines are fallen vnto me in pleasant places: yea I haue a faire heritage.* And, *My flesh faileth and my heart al'o: but God is the strength of my heart, and my portion for ever.* The second is, the Right of adoption, whereby all the faithfull whether in heauen or earth are actually made the children of God. This benefite is wonderfull, howsoeuer carnall men esteeme not of it. If a man should either by election or birth, or any way else be made the sonne and heire of an earthly prince, he would thinke himselfe highly aduanced: how highly then are they extolled which are made the sonnes of God himselfe? The third benefite is a title and right to the righteousness of Christ in his sufferings, and his fulfilling of the law. The excellencie of it is vnspeakable, because it serues to award the greatest temptations of the diuell. When the diuell replieth thus, thou art a transgressor of the law of God, therefore thou shalt

bedamned; by meanes of that Communion which we haue with Christ we answer againe: that Christ suffered the curse of the law to freevs from due and deserued damnation: and when he further replies, that seeing we neuer fulfilled the law, we can not therefore enter into heauen: we answer againe, that Christs obedience is a fulfilling of the law for vs, and his whole righteoulnes is ours to make vs stand righteous before God. The fourth benefit is a right to the kingdome of heauen, as Christ comforting his disciples saith, *Feare not little flocke, it is your fathers pleasure to giue you a kingdome: and hence it is sundry times called* (a) *the inheritance and the lot of the Saints.*

a Act. 26. 18.

Coloss. 1. 12.

Eph. 4. 18.

Furthermore, for the conueiance of these benefits vnto vs, God hath ordained the preaching of the word and the administration of the sacraments, specially the Lords supper: and hath commaunded the solemne and ordinarie vse of them in the Church. And hereupon the Lords supper is called the Communion. *The cuppe of blessing (saith Paul) which we blesse, it is not the communion of the blood of Christ: and the bread which we breake, is it not the communion of the bodie of Christ: that is, a signe and seale of the communion.*

1. Cor. 10. 16.

Againe, the things which Christ receiue of vs are two: our sinnes with the punishment thereof made his by application or imputation: and our afflictions with all the miseries of this life which he accounts his owne, and therefore doth as it were put vnder his shoulders to beare the burden of them. And this communion betweene Christ and vs is expessed in the scriptures by that blessed and heauenly bargaine in which their is mutuall exchange betweene Christ and vs: he imparts vnto vs *milke and wine without siluer or money* to refresh vs, and *gold tried by the fire* that we may become rich, and *white rayment* that we may be cloathed, and *eye-salue* to annoint our eyes that we may see: and we for our parts returne vnto him nothing but blindnes and nakednes, and pouerty, and the loathsome burden of our filthy sinnes.

Isa. 55. 1.

Reu. 3. 18.

The second part of the communion is that which the Saints haue one with another. And it is either of the liuing with the liuing, or of the liuing with the dead. Now the Communion of the liuing stands in three things: I. in like affection: II. in the gifts of the spirit: III. in the vse of temporall riches. For the first Communion in affection is, whereby all the seruants

servants of God are like affected to God, to Christ, to their owne sinnes, and each to other. They are all of one nature and heart alike disposed, though they bee not acquainted nor haue any externall fellowship in the flesh. As in a familie children are of the most part one like an other, and brought vp alike: euen so it is in Gods familie which is his Church: the members thereof are all alike in heart and affection: and the reason is, because they haue one spirit to guide them all: and therefore Saint Peter saith, *The multitude of them that beleued were of one heart, and of one soule, neither any of them saide that any thing of that which hee possessed was his owne, but they had all things common.* And the Prophet Esay fore-telling the vnitie which should bee in the kingdome of Christ, saith, *The wolfe shall dwell with the lambe, and the leopard shall lie with the kidde, and the catte and the lyon, and the fat beast together, and a little childe shall leade them. The cow and the beare shall feede, and their yong ones shall lie together: and the lyon shall eate straw like the bullocke. The sucking child shall play upon the hole of the aspe, and the weaned child shall put his hand into the cockatrice hole.* By these beasts are signified, me that be of a wicked and brutish nature: which, when they shall be brought into the kingdome of Christ, shall lay aside the same & become louing, gentle, curteous, and all of one minde. And S. Peter requires of the Church the practise of brotherly loue, and that is to cary a tender affection to men, not because they are of the same flesh, but because they are ioyned in the bond of one spirit with vs. Furthermore, by reason of this, that all the children of God are of one hart, there follows another duty of this communion, whereby they bare one the burdens of another, & when one member of the church is griued, all are griued; when one reioiceth, all reioyce, as in the body, when one member suffereth, all suffer.

The second braunch of their Communion, is in the gifts of Gods spirit, as loue, hope, feare, &c. And this is shewed; when one man doth employ the graces of God bestowed on him, for the good and saluation of an other. As a candle spendeth it selfe to giue light to others: so must Gods people spend those gifts which God hath giuen them for the benefit of their brethren. A Christian man howsoever hee be the freest man vpon earth, yet is hee seruant to all men, especially to the Church of God to doe seruice vnto the members of it by loue for the good of all. And this good is procured, when we conuey the graces of God

Matth. 5.

Leuit. 11. 44.

Math. 11. 28.

1. Cor. 14. 1.

Luk. 13. 18.

Matth. 7. 5.

Heb. 10. 24.

bestowed on vs to our brethren : and that is done fūe waies. **I.** by example : **II.** by admonition : **III.** by exhortation : **IV.** by consolation : **V.** by praier. The first, which is good example, we are enioyned by Christ, saying, *Let your light so shine before men, that they may see your good workes, and glorify your father which is in heauen.* And that our hearts might be touched with speciall care of this dutie, the Lord sets before vs his owne blessed example, saying, *Bee ye holy as I am holy :* and, *Learn of me that I am meke and lowly.* And Paul saith, *Bee ye followers of me as I follow Christ :* and the higher men are exalted, the more carefull ought they to be in giuing good example. For let a man of note or estimation doe euill, and he shall presently haue many followers. Euill example runnes from one to another like a leprolie or infection : and this Christ signified when hee said that the fig-tree planted in the vineyard, *If it beares no fruite, makes all the ground barren.* The second meins of communication : of the gifts of God vnto others, is admonition, which is an ordinance of God whereby Christian men are to recouer their brethren from their sins. A man by occasion fallen into the water, is in danger of his life ; and the reaching of the hand by an other is the meanes to saue him. Now euery man when he sinnerh doth, as much as in him lieth, cast his soule into the very pitte of hell : and wholesome admonitions are as the reaching out of the hand to recouer him againe. But it will peradventure be said, how must we proceede in admonishing of others ? *Ans.* We are to obserue three things. The first is, to search whether we that are to reprove, bee faultie our selues in the same thing or no. First we must take out the beame that is in our owne eye, and so we shall see clearly to put out the more in our brothers eye. Secondly before we reprove, we must be sure that the fault is committed : we must not go vpon heare-say or likelihoods : and therefore the holy Ghost saith, *Let vs consider or obserue one another to prouoke vnto loue or good workes.* Thirdly before we reprove, we must in Christian wisdom make choise of time and place : for all times and places serue not to this purpose. And therefore *Salomon* saith, *It is the glorie of a man to passe by an offence.* Furthermore in the act of admonishing, two things are to be obserued : **J.** a man must deliuer the words of his admonition (so farre forth as hee can) out of the word of God, so as the partie which is admonished, may in the person of man see God himselfe to reprove him. **II.** his reproofe must

must be made with as much compassion and fellow-feeling of other mens wants as may be. As Paul saith, *If any man be fallē by occasion into any fault, ye which are spirituall (b) restore such an one with the spirit of meekenes.* The third way of communicating good things to others, is exhortation: and it is a meanes to excite and stirre them on forward, which doe alreadie walke in the way of godliness. Therefore the holy Ghost saith, *Exhort one another daily, lest any of you be hardened through the deceitfulness of sin.* But alas, the practise of this dutie, as also of the former is hard to be found among men; for it is vsuall in families, that masters and fathers in stead of admonishing their seruants and children, teach them the practise of sinne in swearing, blaspheming, slaundering, &c. and as for exhortation, it is not vsed. Let a man that hath the feare of God offend neuer so little, in stead of brotherly exhortation, he shall heare his profession cast in his teeth, and his hearing of sermons: this practise is so generall, that many beginning newly to tread in the steppes of godlines, as hereby daunted, & quite driuen backe. The fourth way is consolation, which is a meanes appointed by God wherby one man should with words of heavenly comfort, refresh the soules of others afflicted with sicknesse or any other way feeling the hand of God either in body or in minde. And this dutie is as little regarded as any of the former. In the time of mens sicknesse neighbours come in, but what say they? I am sorie to see you in this case, I hope to see you well againe, I would be sorie else, &c. Not one of an hundred can speake a word of comfort to the wearie: but we are faulty herein. For with what affection doe wee beleue the Communion of Saints, when we our selues are as drie fountaines, that doe scarce conuey a drop of refreshing to others. The last meanes is prayer, whereby Gods Church procureth blessings for the seuerall members thereof, and they againe for the whole. And herein lies a principall point of the Communion of Saints; which minnistrETH notable comfort to euery Christian heart. For hence we may reason thus: I am indeede a member of the Catholike Church of God, and therefore though my owne prayers bee weake, yet my comfort is this, I know that I am partaker of al the good prayers of all the good people of God dispersed ouer the face of the whole earth my fellow members, & of al the blessings which God bestowes on them. This will make vs in all our troubles to say with *Elisea*, *Feare not, for they that be with vs are more* 2. King. 6. 16.

Psal. 106. 23.

Exod. 32. 10.

8 Spirituall
Communion
doth not bar
a diuision of
temporall
goods,
Act. 2. 2 1.
2. Cor. 8. 1.

Gal. 6. 10.

Reu. 6. 10.

then they that be with them. When the people of Israel had sinned in worshipping the golden calfe, the wrath of the Lord was kindled and made a breach into them, as canon shotte against a wall: but *Moses* the seruant of God stood in the breach before the Lord to turne away his wrath, lest he should destroy them. And the prayer of *Moses* was so effectuell, that the Lord said, *Let me alone*, as though *Moses* by prayer had held the hand of God, that he could not punish the people. And some think that *Steuens* prayer for his enemies when he was stoned, was a meanes of *Pauls* conuersion. And surely though there were no other reason, yet this were sufficient to mooue a man to imbrace Christian religion, considering that beeing a member of the Church he hath part in all the prayers of the saints through the world, and of the blessings of God that come thereby.

The third part of this Communion is in temporall things, as goods and riches: whereby I meane no (b) anabaptistickall Communion, but that which was vsed in the primitiue Church, when they had all things common in respect of vse: and some solde their goods and possessions and parted them to all men, as euery one had neede. And by their example we are taught to be content to imploy those goods which God hath bestowed on vs, for the good of our fellow members within the compasse of our callings, and to our ability, and beyond our abilitie, if neede require. *Paul* saith, *Doe good to all, but specially to them which are of householde of faith.*

The Communion of the liuing with the dead stands in two things: the one is, that the Saints departed in the Church Triumphant, doe in generall pray for the Church militant vpon earth, desiring the finall deliuerance of all their fellow members from all their miseries. And therefore in the Apocalyps they crie on this maner, *How long Lord holy and true! dost thou indge and auenge our blood on them that dwell on the earth.* I say in generall, because they pray not for the particular conditions and persons of men vpon earth, considering they neither know, nor see, nor heare vs: neither can they tell what things are done vpon earth. The second is, that the godly on earth do in heart and affection conuerse with them in heauen, desiring still to bee dissolued, and to be with Christ. Now whereas the Papists doe further inlarge this Communion, auouching that the Saints in heauen make intercession to Christ for vs, and impart their merits vnto vs; and

and that we againe for that cause are to inuocate them, and to doe vnto them religious worship, we dissent from them, beeing resolu'd that these things are but inventions of mans braine, wanting warrant of the word.

Lastly, to conclude, a question may be demanded, how any one of vs may particularly know and be assured in our selues, that we haue part in this Communion of Saints. *Ans.* Saint *John* opens this point to the full when he saith, *If wee say that wee haue fellowship with him, and yet walke in darknesse, wee lie: but if we walke in the light, as he is light, then we haue fellowship one with another, and the blood of Christ purgeth vs from all our finnes.* In which words he makes knowledge of Gods will ioyned with obedience, to be an infallible marke of one that is in the Communion: as on the contrary, ignorance of Gods will, or disobedience, or both to be tokens of one that hath neither fellowshippe with Christ, or with the true members of Christ. And therefore to end this point, if we would haue fellowship with Christ, let vs learne to know what sin is and to fly from the same as from the hane of our soules, and to make conscience of euery euil way.

The duties to belearned by the Communion of the Saints are manifold. And first of all if we doe beleue the fellowshippe which all the faithfull haue with Christ and with themselves: and be resolu'd that we haue part therein, then must wee separate & withdraw ourselues from all vngodly and vnlawfull societies of men in the world whatsoeuer they be. Vnlawfull societies are manifold, but I will onely touch one, which euery where annoyeth religion, and hindreth greatly this Communion of Saints, & that is, when men ioyne themselves in company to passe away the time in drinking, gaming, &c. Behold a large fellowshippe which beareth sway in all places; there is almost no towne but there is at the least one knot of such companions: and hee that will not be combined with such loose mates, he is thought to be a man of no good nature: he is foisted forth of euery company; he is no body: and if a man will yeeld to runne riot with them in the mispending of his time and goods, he is thought to be the best fellow in the world. But what is done in this societie? and how doe these cup-companions spend their time? surely the greatest part of day and night is vsually spent in swearing, gaming, drinking, surfetting, reuelling, and railing on the ministers of the word, and such as professe religion, to omit the enormities

which they procure to themselves hereby: and this behaviour spreads it selfe like a canker ouer euery place, and it defiles both towne and country. But we that looke for comfort by the communion of Saints, must not cast in our lot with such a wicked generation, but separate our selues from them. For vndoubtedly their society is not of God but of the diuell: and they that are of this society, can not be of the holy Communion of Saints: and surely except the Magistrate by the sword, or the Church by the power of the keyes doe pull downe such fellowship, the holy society of Gods Church and people must needs decay. Excommunication is a censure ordained of God for this end, to banish them from this heauenly Communion of the members of Christ, that liue inordinately and haue Communion with men in the workes of darkenesse.

Phil. 1. 1.

Secondly by this we are taught that men professing the same religion, must be linked in society and conuerse together in Christian loue, meeknesse, gentlenesse, and patience: as S. Paul taught the Philippians, *If there be any fellowshippe of the spirit, if there be any compassion and mercy, fulfill my ioy, that we may be like minded, hauing the same loue, being of one accord and of like iudgement.* And againe, *Keepe (saith he) the vnyty of the spirit in the bond of peace.* Why? marke how his reason is fetched from this Communion: *Because there is one body, one spirit, euen as you are called into the hope of your vocation, one Lord, one faith, one hope, one baptism, one God and father of all, which is aboue all and in all.* And no doubt the same reason made David say, *All my delight is in the Saints which be vpon earth.*

Ephes. 4. 3.

Psal. 16. 3.

Thirdly euery Christian man that acknowledgeth this Communion must carry about with him a fellow feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or any member thereof, as Christ our head teacheth vs by his owne example, when he called to *Saul*, and said, *Saul, Saul, why persecutest thou me:* giuing him to vnderstand, that he is touched with the abuses done to his Church, as if they had directly beene done to his owne person. The Prophet *Amos* reprocueth the people, because they dranke wine in bowles, and annointed themselves with the chiefe ointments: but why? was it not lawfull for them to doe so? yes: but the cause for which they are reprooued followeth: *No man (saith he) is sorry for the affliction of Ioseph:* In the midst of their delights and

Amos. 6. 6.

and pleasures they had no regard or compassion of the miseries of the poore Church and seruants of God elsewhere in affliction, which every man ought to shew forth in the practise of all duties of loue: and therefore *Paul* saith, *Pray alwaies with all manner of prayers and supplications in the spirit, and watch thereupon with all perseverance and supplications for the Saints.* And he highly commendeth the *Philippians* for communicating to his afflictions. *Eph. 6. 8.*
 And further he biddeth *Philemon* to comfort *Onesimus* his bowels in the Lord. And *Saint Iohn* saith, If a mans life would saue his neighbours soule, he must lay it downe, if neede require. We haue all of vs daily occasion to practise this duty towards the afflicted members of Gods Church in other countries. For howsoeuer wee enioy the Gospell with peace, yet they are vnder persecution for the same: and so oft as wee heare report of this, wee should suffer our hearts to be grieved with them, and pray to God for them. *Phil. 4. 14.* *1. Ioh. 3. 16.*

We must here be admonished not to seeke our owne things, but to referre the labours of our callings to the common good especially of the Church whereof we are members. As for them that seeke for nothing but to maintaine their owne estate and wealth; and therefore in their trades vse false weights and measures, the ingrossing, corrupting, mingling of wares, glosing, lying, smoothing, swearing, forswearing, dissembling, griping, oppressing of the poore, &c. they may plead for themselves what they will, but in truth they neuer yet knew what the Communion of Saints meant.

Lastly, considering we are all knit into one mysticall body, and haue mutuall fellowship in the same, our duty is both to redresse the faults of our brethren and to couer them, as the hand in the body laies the plaister vpon the sore in the foote or in the legge, and withall couers it. Loue couers the multitude of sinnes. And when men disgrace their brethren for their wants, & blase them to the world, they doe not the duty of fellow members.

Thus much for the first benefite bestowed on the Church: the second is, *Forgiuenesse of sinnes*: which may be thus described, *Forgiuenesse of sinnes is a blessing of God vpon his Church procured by the death and passion of Christ, whereby God esteemes of sinne as no sinne, or, as not committed.* In this description I haue couched fve points, which we are seuerally to consider: The first, who is the authour of forgiuenesse of sinnes? *Ansiv.* God, whose

blessing it is: for sinne is onely committed against God, and the violating of his lawes and commaundements are properly sinnes. And the offence done to any man or creature is no more in it selfe but an *offence* or *iniurie*: yea the breach of mans commaundement is no sinne, vnlesse it doe imply withall the breach of Gods commaundement. Therefore it is a prerogatiue belonging to God alone to pardon sinne: and when we are taught to say, Forgiue vs our trespases as wee forgiue them that trespasse against vs, the meaning is not, that we forgiue sinnes as they are sinnes, but only as trespases, that is, losses, hurts, and damages done vnto vs by men. It may be further said, God hath given this power and commaundement to his ministers to forgiue sinnes, saying, *Whose finnes yee remit, they are remitted.* *Ans.* Gods ministers doe not properly forgiue sinnes, but only in the name of God according to his word pronounce to a penitent sinner that his sins are pardoned and forgiven of God: and therefore it is a most certain truth that none can forgiue sinnes but God onely: it was auouched by the Pharisees and not denied by Christ. Hence it followeth, that remission of sinne, being once graunted remaines for euer, because Gods loue vnto the elect is vnchangeable, and his decree concerning their saluation cannot be altered. The second point is, to whome remission of sins is giuen? *Ans.* To the Catholike Church, that is, to the whole company of men predestinate to saluation: as *Esa* saith, *The people that dwell herein (that is, in the Church) shall haue their finnes forgiuen.* And, *they shall call them the holy people, the redeemed of the Lord: and thou shalt be named, a citie sought out and not forsaken.* And if there had beene an vniuersall remission of sinnes to all men (as some doe dreame) it should not here haue beene made a peculiar prerogatiue of the Church. The third point is, what is the meanes whereby pardon of sinne is procured at Gods hand? *Ans.* The death and passion of Christ: so *Paul* saith, *Christ died for our finnes*: that is, Christ died to be a payment and satisfaction to Gods iustice for our finnes. And *S. Iohn* saith, *The blood of Iesus Christ his sonne cleaseth vs from all sinne.* And *Peter* saith, *Knowing that yee were not redeemed with corruptible things, as silver and golde from your vaine conuersion, &c. but with the precious blood of Christ as of a lambe undefiled and without spotte.* The fourth point is, after what manner sinne is forgiuen? *Ans.* By an action of God, whereby for the merite of Christ, he esteemes and accounts sinne as no sinne,

Ioh. 20. 23.

Mark. 2. 7.

Esa. 33. 24.

Esa. 62. 12.

Rom. 4. 25.

1. Ioh. 1. 7.

1. Pct. 1. 18.

or, as if it had neuer beene committed. Therefore *David* saith, *Blissed is the man to whom the Lord imputeth no sinne.* And in *E-* *Psal. 32. 1.*
say the Lord saith, I haue put away thy transgressions like a cloud, *Eccl. 44. 22.*
and thy finnes as a myste. Now wee know that cloudes and mists
 which appeare for a time, are afterward by the sunne vtterly dif-
 persed. And King *Hezekias* when he would shew that the Lord
 had forgiuen him his finnes, saith, *God hath cast them behinde his* *Esa. 38. 17.*
backe, alluding to the manner of men, who when they will not
 remember or regard a thing, doe turne their backs vpon it.
 And *Micheas* saith, that *God doth cast all the finnes of his people into* *Mich. 7. 19.*
the bottome of the sea, alluding to *Pharao*, whome the Lord drow-
 ned in the bottome of the redde sea. And *Christ* hath taught vs
 to pray thus: *Forgiue vs our debts, as we forgiue our debtors:* in which
 words is an alluding to creditours, who then forgiue debts, when
 they account that which is debt, as no debt; & crosse the booke.
 Hence it appeares, that damnable and vile is the opinion of the
 Church of Rome, which holdeth that there is a remission of the
fault without a remission of the *punishment*: and here withall fall
 to the ground, the doctrines of humane satisfactions, and indul-
 gencies, and purgatorie, and prayer for the dead, built vpon this
 foundation, are of the same kinde.

Moreouer, we must remember to adde too this clause, *I be-
 leene,* and then the meaning is this: I doe not only belecue that
 God doth giue pardon of sinne to his Church and people (for
 that the very diuels beleue) but withall I beleue the forgiue-
 nesse of mine owne particular finnes. Hence it appeares, that it
 was the iudgement of the Primitiue Church that men should
 beleue the forgiuenesse of their owne finnes.

By this prerogatiue we reape endlesse comfort: for the par-
 don of sinne is a most wonderfull blessing, and without it every
 man is more miserable and wretched, then the most vile crea-
 ture that euer was. Wee loath the serpent or the toade; but if a
 man haue not the pardon of his finnes procured by the death &
 passion of *Christ*, he is a thousand folde worse then they. For
 when they die, there is the end of their woe & miserie: but when
 man dieth without this benefite, there is the beginning of his.
 For first in soule till the day of iudgement, and then both in bo-
 dy & soule for euermore, he shall enter into the endlesse pains &
 tormentes of hell; in which it one should continue so many thou-
 sand yeares as there are drops in the Ocean sea, and then be de-

Psal. 32. 1.

liuered, it were some ease: but hauing continued so long (which is an vnspcakable length of time) he must remaine there as long againe, and after that for euer and euer without release: and therefore among all the benefits that euer were, or can be thought of, this is the greatest and most pretious. Among all the burdens that can befall a man, what is the greatest? Some will say, sicknes, some ignominie, some pouertie, some contempt: but indeede among all, the heauiest and the greatest, is the burden of a mans own finnes, lying vpon the conscience & pressing it downe, without any assurance of pardon. *Dauid* being a king, had no doubt all that heart could wish; and yet he, laying aside all the royalties and pleasures of his kingdome, saith this one thing aboue al, that *bee is a blessed man that is eased of the burden of his finnes.* A *lazar* man full of sores is vgly to the sight, and we cannot abide to looke on him: but no *lazar* is so lothsome to vs, as all sinners are in the sight of God: and therefore *Dauid* counted him blessed, *whose finnes were couered.* It may be some will say, there is no cause why a man should thus magnifie the pardon of sinne, considering it is but a common benefit. Thus indeed men may imagine, which neuer knew what sin meant: but let a man only as it were, but with the tippe of his finger haue a little feeling of the smart of his finnes, he shall finde his estate so fearefull, that if the whole world were set before him on the one side, and the pardon of sins on the other, hee would choose the pardon of his sinne before ten thousand worlds. Though many drouisie protestants esteeme nothing of it, yet to the touched conscience it is a treasure, which when a man findes, he hides it, and goes home, and sells all that he hath, and buyes it. Therefore this benefit is most excellent, and for it the members of Gods Church haue great cause to giue God thanks without ceasing.

The duties to be learned hence are these: And first of all, here come a common fault of men to be rebuked. Euery one will say, that he beleueth the remission of finnes, yet no man almost laboureth for a true and certen perswasion hereof in his own conscience: and for prooffe hereof, propound this question to the common Christian; Doeſt thou perswade thy selfe, that God giues remission of finnes vnto his Church? the answer will bee, I know and beleue it. But aske him further: Doeſt thou beleue the pardon of thine owne finnes? and then comes in a blinde answer, I haue a good hope to God ward, but I cannot tell; I thinke

no

no man can say so much: for God saith to no man, thy finnes are pardoned. But this is to speake flattecontraries, to say they beleue, and they can not tell: and it bewraies exceeding negligence in matters of saluation. But let them that feare God, or loue their owne soules health, giue all diligence to make sure the remission of their owne finnes: withall, auoiding hardnes of heart, and droulines of spirit, the most fearefull iudgements of God which euery where take place. The foolish virgins went forth to meet the bridegroom with lamps in their hands, as well as the wise, but they neuer so much as dreamed of the horne of oyle, till the comming of the bridegroom. So many men liue in the Church of God as members thereof, holding vp the lampe of glorious profession: but in the meane season they seeke onely for the things of this life; neuer casting how they may assure themselves in conscience, touching their reconciliation with God, till the day of death come.

Secondly, if we be here bound to beleue the pardon of all our finnes, then we must euery day humble our selues before God, and seek pardon for our daily offences: for he giues grace to the humble or contrite; he fills the hungrie with good things, when the rich are sent empty away. When *Benhadad* the King of Syria was discomfited and overcome by the king of Israel, by the counsell of his seruants, who tolde him that the kings of Israel were mercifull men, hee sent them cloathed in sackcloath with ropes about their neckes, to intreate for peace and fauour. Now when the king saw their submission, he made couenant of peace with him. We by our finnes most iustly deserue hell, death, and condemnation euery day, and therefore it standeth vs in hand to come into the presence of God, and to humble our selues before him in sackcloath and ashes, crauing and intreating for nothing in the world so much as for pardon of our finnes, and that day by day without ceasing, till the Lord giue this blessed answer to our consciences, that all our finnes are put out of his remembrance. We must not thinke that God putteth grace into mens hearts, when they lie snorting vpon their elbows, and either not vse or despise the meanes: but we must first vse the meanes, partly by making confession of our finnes to God, and partly by crying to heauen for pardon: and then when by his grace we begin to desire grace, he giues further grace.

Lastly, if we beleue the pardon of our finnes, then wee must

chaunge the tenour and course of our liues, and take heede of breaking Gods commandements by doing any of those things, whereof our consciences may accuse vs, and tell vs, that by them we haue displeased God heretofore. A man that for some misdeemeanour hath bin cast into the prison, and lyen there many yeares winter and sommer, in cold irons: when hee obtaines liberty, he will often bethinke himselfe of his old misery, and take heed for euer, lest he fall into the same offence againe: and hee which hath seene his own sins & felt the smart of them, and withall by Gods goodnes obtained assurance touching the pardon of them, will neuer wittingly & willingly commit the like finnes any more, but in all things change the course of his life. As for such as say, that they haue the pardon of their finnes, and yet lue in them still; they deceiue themselves, & haue no faith at all.

Thus much for the second benefite which God bestoweth on his Church; namely remission of finnes: now followeth the third in these words: *The resurrection of the bodie*. In the handling whereof sundrie points must be considered. The first, whether there be a resurrection or no? This question must needes bee handled, because Epicures & Atheists in all ages, and at this day some doe call this article in question. Now that there is a resurrection of the body after death, it may be prooued by many arguments, whereof I will onely touch the principall. The first is taken from the worke of redemption. S. Iohn writeth, that *Christ came to dissolue the workes of the diuell*; which are sinne, and by sin, death: and hence I reason thus: If sinne and death are to bee dissolued vtterly, then the bodies of the faithfull which are dead in the graue, must needes be made aloue: otherwise death is not abolished; but sinne and death must be vtterly abolished, therefore there shall be a resurrection. Secondly, God had made a covenant with his Church, the tenour whereof is this, *I will bee thy God, and thou shalt be my people*. This covenant is not for a day, or an age, or for a thousand yeares or ages, but it is euerlasting and without end, so as Gods people may say of God for euer, God is our God: and likewise God will say of his Church for euer more, this people is my people. Now if Gods covenant be euerlasting, then all the faithfull departed from the beginning of the world must be raised againe to life. And if God should leaue his people in the graue vnder death for euer, how could they be called the people of God? for he is a God of mercy & of life it selfe: and there-

i, Ioh 3.8.

2

therefore though they abide long in the earth, yet they must at length be reuiued againe. This argument Christ vseth against the Sadduces, which denied the resurrection: *God is not the God of the dead but of the liuing, but God is the God of Abraham, Isaac, and Jacob, which are dead, and therefore they must rise againe.* The third argument must be taken from the tenour and order of Gods iustice. It is a speciall part of Gods glory, to shew forth his mercy on the godly, and his iustice vpon the wicked in rewarding them according to their workes, as the Apostle saith, *God will reward euery man according to his workes: to them that by continu-* Rom. 2. 6.
ance in well doing, seeke glory, and honour, and immortality, life eternall: but to them that disobey the truth, that be contentious and obey vnrigh-
teousnesse, shall be indignation and wrath. But in this life God rewardeth not men according to their doings: and therefore *Salomon* speaking of the estate of all men in this world saith, *All things come alike to all, and the same condition is to the iust and vniust, to the* Eccles. 9. 2.
good and badde, to the pure and polluted, to him that offereth sacrifice; and to him that offereth none. Nay, which is more, here the wicked flourish, and the godly are afflicted. The vngodly haue hearts ease and all things at will, whereas the godly are oppressed and ouerwhelmed with all kind of miseries, and are as sheepe appointed for the slaughter. It remaines therefore that there must needes be a generall resurrection of all men after this life, that the righteous may obtaine a reward of Gods free mercy; and the wicked vtter shame and confusion. But some will say, It is sufficient that God doe this to the soule of euery man, the body needeth not to rise againe. I answer, that the vngodly man doth not worke wickednesse only in his soule, but his body also is an instrument thereof: and the godly doe not onely practise righteousness in their soules, but in their bodies also. The bodies of the wicked are the instruments of sinne, and the bodies of the righteous are the weapons of righteousness: and therefore their bodies must rise againe, that both in body and soule they may receiue a reward, according to that which they haue wrought in them. The fourth argument, which is also vsed by *Paul* is this: *Christ himselfe is risen, and therefore all the faithfull shall rise againe;* for he rose not for himselfe as a private man, but in our roome and stead and for vs. If the head be risen, then the members also shall rise againe: for by the same power whereby Christ raised himselfe, he both can and will raise all those that be of his

5. mysticall body, he being the first fruites of them that sleepe. The fift argument is taken from expresse testimony of Scripture. *Iob* hath an excellent place for this purpose, *I am sure* (saith he) *that my Redeemer liueth, and hee shall stand the last on the earth, & though after my skine wormes destroy this body, yet I shall see God in my flesh, whome I my selfe shall see and mine eyes shall behold, and none other for me.* And *S. Paul* to the *Corinthians* auoucheth and prooueth this point at large, by sundry arguments which I will not stand to repeate; this one remembred: *If* (saith hee) *the dead rise not againe, then your faith is vaine, our preaching is in vaine, and the godly departed are perished.* The sixth argument may be taken from the order of nature, which ministreth certaine resemblances of the resurrection; which though they be no sufficient proofes, yet may they be inducements to the truth. Both Philosophers and also Diuines haue written of the *Phoenix*, that first shee is consumed to ashes by the heat of the sunne, and that afterward of her ashes riseth a young one: and on this manner is her kind preserued. Againes swallowes, wormes, and flies, which haue lyen dead in the winter season, in the spring, by vertue of the sunnes heate, reuiue againe: so likewise men fall in fownes and traunces, beeing for a time without breath or shew of life, and yet afterward come againe. And (to vse *Pauls* example) before the corne can grow and beare fruit, it must first be cast into the ground and there rot. And if this were not scene by experience, men would not beleue it. Againes euery present day is as it were dead and buried in the night following, and yet afterward it returnes againe the next morning. Lastly, we read how the old Prophets raised some from death: and our Sauour Christ raised *Lazarus* among the rest, that had lien foure daies in the graue and stank: why then should any thinke it impossible for God to raise all men to life?

Iob. 19. 26.

Verf. 14. & 18.

But let vs see what reasons may be alledged to the contrary. First it is alledged that the resurrection of bodies resolved to dust and ashes, is against common sense and reason. *Ans.* It is a-boue reason but not against reason. For if impotent and miserable men, as experience sheweth, can by arte euen of ashes make the most curious workmanship of glasse, why may wee not in reason thinke, that the omnipotent and euerliuing God is able to raise mens bodies out of the dust. Secondly it is said, that mens bodies beeing dead are turned into dust, & so are mingled with

with the bodies of beasts and other creatures, and one mans body with an other, and that by reason of this confusion, men can not possibly rise with their owne bodies. *Ans.* Howsoever this is impossible with men, yet it is possible with God. For he that in the beginning was able to create al things of nothing, is much more able to make euery mans body at the resurrection of his owne matter, and to distinguish the dust of mens bodies from the dust of beasts, and the dust of one mans body from another. The goldsmith by his arte can sunder diuers mettals one from another: and some men out of one mettall can draw another, why then should weethinke it vnpossible for the almighty God to doe the like? It may be further obiected thus: A man is eaten by a wolfe, the wolfe is eaten by a lyon, the lyon by the foules of the aire, and the foules of the aire eaten againe by men: againe one man is eaten of another, as it is vsuall among the Cannibals. Now the body of that man which is turned into so many substances, especially into the body of another man, cannot rise againe: and if the one doth the other doth not. *Ans.* This reason is but a cauill of mans braine: for wee must not thinke, that whatsoeuer entred into the body, and is turned into the substance thereof, must rise againe, and become a part of the body at the day of iudgement; but euery man shall then haue so much substance of his owne as shall make his bodie to be entire and perfect; though another mans flesh once eaten be no part thereof. Againe it is vrged, that because flesh and blood can not enter into the kingdome of God: therefore the bodies of men shall not rise againe. *Ans.* By flesh and blood, is not meant the bodies of men simply, but the bodies of men as they are in weaknesse, without glory, subiect to corruption. For flesh and blood in Scripture, signifies sometime the originall sinne and corruption of nature, and sometime mans nature subiect to miseries and infirmities, or the body in corruption before it be glorified, and so it must be vnderstood in this place. Lastly it is obiected, that *Salomon* saith, *The condition of the children of men, and the condition of beasts are euen as one condition.* Now beasts rise not againe after this life: and therefore there is no resurrection of men. *Ans.* In that place *Salomon* expoundeth himselfe: They are like in dying: for so he saith, as the one dieth, so dieth the other: he speaketh not of their estate after death.

1. Cor. 15. 50.

Eccles. 3. 19.

The second point to be considered, is the cause of the resurrection. In mankind we must consider two parts: the Elect, and the Reprobate; and they both shall rise againe at the day of iudgement, but by diuers causes. The godly haue one cause of their resurrection, and the vngodly another. The cause why the godly rise againe, is the Resurrection of Christ; yea it is the proper cause which procureth and effecteth their resurrection. In the Scripture *Adam* and Christ are compared together, and Christ is called the second *Adam*: these were two rootes. The first *Adam* was the roote of all mankind, and he conueyeth sin, and by sinne death, to all that sprang of him, Christ onely excepted: the second *Adam* which is the roote of all the Elect, conueyeth life both in body and soule to all that are vnited to him; and by the vertue of his Resurrection, they shall rise againe after this life. For looke as the power of the godhead of Christ when he was dead in the graue, raised his body the third day: so shall the same power of Christ his godhead, conuey it selfe vnto all the faithfull, which euen in death remaine vnited vnto him, and raise them vp at the last day. And for this cause Christ is called a *quickenig spirit*. Now the cause why the wicked rise againe, is not the vertue of Christs Resurrection, but the vertue of Gods curse, set downe in his word: *In the day that thou shalt eate of the tree of the knowledge of good and euill, thou shalt die the death*, that is, a double death both of body and soule. And therefore they arise only by the power of Christ as he is a iudge, that this sentence may be verified on them; and that they may suffer both in body and soule, eternall punishment in hell fire.

1. h. 5. 18.

Furthermore, Saint *Iohn* setteth downe the outward meanes whereby the dead shall bee raised, namely the voice of Christ: *The houre shall come* (saith he) *in which all that are in the graues shall heare his voice, and they shall come forth*. For as he created all things by his word, so at the day of iudgement by the same voice all shall be raised againe. This may bee a good reason to moue vs to heare the ministers of God reuerently: for that which they teach, is the very word of God: and therefore we are to pray that it may be as effectuell in raising vs vp from the graue of sinne in this life, as it shal be after this life in raising vs vp from the graue of death vnto iudgement.

Thirdly, we are to consider what manner of bodies shall rise at the last day. *Ans. The same bodies for substance: this Iob*
knew

knew well, when hee said: *I shall see him at the last day in my flesh* Job. 19. 27. *whome I my selfe shall see, and none other for me; with these same eyes.* Neuertheless the bodies of the elect shall be altered in quality, 1. Cor. 15. 43. beeing made incorruptible and filled with glorie.

The last point to be considered, is the end why these bodies shall rise againe. The principall end which God intendeth, is his owne glorie, in the manifestation of his iustice and mercie. Now at the last day, when all men shall be raised to iudgement by the voice of Christ, the godly to life, and the wicked to condemnation; there shall be a full manifestation, both of his mercy and iustice: and therefore by consequent a full manifestation of his glorie.

Thus much for the doctrines touching the Resurrection: now follow the vses. First it serueth wonderfully for the comfort of all Chrillian hearts. *Dauid* speaking not onely of Christ, but also of himselfe, saith most notably: *My heart is glad, my tongue reioyceth, and my flesh also doth rest in hope. Why so? For (saith he) thou shalt not leaue my soule in graue, neither wilt thou suffer thine holy one to see corruption.* Though the daies of this life be daies of woe and miserie, yet the day of the resurrection shall be vnto all the children of God a time of reioycing and felicity, and as *Peter* saith, *It is the time of refreshing.* Whosoever is now an hungred, shall then eate and be filled with the fruit of the tree of life: and whosoever is now naked, shall bee then cloathed with the white garments dipped in the blood of the lambe: and (b) whosoever is now lame, shall haue all his members restored perfectly. And as this day is ioyfull to the godly, so on the contrarie it is a day of woe and miserie to the vngodly: as *Saint Iohn* saith, *They that haue done euill, shall come forth to the resurrection of condemnation.* If they might cease to liue after this life, & die as the beast doth, O then it would be well with them; for then they might haue an end of their misery: but the wicked must after this life rise againe to condemnation; which is the accomplishment of their eternall woe and wretchednesse; a rufull and dolefull case to consider, and yet is it the state of all vnbeleeuing and vnrepentant sinners. If a man were bidden to goe to bedde, that after hee had slept and was risen againe hee might goe to execution, it would make his heart to ake within him: yet this; yea a thousand folde worse is the state of all impenitent sinners; they must sleepe in the graue for a while, and then rise againe.

A. 3. 19.

that a second death may bee inflicted vpon them in bodie and soule, which is the suffering of the full wrath of God both in bodie and soule eternally. This beeing so, let vs embrace the good counsell of Saint Peter, who saith, *Amend your liues and turne, that your sinnes may bee done away, when the time of refreshing shall come from the presence of the Lord.* If a man die repentant for his sinnes, it is a day of refreshing; but if hee die in his sinnes, impenitent and hard-hearted, it is a day of eternall horror, desperation, and confusion.

Againe, if wee belecue that our bodies shall rise againe after this life, and stand before God at the last day of iudgement, wee must daily enter into a serious consideration of this time, and haue in minde that one day wee must meete the Lord face to face. A trauailer comes into an Inne, hauing but a peny in his purse, he sits downe and calls for all store of prouision and dainties: now what is to be thought of him? surely in the iudgement of all men his behauiour betokens follie, or rather madnesse. But why? because he spends freely, and hath not regard to the reckning which must follow: how foolish then and madde is the practise of euery man that liueth in his sinnes, bathing himselfe in his pleasures in this world, neuer thinking how he shall meete God at the last day of iudgement, and there make reckning for all his doings. An auncient diuine writes of himselfe, that this saying ranne in his minde, and sounded alwaies in his eares: *A rise ye dead, and come vnto iudgement.* And this ought alwaies to be sounding in our eares, that while we haue time, we should prepare our selues to meete God at the last day.

Eliero. 1.

Thirdly, if wee beleue the resurrection of the body, wee are not to weepe and mourne immoderately for our friends deceased. Our Sauour Christ did weepe for *Lazarus*: and when *Steuens* was stoned to death, certaine men that feared God buried him, and made great lamentation for him: and therefore mourning is not condemned; and wee must not bee as stockes, that are bereft of all compassion: yet remember we must, what

2. The. 4. 13. S. Paul saith to the Thessalonians: *I would not, brethren, haue you ignorant concerning those which are asleepe, that ye sorrow not, as others which haue no hope.* For the godly man properly dieth not, but layes himselfe downe to take a sleepe after his manifold labours in this life; which beeing ended he must rise againe to ioyes euerlasting: and therefore wee must moderate and mingle our mour-

mourning for the deceased, with this and such like comforts.

Fourthly, wee are taught hence to labour and strue against the naturall feare of death: for if there be a resurrection of our bodies after this life, then death is but a passage or middle way from this life to eternall life. If a hegger should bee commaunded to put off his olde ragges, that hee might bee cloathed with rich and costly garments, would hee bee sorry because hee should stand naked a while till hee were wholly bestripped of his ragges? No surely; well, thus doth God when he calls a man to death: he biddes him put off his old ragges of sinne and corruption, and becloathed with the glorious robe of Christs righteousness: and our abode in the graue is but for a space, while corruption be put off. This is *Pauls* argument, saying, *Wee know that when our earthly house of this tabernacle shall bee dissolved, wee haue a building giuen of God, which is an house, not made with hands, but eternall in the heauens.*

Fifthly, whereas the godly are subiect to manifold afflictions and miseries, both in body and minde in this life, here they shall finde a sufficient stay to quiet and calme their mindes, if they consider that after this short life is ended, there will ensue a ioyfull resurrection. *Iob* in the extremity of all his temptations, *Iob. 19. 25.* made this the comfort to his soule, that one day hee should rise againe, in which hee should enioy the glorious presence of his Creatour. And the Holy Ghost saith, that the seruants of God *Heb. 11. 35.* in the daies of *Antiochus* were racked and tormented, and would not bee deliuered: why so? *because they looked for a better resurrection.*

Lastly, the consideration of this point serueth to bee a bridle to restraine a man from sinne, and a spurre to make him goe forward in all godlinesse of life and conuersation. Saint *Paul* had *Act. 24. 16.* hope toward God, that the resurrection of the dead should be both of the iust and the vniust. Now what did this moue him vnto? Marke: Herein (saith *(b)*) he, that is, in this respect *I endeauour my (elfe to be Or in the haue alwaies a cleare conscience towards God and towards man. And meane season.* let vs for our parts likewise remember the last iudgement, that it may be a meanes to moue vs so to behaue our selues in all our actions, that we may keepe a good conscience before God and before men: and let it also be a bridle vnto vs to keepe vs backe from all manner of sinne. For what is the cause why men daily defile their bodies and soules with so many damnable practises,

without any remorse of conscience? Surely they neuer seriously remember the day of the resurrection after this life, wherein they must stand before Christ to giue an account of that which they haue done in this life, whether it be good or badde.

Thus much of the duties: now marke it is further said, *The resurrection of the body*. If the body rise, it must first fall. Heere then this point is wrapped vp as a confessed truth, that all men must die the first death. And yet considering that the members of the Church haue the pardon of their sinnes, which are the cause of death, it may be demanded, why they must die? *Ans.* We are to know that when they die, death doth not seaze vpon them, as it is in his owne nature, a curse: for in that respect it was borne of Christ vpon the crosse, and that for vs: but for two other causes, which we must thinke vpon, as beeing speciall means to make a man willing to die. I. They must die, that originall corruption may bee vtterly abolished: for no man liuing on earth is perfectly sanctified; and originall sinne is remaining for speciall causes to the last moment of this life, and then it is abolished, and not before. II. The godly die, that by death, as by a straight gate, they may passe from this vale of misery to eternall life. And thus Christ by his death, makes death to be no death, and turnes a curse into a blessing.

And to proceed: It is not here said, the resurrection of the soule, but of the body onely; what then (will some say) becometh of the soule? Diuers haue thought, that the soules then, though they do not die, yet are still kept within the body (beeing as it were asleep) till the last day. But Gods word saith to the contrarie. For the soules of the godly lie vnder the altar, and cry, *How long Lord Iesus? Dines* in soule did suffer the woe and torments of hell: and *Lazarus* had ioy in *Abrahams* bosome. Againe some other thinke, that mens soules after this life do passe from one mans body to another: and *Herod* may seeme to haue bin of this opinion: for when newes was brought him of Christ, hee said, that *Iohn Baptist* being beheaded was risen againe, thinking that the soule of *Iohn Baptist* was put into the body of some other man. And for prooffe hereof, some alleadge the example of *Nebuchadnezzar*, who forsaking the societie of men, liued as a beast, and did eate grasse like a beast: and they imagine that his owne soule went out of him, and that the soule of a beast entered in the roome thereof. But this indeede is a fonde conceit: for

Reu. 6. 9.
Luk. 16. 23.

Marth. 14. 2.

for euen then hee had the soule of a man when hee liued as a beaſt, beeing onely ſtricken by the hand of God with an exceeding maddenellſe, whereby hee was bereft of common reaſon; as doth appeare by that claue in the text, where it is ſaid, that his *underſtanding* or *knowledge* returned to him againe. Againe, ſome other thinke, that the ſoule neither dieth nor ſleepeth, nor paſſeth out of one bodie into an other, but wandereth here on earth among men, and oftentimes appeareth to this or that man: and this is the opinion of ſome hereticks, and of the common people, which thinke that dead men walke: and for prooſe hereof ſome alleadge the praſtiſe of the witch of Endor, who is ſaid to make *Samuel* to appeare before *Saul*: but the truth is, it was not *Samuel* in deede, but onely a counterſait of him. For not all the witches in the world, nor all the diuells in hell are able to diſquiet the ſoules of the faithfull departed, which are in the keeping of the Lord without wandring from place to place. For when men die in the faith, their ſoules are immediatly tranſlated into heauen, and there abide till the laſt iudgement: and contrariwiſe if men die in their finnes, their ſoules goe ſtraight to the place of eternall condemnation, and there abide as in a priſon, as *Peter* ſaith. In a word, when the breath goeth out of the bodie, the ſoule of euery man goeth ſtraight either to heauen or hell, and there is no third place of aboad mentioned in Scripture.

To conclude, the reſurrection of the body is expreſſely mentioned in the Creede, to ſhew that there is no reſurrection of the ſoule, which neither dieth, nor ſleepeth, but is a ſpirituall and inuiſible ſubſtance, liuing and abiding for euer as well forth of the bodie as in the ſame.

Thus much of the third prerogatiue or benefit: now followeth the fourth and laſt, in theſe words, *And life euerlaſting*. To handle this point to the full, and to open the nature of it, as it deſerueth, is not in the power of man. For both the prophet *Eſai* ^{Iſa. 64. 4.} and Saint *Paul* ſay, that *the eye hath not ſcene, and the eare hath not heard, neither came it into mans heart to thinke of thoſe things which God hath prepared for thoſe that loue him*. Againe, *Paul* when he was rapt into the third heauen ſaith, that he *ſaw things not to be vttered*. ^{1. Cor. 13. 9.} Neuertheles we may in ſome part deſcribe the ſame, ſo farre forth as God in this caſe hath reuealed his will vnto vs. Wherefore in this laſt prerogatiue, I conſider two things; the firſt is,

Life it selfe, the second is the Continuance of life, noted in the word *euēlasting*. Life it selfe is that whereby any thing acteth, liueth, and mooueth it selfe: and it is two-fold, vncreated or created. Vncreated life is the very godhead it selfe, whereby God liueth absolutely in himselfe, from himselfe, and by himselfe, giuing life and beeing to all things that liue and haue beeing: and this life is not meant here; because it is not communicable to any creature. Created life is a qualitie in the creature; and its againe two-fold: naturall, spirituall. Naturall life is that whereby men in this world liue by meate and drinke, and all such meanes as are ministred by Gods prouidence. Spirituall life is that most blessed and happie estate, in which all the Elect shall raigne with Christ their head in the heauens after this life, & after the day of iudgement for euer and euer. And this alone is the life which in the Creed we confesse and beleue: and it consisteth in an immediate coniunction and communion or fellowship with God himselfe: as Christ in his solempne praier to his Father a little before his death, signifieth: *I pray not for these alone, but for them also which shall beleue in me through thy word, that they all may be one as thou, O father art in me and I in thee, euen that they may be one also in vs.* And when S. Iohn in the Reuelation saith, *Behold the tabernacle of God is with men, he will dwell with them, and they shall be his people, and God himselfe shall be their God with them:* he sheweth that the very foundation of that happines which God hath prepared for his seruants stands in a society betweene God and them, whereby God shall dwell with them in heauen, and they againe shall there enioy his glorious presence.

Ioh. 17. 21.

Reu. 21. 3.

Touching this Communion, three points must be considered. The first is, in what order men shall haue fellowship with God? *Ans.* This communion shall be first of all with Christ as he is man; and by reason that the manhood of Christ is personally vnited to the godhead of the sonne, it shall also be with Christ as he is God; and consequently with the Father and the holy Ghost. The reason of this order is, because Christ, though he be the author & the fountaine of eternall life as he is God, yet he conuaies the same vnto vs only in & by his flesh or manhood. Yet must we not here think that life proceedeth frō the māhood it selfe, as frō a cause efficient: for the flesh quickneth not by any vertue from it selfe, but by the word to which it is personally vnited; it beeing as it were a pipe eternally to conuaie life from the Godhead vnto vs.

The

The second point is, in what thing this communion consisteth? *Ans.* S. *Paul* openeth this point to the very full, when he saith, that after Christ hath subdued all things vnto him, then *God shall be all in all*, that is, God himselfe immediately shall be all good things that heart can wish to all the Elect. But some men may say, What? is not God all in all vnto vs even in this life? for whatsoeuer good things we haue, they are all from him. *Ans.* It is true indeede, God is all in all even in this life: but how? not immediatly but by outward meanes; and that also in small measure. For he conuaies his goodnes and mercie vnto vs so long as we liue on earth, partly by his creatures and partly by his word and Sacraments: but after this life is ended, all helps & outward meanes shall cease: Christ shall give vp his kingdome, and as he is Mediatour shall cease to put in execution the office of a Priest, a Prophet, or a King: all authority and power shall be abolished: & therefore all callings in the three maine estates of the Church, the Common-wealth, the family shall haue an end; there shall be no more Magistrate and subiect, Pastor and people, Master and seruant, father and sonne, husband and wife: there shall be no more vse of meat, drinke, cloathing, respiration, physicke, sleepe: and yet for all this, the condition of men shall be many thousand fold more blessed then euer it was. For the Godhead in the Trinity immediatly without all meanes shall be all things to all the chosen people of God in the kingdome of heaven, world without end. This may seeme strange to mans reason, but it is the very flatte truth of the word of God. S. *Iohn* in the description of the heauenly Ierusalem, saith that there shall be no Temple in it. Why, how then shall God be worshipped? markewhat followeth, *the Lord God almighty and the Lambe are the temple of it.* Wherby is signified, that although now we vse the preaching of the word, and the administration of the Sacraments, as meanes of our fellowship with God: yet when this life is ended, they must all cease, God and Christ beeing in stead of al these meanes vnto vs. And he addes further, *The citie hath no neede of the sunne, neither of the moone to shine in it.* What then will some say, must there be nothing but darknes? Not so. For the glory of God doth lighten it, and the Lambe is the light of it. Again he saith, that in the Paradise of God, there is the riuer of water of life, and the tree of life bearing fruit euery moneth, and that is Christ. And therefore we shall haue no neede of meate, drinke, apparell, sleepe, &c.

1. Cor. 15. 28.

Reu. 21. 22.

Verf. 13.

Cap. 22. 1.

but Christ himselfe our head and redeemer shall be in stead of them all vnto vs: on whome, all the Elect shall feede, and by whome both in bodie and soule they shall be preserved euermore. If a man would haue glorie; the Father, Sonne, and holy Ghost shall be his glorie: if a man desire wealth and pleasure, God himselfe shall be wealth and pleasure vnto him, and whatsoever else the heart of man can wish. Hence it appeares, that this communion is most admirable; and that no tongue can tell, nor heart conceiue the least part of it.

Reu 21. 4.

The third point is, touching the benefits or prerogatiues that proceede of this communion, and they are in number sixe. The first is, an absolute freedome from all wants. In the minde there shall be no ignorance, no vnbeleefe, no distrust in God, no ambition, no enuie, anger, nor carnal lust, nor terrour in conscience, or corrupt affection. In the body there shall be no soare, no sicknesses, nor paine: for God shal wipe away all teares from their eyes: nay then, all defects or wants in bodie or soule or in both shall be supplied, and the whole man made perfect euery way.

1. Cor. 13. 12.

The second is perfect knowledge of God. In this life the Church and all the seruants of God know him but in part. *Moses* would haue seene Gods face, but he was permitted to see onely his hinder parts; and as *Paul* saith, now we know in part, and darkely as through a glasse. In this life we can no otherwise discern but as an old man through spectacles: and the creatures, but specially the word of God and the sacraments are the spectacles of our minde, wherein we behold his iustice, mercy, loue, &c. and without them we can discern little or nothing: yet after this life, when that which is perfect is come, & that which is imperfect is abolished; we shall see God as he is to be seene, not as through a glasse, but face to face, and we shal know him as we are knowne of his maiesty, so farre forth as possibly a creature may. God indeede is infinite, and therefore the full knowledge of his maiestie can no more be comprehended by the vnderstanding of a creature, which is finite, then the sea by a spoone: yet neuerthelesse God shall be known euery way of man, so farre forth as a creature may know the Creator. Now vpon this that the Elect haue such fulnesse of knowledge, it may be demanded, whether men shall know one another after this life or no. *Answ.* This question is oftner moued by such as are ignorant, then by them that haue knowledg: & oftentimes it is tossed in the moutnes of them

them that have little religion in their hearts: and therefore I answer first, men should rather haue care to seeke how they may come to heauen, then to dispute what they shall doe when they are there: the common prouerbe is true, it is not good counting of chickins before they be hatched. Secondly, I say that men in heauen shall know each other: yea they shall know them which were neuer knowne or seene of them before in this life: which may be gathered by proportion out of Gods word. *Adam* in his innocencie knew *Eue*, whome he had neuer seene before, & gaue her a fit name so soone as shee was created. And when our Saviour Christ was transfigured in the mount, *Peter* knew *Moses* and *Elias*, whom before he had neuer seene: and therefore it is like that the Elect shall know each other in heauen, where their knowledge and their whole estate shall be fully persfited. But whether they shal know one another after an earthly maner, as to say this man was my father, this was mine vnckle, this my teacher, &c. the word of God saith nothing: and therefore I will bee silent, and we must be content a while to be ignorant in this point.

Gen. 2. 23.

Math. 17. 4.

The third prerogative of everlasting blessednes is, that the Elect shall loue God with as perfect loue as a creature possibly can. The manner of louing God, is to loue him for himselfe, and the measure is to loue him without measure: and both shall bee found in heauen. For the Saints of God shall haue an actuall fruition of God himselfe, and be as it were swallowed vp with a sea of his loue, and wholly rauished therewith: for which cause, as farre as creatures can, they shall loue him againe. Againe, the loue of a thing is according to the knowledge thereof, but in this life God is knowne of man onely in part, and therefore is loued onely but in part: but after this life, when the Elect shall know God fully, they shall loue him without measure: and in this respect loue hath a prerogative aboue faith or hope, how focuer in some respects againe they goe beyond loue.

The fourth prerogative is, that the Saints of God keepe a perpetuall Sabbath in heauen. In this life it is kept but every seauenth day, and when it is best of all sanctified, it is done but in part: but in heauen every day is a Sabbath: as the Lord saith by the Prophet *Esay*, *From moneth to moneth, and from Sabbath to Sabbath, all flesh shall come and worship before me:* and therefore the life to come shall be spent in the perpetuall seruice of God.

Esa. 66. 23.

Heb. 4. 9.

Fifthly, the bodies of all the Elect after this life in the king-

Phil. 3. 21.

1. Cor. 15. 44.

Psal. 16. 11.
1. King. 1. 40.

dome of heauen shall bee like the glorious bodie of Christ: so Paul saith, *Christ Iesus our Lord shall change our vile bodies, that they may be like his glorious bodie.* Now the resemblance betweene Christs bodie and ours, standeth in these things: as Christs bodie is vncorruptible, so shall our bodies be void of all corruption: as Christs bodie is immortall, so ours in the kingdome of heauē shal neuer die: as Christs body is spirituall, so shal ours be made spirituall, as the Apostle saith, *It is sowne a naturall body, it is raised a spirituall body;* not because the body shal be changed into a spirit, for it shal remaine the same in substance, & that for euer: but because it shal be preserved by a spirituall & diuine manner. For in this life it is preserved by meate, drinke, cloathing, sleepe, physick, rest, & diet, but afterward without al these means, the life of the body shal be continued, and body & soule keep together by the immediate power of Gods spirit for euer & euer. Thus the body of Christ is now preserved in heauen, and so shall the bodies of al the Elect be after the day of iudgement. Furthermore, as Christs bodie is now a shining body, as doth appeare by his transfiguration in the mount, so in all likelihood after the resurrection the bodies of the Elect shall be shining & bright, alwaies remaining the same for substance. Lastly, as Christs body after it rose againe from the graue, had this propertie of agilitie beside swiftnes, to passe from the earth to the third heauen, beeing in distance many thousand miles from vs, and that without violence: so shall the bodies of the Saints. For beeing glorified, they shall be able as well to ascend vpward, as to goe downward, and to mooue without violence, and that very swiftly.

The sixth and last prerogative, is an vnspeakeable and eternall ioy, as David saith: *In thy presence is fulnes of ioy: at thy right hand there are pleasures for evermore.* It is said that when Salomon was crowned king, the people reioyced exceedingly. If there were such great ioy at his coronation, which was but an earthly prince, what ioy then shall there be when the Elect shall see the true Salomon crowned with glorie in the kingdome of heauen? It is said that the wise men which came from the East to worship Christ, when they saw the starre standing ouer the place where the babe was, were exceedingly glad: how much more shall the Elect reioyce, when they shall see Christ, not lying in a manger, but crowned with immortall glorie in the kingdom of heauen? Wherefore this ioy of the Elect after this life is most wonderfull, and can not be vttered.

The

The propertie of life eternall, is to bee an *inheritance* which God bestoweth on them which are made his sonnes in Christ, who is the onely begotten sonne of the father. Hence it followes necessarily, that in the Scriptures it is called a *reward*, not because it is deserued by our workes, as the Church of Rome erroneously teacheth: but for two other causes. First, because life eternall is due to all that belecue by vertue of Christs merit. For as his righteounesse is made ours by imputation, so consequently the merit thereof is also ours: and by it (all personall merits in our selues vtterly excluded) we deserue or merit eternall happines as a reward; which neuertheleise in respect of our selues is the free and meere gift of God. The second is, because there is a resemblance betweene eternall life, and a reward. For as a reward is giuen to a workeman after his worke is done: so eueralsting life is giuen vnto men after the trauailes and miseries of this life are ended. Mar. 25. 34.
Rom 8. 17.

The degrees of life are three. The first is in this life, when men beeing iustified and sanctified, haue peice with God. Many imagine, that there is no eternall life till after death: but they are deceived, for it beginnes in this world: as our Sauour Christ testifieth, saying, *Verily, verily I say vnto you, he that heareth my words, and beleueneth him that sent me, hath eueralsting life, and shall not come into condemnation but hath passed from death to life.* This beeing so, we are hence to learne a good lesſon. Considering we looke for life eueralsting after this life, we mult not deceiue our selues, lingring and deferring the time till the last gaspe; but we must lay the foundation of life eternall in our selues in this world, and haue the earnest thereof laid vp in our hearts against the day of death. But how is that done? wee must repent vs heartily of all our sinnes, and seeke to be assured in conscience that God the father of Christ is our father, God the sonne our redeemer, and God the holy Ghost our comforter. For as Christ saith, this is life eternall to know thee the onely God, and whome thou hast sent Iesus Christ. And wee must goe further yet, endeavouring to say with *Paul*, that wee liue not, but that Christ liueth in vs: which when we can say, we haue in vs the very seede of eternall life. The second degree is in the ende of this life, when the bodie freed from all diseases, paines, and miseries, is laid to rest in the earth, and the soule is receiued into heauen. The third is after the day of iudgement, when bodie and soule reunited, shall Ioh. 5. 24.
Ioh. 17. 3.
Gal. 2. 20.

both be aduanced to eternall glorie.

- Againe, in this third degree of life, there be in all likelihood sundrie degrees of glorie. Daniel speaking of the estate of the elect after this life, saith, They that be wise shall shine as the brightnes of the firmament, and they that turne many to righteousnesse, shall shine as the starres for evermore. Now wee know there is difference betweene the brightnesse of the firmament, and the brightnesse of the starres. Againe, there be degrees of torments in hell, as appeares by the saying of Christ, It shall be easier for Tyrus and Sydon in that day, then for this generation: and therefore there be proportionall degrees of glorie. And Paul saith, There is one glorie of the sunne, another glorie of the moone, another glorie of the starres: for one starre differeth from another in glory: so is the resurrection of the dead. In which words he applies the differences of excellencie that be in the creatures, to set forth the differences of glorie that shall be in mens bodies after the resurrection. Furthermore (if we may coniecture) it may be, the degrees of glorie shall be answerable to the diuerse measures of gifts & graces bestowed on men in this life, and according to the employance of them to the glorie of God and edification of the Church. And therefore the twelue Apostles, who were exceedingly enriched with the gifts of the spirit, and were master builders of the Church of the new Testament, shall sitte on twelue thrones, and iudge the twelue tribes of Israel. But it may be objected, that if there be degrees of glorie in heauen, some shall want glorie. Answer. Not so: though some haue more, and some lesse, yet all shall haue sufficient. Take sundrie vessels whereof some are bigger, and some lesse, and cast them all into the sea: some will receiue more water, and some lesse, and yet all shall bee full, and no want in any: and so likewise among the Saints of God in heauen, some shall haue more glorie, some lesse, and yet all without exception full of glorie. And whereas it is alleadged, that all the labourers in the vineyard receiue each of them a penny equally for their hire; the answer is, that our Sauour Christ in that parable, intends not to set forth the equalitie of celestiall glorie, and what shall be the estate of the godly after this life: but the very drift of the parable is to shew, that they which are called first, haue no cause to bragge or insult ouer others which as yet are vncalled, considering they may bee made equal, or bee preferred before them.*

Thus

Thus much of life it selfe: now followes the continuance thereof, which the Scriptures haue noted in calling it eternall or euerallasting. And to this ende *Paul saith, that Christ hath abolished death,* and brought not onely life, but also *immortalitie to light by the Gospel.* And this very circumstance serues greatly to commend the happinesse of the godly: in that, after they haue made an entrance into it, they shall neuer see tearme of time or ende. Suppose the whole world were a sea, and that euery thousand yeares expired, a bird must carrie away, or drinke vp. one onely droppe of it: in procelle of time it will come to passe that this sea though very huge, shall be dried vp: but yet many thousand millions of yeares must be passed before this can be done. Now if a man should enioy happinesse in heauen onely for the space of time in which the sea is in drying vp, hee would thinke his case most happie and blessed: but behold the Elect shall enioy the kingdome of heauen not onely for that time; but when it is ended, they shall enioy it as long againe: and when all is done, they shall be as farre from the ending of this their ioy, as they were at the beginning.

Having thus seene what life euerallasting is, let vs now come to the vse of the article. And first of all, if we beleene that there is an eternall happinesse, and that the same belongs vnto vs, then we must vse this present world, and all the things therein, as though we vsed them not: and whatsoeuer we doe in this world, yet the eyes of our minde must be alwaies cast toward the blessed estate prepared for vs in heauen. As a pilgrime in a straunge land hath alwaies his eyes toward his iourneys ende, and is then grieved when by any meanes he is out of the way: so must we alwaies haue our mindes and hearts set on euerallasting life, & be grieved when we are by any way hindred in the straight way, that leadeth thereunto: wee haue a notable patterne of this done set out vnto vs in the patriarke *Abraham*, who being called of God, obeyed to goe out into a place, whither he should afterward receiue for inheritance, and hee went out, not knowing whither hee went: and by faith abode in the land of Canaan, as in a straunge country, and as one that dwelt in tents. Heb. 11. 8. Now the cause that moued him was life euerallasting: for the text saith, *Hee looked for a citie hauing a foundation, whose builder and maker is God.* And we ought euery one of vs for our parts to be held affected to the things of this life, neuer setting our

hearts vpon them, but vſing them as a pilgrime doth vſe his ſtaffe in the way: ſo long as it is an helpe and ſtay for him in his journey, he is content to carry it in his hand; but ſo ſoone as it beginneth to trouble him, he caſteth it away.

Secondly all that profeſſe the Goſpell of Chriſt, may hence learne to beare the croſſes and afflictions which God ſhall lay on them in this world. It is Gods vſuall manner to begin corrections in his owne family vpon his owne children; and as *Peter ſaith, Iudgement beginneth at Gods houſe.* Looke as a mother that weanes her child, layeth wormwood or ſome other bitter thing vpon her breſt to make the childe loath the milke: ſo likewiſe God makes vs often feele the miſeries & croſſes of this life, that our loue and liking might be turned from this world and fixed in heauen. As raw fleſh is loathſome to the Romacke: ſo is every ſinner and vnmortified man loathſome vnto God; till the Lord by affliction mortifie in him the corruptions of his nature, and ſpecially the loue of this world. But when a man is afflicted, how ſhall he be able to endure the croſſe? Surely by reſolving himſelfe that the Lord hath prepared life eueraſting for him. Thus we read that *Moses* by faith when he was come to age, reſuſed to be called the ſonne of *Pharaohs* daughter, and chooſed rather to ſuffer aduerſity with the people of God, then to enioy the pleaſures of ſin for a ſeaſon, eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt. But I pray you: what mooued *Moses* to be of this minde? The reaſon is added: *Because he had reſpect to the recompence of reward;* that is, he had alwaies a ſpeciall regard to life eueraſting, & that was it that made him content & willing to ſuffer affliction with the people of God. Here then behold a notable preſident for vs to follow. In which wee are taught that the beſt way to endure afflictions with patience, is to haue an eye to the recompence of reward: this is it, that makes the yoke of Chriſt eaſe and lightſome. When it ſhal pleaſe God to bring vnto vs a cup of affliction and bid vs drinke a draught thereof to the very bottome, the meditation of life eternal muſt be as ſugar in our pockets to ſweeten the cup withall.

Laſtly, if this be true, that God of his goodneſſe and endleſſe mercy towards mankind, hath prepared life eueraſting, yet not for all men, but for the elect whoſe names are written in the booke of life, we muſt aboue all things in this world ſeek to be partakers of the ſame. Let vs receiue this as from the Lord, and lay

Heb. 11. 24.

lay it to our hearts, whatsoeuer we do euening or morning; day or night, whether we be young or old, rich or poore: first we must seeke for the kingdome of heauen and his righteousness. If this benefit were common to all and not proper to the Church, lesse care might be had: but seeing it is proper to some alone, for this very cause let all our studies be to obtaine the beginnings of life euerlasting euen in this life. For if we haue it not, whosoever wee be, it had beene better for vs that we had neuer beene borne, or that we had beene borne dogges and toades then men: for when they die, there is an end of their miserie; but man, if he lose euerlasting happinesse, hath ten thousand millions of yeares to liue in misery, and in the torments of hell: and when that time is ended, he is as farre from the end of his miserie, as he was at the beginning. Wherefore, I pray you, let not the diuell steale this meditation out of your hearts, but be carefull to repent of all your sinnes, and to beleue in Christ for the pardon of them all; that by this meanes yee may come to haue the pawne and earnest of the spirit concerning life euerlasting, euen in this world. What a miserable thing is it, that men should liue long in this world, and not so much as dreame of another life till the last gaspe. Let vs not suffer Satan thus to abuse and bewitch vs: for if we haue no eternall life in this world, we shall neuer haue it.

Hitherto by Gods goodnesse I haue shewed the meaning of the Creede: now to draw to a conclusion, the general vses which are to bee made of it, follow. And first of all we learne by it, that the Church of Rome hath no cause to condemne vs for heretikes: for we doe truly holde and beleue the whole Apostolicall Symbole or Creede, which is an epitome of the Scriptures, and the very key of faith. It will be said, that we denie the Popes supremacy, iustification by workes, purgatorie, the sacrifice of the Masse for the sinne of the quicke and the dead, the inuocation and intercession of Saints, &c. which are the greatest points of religion. It is true indeede, wee denie and renounce them as doctrines of diuels: perswading our selues that if they indeede had beene Apostolicall, and the very grounds and pillars of religion, as they are now auouched to be; they should in no wise haue beene left forth of the Creede. For it is an ouersight in making a confession of faith to omit the principal points & rules of faith. It will be further said, that in the Creed we beleue the Church, & so consequently are to beleue all these former points which

are taught and avouched by the Church: but this defence is foolish. For it takes this for graunted, that the Church of Rome is the Church here meant which we denie, vnlesse they can prouoe a particular Church to be vniuersall or Catholike. Nay, I adde further, that the principall grounds of popish faith, for which they contend with vs as for life and death: are not mentioned in any other Creeds which were made by the Churches and councils for many hundred yeares after Christ.

Secondly, the Creede serues as a store-house of remedies against all troubles and temptations whatsoeuer. I. If a man bee grieued for the losse of earthly riches, let him consider that hee beleeueth God to bee *his Creatour*, who will therefore guide and preserue his owne workmanship, and by his providence minister all things needefull vnto it. And that he hath not lost the principall blessing of all, in that hee hath God to be his father, Christ to be his redeemer, and the Holy Ghost to be his comforter: and that, considering hee looks for life eternall, he is not to be ouer much carefull for this life: and that Christ beeing *our Lord* will not forsake vs beeing the seruants in his owne house, but will prouide things needefull for vs. II. If any man bee grieued in respect of outward disgrace and contempt, let him remember that hee beleeueth in *Christ crucified*, and that therefore he is to reioyce in contempt for righteousness sake. III. They which are troubled for the decease of friends are to comfort themselves in the Communion of Saints, and that they haue God the father, and Christ, and the Holy Ghost for their friends. IV. Against bodily captiuitie, let men consider that they beleeueth in Christ their Lord, whose seruice is perfect libertie. V. Against the feare of bodily diseases, wee must remember the resurrection of the bodie, in which all diseases and infirmities shall bee abolished. VI. If a man feare the death of the bodie, let him consider that hee beleueth in Christ, which died vpon the crosse, who by death hath vanquished death. VII. The feare of persecution is restrained; if wee call to remembrance that God is a *Father almightie*, not onely able, but also willing to repress the power of the aduersarie, so farre forth as shall bee for the good of his children. VIII. Terrours arising of the consideration of the last iudgement are delayed by remembrance of this, that Christ shall bee our iudge who

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is our redeemer. IX. Feare of damnation is remedied by consideration that Christ died to make satisfaction for vs, and now sits at the right hand of his Father to make intercession for vs: and by the resurrection of the bodieto life euerlasting. X. Terrours of conscience for sinne are repressed, if wee consider that God is a Father, and therefore much in sparing, and that it is a prerogative of the Church, to haue remission of sinnes.

Trin-ni Dei gloria.





Faults escaped in the printing to be amended, thus :

Page 4. line 18. read *but by the*. *ibid.* l. 19. r. *either the order*. p. 7. l. 32. r. *of conscience*. p. 10. l. 25. r. *beire of*. p. 11. l. 2. r. *for the*. p. 15. l. 5. r. *Gods fauour*. p. 26. l. 21. r. *we must not conceine*. p. 28. l. 18. r. *another*. p. 33. l. 20. r. *heare sermons*. p. 38. l. 3. r. *the same*. *ibid.* l. 5. r. *the Romish Church*. *ibid.* l. 11. r. *we are mooned*. *ibid.* l. 20. r. *more then he will*. p. 52. l. 18. r. *creature*. p. 53. l. 18. r. 1611. *ibid.* l. 34. r. *made them*. p. 54. l. vlt. r. *distinct*. p. 60. l. 20. *possibly*. p. 65. l. 27. r. *are*. p. 72. l. 31. r. *vouchsafed*. p. 73. l. 30. r. *third place*. p. 75. l. 12. r. *of all things*. p. 91. l. 23. r. *the Lords*. p. 102. l. 32. r. *it is*. p. 109. l. 4. r. *halfe a*. *ibid.* l. 4. r. *Christs satisfaction*. p. 110. l. 37. r. *formally*. *ibid.* l. 36. r. 1600. p. 114. l. 7. r. *mediation*. p. 116. l. 36. r. *we are*. p. 120. l. 18. *after person*. *put in which begetteth*. *must goe before the person*. *ibid.* l. vlt. r. *omnipotent*. p. 138. l. 2. r. *alter*. p. 144. l. 23. r. *by this*. p. 198. l. 17. r. *three things*. p. 159. l. 17. r. *in two respects*. p. 160. l. 36. r. *newer so much*. p. 168. l. 22. r. *at the same time*. p. 177. l. 22. r. *then those*. p. 183. l. 26. r. *ye tued*. p. 189. l. 15. r. *season*. *ibid.* l. 3. r. *desires to see Christ*. p. 191. l. 31. r. *a cupboard*. p. 196. l. 4. r. *the master builders*. *ibid.* l. 26. r. *doe we not*. p. 198. l. 5. r. *Christs condemnation*. *ibid.* l. 37. r. *of the Bishops*. p. 199. l. 13. r. *apprehended*. p. 205. l. 28. r. *in bones*. p. 206. l. 13. r. *to the first of the crosse*. *ibid.* l. 39. r. *blood*. p. 208. l. 3. r. *no papper*. *ibid.* l. 32. r. *rebellions*. p. 218. l. 24. r. *so carefull*. p. 247. l. 22. r. *that lieth wast*. p. 248. l. 6. r. *fearefull oathes*. p. 301. l. 36. r. *very*. p. 412. l. 24. *in r. is*. p. 418. l. 24. *of r. for*. p. 433. l. 8. *let r. left*. p. 446. l. 17. r. *is it not*. p. 449. l. 17. r. *hereby*. p. 463. l. 41. r. *that*. p. 471. l. 37. r. *from*.

Faults wherein letters are either turned, changed, or wanting in the words, I leaue vncorrected.

